Cambridge Assessment International Education

Cambridge International AS & A Level

SOCIOLOGY **9699/42**

Paper 4 Globalisation, Media, Religion **October/November 2022**

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.

Question	Answer	Marks
1	**'Globalisation has led to greater cultural diversity.' Evaluate this view.** **Key focus of the question** The question is based on the debates about whether globalisation has led to greater cultural diversity or to cultural convergence where the very different and varied people and cultures of the world are replaced by a single globalised culture and society, or 'global village'. Glocalisation and cultural hybridity are concepts that may be used to support the idea that globalisation has led to greater cultural diversity. Global migration might also be considered as a factor leading to greater cultural diversity. Good answers may use examples of specific countries and cultures to highlight the cultural variation created by globalisation. In evaluating the view on which the question is based candidates are likely to refer to the concept of cultural globalisation. This is 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. Examples of global cultural products and processes (McDonald's, global celebrities, Nike, Hollywood, World Cup, Facebook) may be used to demonstrate understanding of what is meant by global culture and how it may be displacing local cultures and leading to a loss of cultural diversity. **Indicative content** For: • It can be argued that the social interaction of people from very different cultures has produced glocalised and hybrid responses to globalisation, which in turn has led to an increase in cultural diversity in most parts of the world. • Local people tend to select only what pleases them from the global which they modify and adapt to local culture and needs (Robertson). • The spread of global media is helping to diffuse different cultural styles around the world and creating new global hybrid styles in fashion, food, music, and lifestyle. • Global migration has encouraged the spread of cultures beyond national frontiers, adding to cultural diversity. • Local cultures have been strengthened and extended in some parts of the world in response to globalisation and the perceived threat posed by the spread of global culture. The concept of cultural defence describes this process. • The resurgence of nationalism in many countries in recent years can also be seen as partly a reaction to processes associated with globalisation. • 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).	**35**

Question	Answer	Marks
1	Against: • It can be argued that culture has become globalised as developments such as the internet, international travel, and transnational marketing of international brands have undermined and replaced local cultures and traditions. The populations of diverse societies now encounter and consume the same types of cultural product (this has been referred to as 'cultural convergence'). • 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. These capitalist owned networks large operate to promote westernised culture around the globe. • 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. • Migrants who move from poor countries to rich countries often become absorbed into the westernised, global culture of the host community. • The extreme and desperate measures taken by some groups to combat the spread of western influences in developing countries is evidence of the strength of global cultural forces.	

Question	Answer	Marks
2	**'Global migration is creating more poverty.' Evaluate this view.** **Key focus of the question** The question focuses on who benefits from global migration. In particular, does migration result in a higher standing of living for those who would otherwise be poor or is it creating more poverty (among migrants and/or among host communities/countries of origin)? 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. Marxist sociologists argue that global migration only benefits the capitalist class and the core countries at the centre of the global capitalist system. Migrant workers are exploited and remain trapped in poverty. The existence of migrant labour also serves to reduce the bargaining power of workers in the indigenous population, leading to a decline in living standards and increased poverty. The drain of young and talented workers from poor countries to rich countries may also undermine the economic and social fabric of the less economically developed countries. By contrast to the Marxist view, assimilation theory suggests that both migrants and the societies in which they settle can benefit from global migration if the migrants fully 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. 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). These benefits are derived from exploiting migrant workers and keeping them in a condition of poverty and powerlessness. • The availability of migrant labour may undermine wage rates in the host community, helping to spread poverty among the working class in the indigenous population. • Migration of young and able workers from poor countries to rich countries may make it harder for less economically developed countries to overcome global inequality.	**35**

Question	Answer	Marks
2	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. • The idea that the capitalist class in rich countries benefits from migrant labour can be questioned. 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. • Functionalists argue that all could benefit socially and economically from global migration if only cultural barriers to assimilation could be overcome. • Migrants often fill vacancies that indigenous workers would not apply for; in other words, migrants do not compete for jobs directly with the local workforce and so do not keep wages low across the entire economy. • Migrants often return to their country of origin with sufficient savings to start businesses and help the local economy by creating jobs and lifting people out of poverty.	

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Question	Answer	Marks
3	**'The cultural effects model has many strengths and few limitations.' Evaluate this view.** **Key focus of the question** This question requires candidates to demonstrate knowledge of the debates about media effects and particularly the contribution of the cultural effects model. Linked to Marxist theory and the work of Gramsci in particular, the cultural effects model takes issue with the idea that the media has a direct and immediate impact on the way people think and behave (the hypodermic-syringe model). But it also opposes the view that the media have little or no impact on audiences. Instead, the model suggests that, over the long-term, constant exposure to the media results in the internalisation of ways of thinking and acting that are supportive of capitalism. Evaluation of the cultural effects model could be provided by drawing relevant contrasts with other models of media effects. Alongside this, or alternatively, studies may be used to support and/or question the cultural effects model. **Indicative content** For: • 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. In this context, it is plausible to think that the media has a powerful influence on the way people think and behave, even if the influence is not quite as direct and overwhelming as the hypodermic-syringe model implies. • Audience members often have no direct experience or other knowledge of an issue; they rely on media coverage to inform their understanding of these issues. • Constant exposure to the media results in the internalisation of an ideology that portrays capitalism as both natural and inevitable (The Glasgow Media Group). • Studies supporting the cultural effects model include Baumberg, Bell and Gaffney, who found there was a strong relationship between the amount of news coverage of benefit fraud in particular newspapers and the estimates of the extent of benefit fraud provided by the readers of those papers. • Mobile technology has made access to the media more readily available, extending the opportunity we have to engage with media content and be influenced by it. • The media are 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. Against: • Claims about the long-term influence the media are not generally supported by extensive empirical research. • 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.	**35**

Question	Answer	Marks
3	• 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. • Some other models of media effects (reception analysis model, for example) argue that people are active in the way media messages are interpreted and responded to; for example, they may relate favourably to media messages that reinforce ideas and values that are viewed favourably among their friends and work colleagues and reject other media representations they feel nothing in common with. From this perspective, factors such as class, ethnicity, community, and age continue to play an important to role in people's lives and their importance has not been displaced by the growth of the media.	

Question	Answer	Marks
4	**'The media serves the interests of a wide range of groups.' Evaluate this view.** **Key focus of the question** The idea that the media serves the interests of a wide range of groups is associated with pluralist theory. Good answers are likely to use the ideas of pluralists such as Dahl and Whale to explain the view expressed in the question. Contrasting perspectives will then be deployed to provide an evaluation of the claim that the media serves the interests of a wide range of groups. Marxist sociologists argue that the content of the media is controlled by the owners of media conglomerates and, more broadly, by the capitalist ruling class. 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 what interests are served. Feminist sociologists would highlight the extent to which the media is controlled by men and serves male interests predominantly. While differing from pluralist theorists to some extent, postmodernists would point out that the new digital media has created opportunities for more people to influence the media than was perhaps previously the case and this has taken some power away from elite groups. **Indicative content** For: • Pluralists argue that in relation to the media power lies with the consumer or audience rather than with owners or media professionals. • Pluralists argue that in order to attract viewers and readers media organisations must produce content that appeals to different sections of society. • Government regulations often require some or all media organisations to operate in ways that allow scope for different groups in society to influence the media (for example, the BBC Charter). Government censorship also acts as a check on bias in the media that might favour the interests of one group over another. • There are many examples of where powerful lobby groups representing different sections of society have been successful in influencing the decisions taken by media organisations. • Digital optimists argue that the new media has provided powerful new means for individual citizens and protest groups to oppose established authorities (such as the ruling class) and argue for changes in society that benefit the less privileged and the poor. Against: • Marxist sociologists argue that control of the media rests in the hands of owners of the media and companies that fund the media through paying for advertisements. Their interests are aligned with the capitalist ruling class as a whole and the media therefore are supportive of capitalist values and objectives. Other groups have little or no opportunity to influence the content of the media, in this view.	**35**

Question	Answer	Marks
4	• Media conglomerates operate increasingly on a global scale and, arguably, this has extended their power to promote capitalist interests free from any controls or restrictions that national governments might seek to impose. • Studies of the media by the Glasgow Media Group showed that the media represent power holders and other privileged groups in society in a favourable light. News coverage of industrial action, for example, tended to present owners and managers as reasonable and moderate while trade union officials represent the workforce were presented as aggressive, militant, and disruptive. • Just how diverse the media is in terms of the range of views presented can be questioned. • Do the public get what they want from the media, or come to want what they are given? • The extent to which the new media has opened up opportunities for individuals to influence media content can be questioned – increasingly a handful of platforms control which ideas and opinions are seen and shared, it can be argued.	

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Question	Answer	Marks
5	**'Religion has become less important in people's lives.' Evaluate this view.** **Key focus of the question** This question can be answered by considering the secularisation thesis which claims that religion (particularly established religions) has lost influence and social role in modern industrial societies. Established religions have declined in a number of respects, it can be argued: loss of position within the institutions of the state; declining membership; competition from alternative belief systems and the challenges to spiritual belief posed by science; loss of position within the community. It is western societies primarily where the declining influence of established religious organisations has occurred. The extent of the decline can, however, be debated and arguments against the secularisation thesis are likely to feature in good evaluative responses to the question. Another line of analysis a candidate might take would be to consider whether the view expressed in the question is true of all religious organisations today. Catholicism, for example, remains a powerful influence in some European countries and this might be contrasted with the arguably weaker position of the Church of England in the UK today. Likewise, the Evangelical movement is proving a powerful force culturally and politically in many parts of the US presently. The growth of new religious movements and new age thinking might also be explored as a way of questioning the view expressed in the question. **Indicative content** For: • In western societies particularly, religious organisations are less involved in public life and in the institutions of the state today. • The social and cultural significance of religion has declined in many countries. • Falling membership of religious organisations and competition from other belief systems. • The authority of religious organisations to decide key issues of morality has been challenged; religion is just one voice among many when issues of this kind are debated today. • Consumerism is a stronger influence in people's lives today than religion. • Science and rationalisation have undermined belief in religion. • Religious practice has become more privatised, losing much of its cultural and social significance. Against: • There is some evidence of religious revival in western societies. • Religious organisations remain a powerful influence in some societies. • Some religious organisations appear to be gaining power (Evangelism in the US, for example). • For some communities, religion remains a central part of social and cultural life.	**35**

Question	Answer	Marks
5	• Claims that people are less religious than in the past can be questioned. For example, there is a lack of evidence about how religious people were in previous periods. The concept of religiosity is also difficult to define and operationalise. • Many religious organisations are seeking to rejuvenate themselves by, for example, renewing their involvement in the community and engaging more in social and political issues. • There has been a growth in membership of new religious movements. • New forms of spirituality have emerged and they gain support among people who appear to be looking for the guidance and support that religious organisations traditionally provided.	

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Question	Answer	Marks
6	**'Religion has become less patriarchal.' Evaluate this view.** **Key focus of the question** This question invites consideration of the relationship between religion and patriarchy. Some 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. The position of women in religious organisations may also be changing and progress towards gender equality may be more pronounced in some religions than in others. Support for the view that religious organisations are no longer patriarchal will be considered in good answers to this question and arguments and evidence will be used to discuss how far gender equality has been achieved in religious organisations today. **Indicative content** For: • Some religions are responding positively to calls for women to have greater opportunity to access positions of authority, including through ordination. • The number of women in positions of authority in many religions is increasing rapidly. • Women are now the largest worship group in many religions. • The extent of patriarchy in religion can be questioned. For example, many women with religious affiliations may support some or all of the religious values that feminists see as patriarchal. • Some religions have always been further forward than others in supporting gender equality; for example, Sikhism and Quakerism. • Some religions are generally patriarchal, but aspects of them can still provide significant opportunities for women. Against: • Examples of religious teachings that continue to support a patriarchal worldview. • Evidence to show that women are still lowly represented in positions of authority within most religious organisations. • The promotion of some women within religious organisations may be a form of tokenism that conceals ongoing underlying patriarchy in these organisations. • Ongoing 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. • Danger of over-generalising as the position of women in religion varies greatly between different religious organisations.	**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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