Cambridge Assessment International Education

Cambridge International AS & A Level

SOCIOLOGY **9699/41**

Paper 4 Globalisation, Media and Religion **October/November 2023**

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.

Using the mark scheme

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

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

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Annotations

Annotation	Meaning
BOD	Benefit of the doubt given / the point is just about worthy of credit
DEV	Developed point
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	**'Cultural differences between people are disappearing as a result of globalisation.' Evaluate this view.** **Key focus of the question** The question invites discussion of the cultural impact of globalisation. Good answers will demonstrate knowledge of the view that differences in lifestyles and values between people are disappearing as societies become more integrated globally. This process is often referred to as 'cultural convergence'. One version of the cultural convergence perspective argues that globalisation has brought about a one-way flow of culture from the West to the less economically developed countries. A process of Westernisation (or Americanisation) has occurred whereby local cultures become less valued by people in poorer countries who come to identify increasingly with the same values and lifestyles that are found in rich capitalist countries such as the US and Western Europe. However, tranformationalist and postmodernist theories of globalisation argue that the idea of cultural convergence exaggerates the impact of globalisation and fails to acknowledge how Western culture is enriched by inputs from other world cultures and religions. In this view, globalisation is actually producing greater cultural diversity, both by exposing more people to different cultures and through localisation (a process whereby cultural influences from other countries are modified and adapted to local culture and needs). Good answers will set out the arguments for suggesting that globalisation is leading to cultural convergence and offer an evaluation that is likely to draw contrasts between the cultural convergence and the cultural divergence perspectives. **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. • Martell argues that global processes are sweeping away significant territorial boundaries and bringing about the global homogenisation of cultural tastes. • Powerful media conglomerates have established global networks to transmit their products to all corners of the world. • Global markets and trading networks have spread Western consumer culture to most parts of the world and an interest in products, brands, and materialistic lifestyles is undermining the appeal of local cultures to young people in particular. • Leisure habits in many parts of the world are increasingly shaped by a global popular culture disseminated by global media that specialises in distributing the same music, television, film, computer games, and video to a global audience. • Globalisation has contributed to the dominance of English as the universal language of international trade and global culture. It is predicted that at least 50% of languages spoken in the world in 2018 will have disappeared by the end of the 21st century.	**35**

Question	Answer	Marks
1	• Cultural icons are increasingly global celebrities, including pop stars, sports stars, and movie stars. Against: • 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). • Global tourism, travel, migration and trade have all contributed a situation where people are exposed to a wider variety of cultural influences today. Elements of different cultures are increasingly combined together (what Steger refers to as 'cultural hybridity'). • Global corporations have seized the opportunity to strengthen the appeal of their products and services by incorporating attractive elements from different cultures around the world (aspects of Bollywood incorporated in Hollywood films, for example). • Local people modify and adapt elements of global culture to strengthen and enhance local cultures. • Globalisation may also have led to a revival or reinvigoration of some cultural forms. For example, traditional social values have been reasserted by fundamentalist movements opposed to the influence of globalisation. A resurgence of nationalism and interest in national cultures is another response by those who feel threatened by the globalising forces.	

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Question	Answer	Marks
2	**'The main factor behind the rise in global crime is Western exploitation of developing societies.' Evaluate this view.** **Key focus of the question** Global crime, sometimes known as transnational crime or 'crimes without frontiers', can be understood as crime that takes place across the borders of two or more countries. Studies suggest that the scale of global crime has increased significantly in recent years. This question invites candidates to consider the reasons for the rise in global crime and, in particular, to reflect on possible links with Western exploitation of developing societies. Candidates are likely to discuss examples of global crime that have clear links to exploitation and the spread of global capitalism, such as the drugs trade, people trafficking, sex tourism, and international financial fraud. Examples of environmental crimes and corporate crimes in developing societies might also be cited in support of the view expressed in the question. While Western exploitation of developing countries may be a significant contributor to the increase in global crime, other factors are also involved. A strong evaluative response to the question will consider some of these other factors, including the impact of wars and regional conflicts, weakness and corruption in some governments, improvements in global communications and transport networks, and the impact of increased levels of international migration. **Indicative content** For: • Marxist sociologists explain the growth in global crime as mirroring the spread of the global capitalist economy. Castells, for example, argues that globalisation resulted in the development of physical, digital and financial networks that cut across national borders and which led to knowledge as well as goods and people moving quickly, easily and cheaply across the world. While this facilitated the development of global capitalism, it also created opportunities for the development of global criminal networks. There are connections between drug dealing (through money laundering) and the global financial system, for instance. • Wallerstein believes that global capitalism has damaged the economy of poor countries, making the latter fertile ground for the development of criminal networks who may be recruited by established criminal groups in wealthier countries to, for example, supply drugs or people trafficking. • Western exploitation of developing countries has exacerbated problems of poverty and social disorganisation in those countries. In that context, global crimes provide an opportunity for poor people in developing societies to generate a significantly higher income than would otherwise be available to them. Some become the organisers and/or participants in illicit activities such as international cybercrime, people trafficking, and drugs supply. • Competition from large, western-style farming enterprises in developing countries has led to many local subsistence farmers abandoning conventional crops and grow plants to produce illicit drugs.	**35**

Question	Answer	Marks
2	• So-called ‘green crimes’ have contributed to the growth in global crime. These crimes are often committed by transnational corporations who flout environmental protection laws in poorer countries. Transnational Corporations may also break laws relating to the health and safety of their workers in developing countries. • Deregulation of the world’s financial system, which in part was designed to facilitate growth in international trade and commerce, has facilitated a range of financial crimes, from tax evasion and insider trading to defrauding transnational organisations such as the EU out of grant and subsidy money. Against: • While Western exploitation of developing countries may have contributed to the increase in global crime, it is not the only significant factor. For example, wars and regional conflicts in developing societies have caused extensive social disruption and impoverishment of local populations. In turn, this has led to a huge increase in migration, thereby creating a market in people trafficking. • The claim that global capitalism and the spread of neoliberal values around the world has weakened the economy of poorer countries (and thereby encouraged a local and global increase in crime) has been disputed. In many cases, the economy and institutions of poorer countries may have been strengthened through increasing international trade and exposure to globalisation. • Growth in international tourism has provided a context in which sexual crimes have proliferated. Some poorer countries are viewed as a safe haven for sexual predators who visit as tourists and exploit women and children in the local sex industry. • Deregulation of the world’s financial system, which in part was designed to facilitate growth in international trade and commerce, is another factor contributing to the growth of global crime by facilitating a range of financial crimes, from tax evasion and insider trading to defrauding transnational organisations such as the EU out of grant and subsidy money. • Although poverty in developing societies may facilitate global crime, the extent of the problem is greatly exacerbated by the weakness of the legal and political systems in many poorer countries and by the failure of governments in developed countries to crack down on the corporate crimes committed by transnational organisations in less developed countries. • Improved global communication and transport networks, particularly the internet, has facilitated the growth in global crime and allowed criminal gangs to operate across borders with a reduced risk of being caught.	

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Question	Answer	Marks
3	**'The media is able to shape the way people think and behave.' Evaluate this view.** **Key focus of the question** This is a question about the power of the media to influence human thought and behaviour. Good answers will discuss how far, and in what ways, the media shape the way people think and behave. Some consideration might also be given to evidence from relevant studies and how this helps illuminate the debate about whether the media is able to shape the way people think and behave. Support for the view expressed in the question might be derived from Marxist theories of the media, both the mass manipulation and hegemonic perspectives. Similarly, some models of media effects, such as the hypodermic-syringe and cultural effects models, might be used to illustrate the idea that the media is able to shape the way people think and behave. Good evaluative responses are likely to contrast these theories with alternative perspectives, such as the functionalist and pluralist theories which see the media as reflecting the values and attitudes of society more than shaping them. These theories would reject the idea of the media as a monolithic force controlling the way people think and behave. Likewise, interactionists 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. **Indicative content** For: • The Marxist 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. • Gramsci's concept of hegemony has been used to provide a more nuanced account of how the media may shape the way people think and behave. The cultural effects model builds on some of Gramsci's ideas about hegemony. • The Frankfurt School highlighted some features of mass society that create a conducive (sympathetic) background for the media being able to shape the way people think and behave. • The hypodermic-syringe model sees media content as acting like a drug that is injected into audiences who are then directly influenced in the way they think and behave. • Feminists would agree that the media exercise a very powerful influence on how women see themselves and are perceived by men (though feminists would also note how females have been successful in resisting those media influences and campaigning against negative representations of females in the media). • The media dominate the flow of information in society today. • The media are heavily dependent on support from advertisers, and the latter have an interest in manipulating consumer behaviour and more broadly in shaping social identities in ways that support a vibrant capitalist economy. • Celebrities are seen as important opinion formers and role models today and, to some extent, they can be seen as a product of the media.	**35**

Question	Answer	Marks
3	• Postmodernists argue that the media has a powerful impact in shaping the way people view social reality today. • Some study evidence supports the view that the media have a direct impact on human behaviour (for example, some findings from the studies by the Glasgow Media Group, and the findings from Bandura et al). • Studies of moral panics and deviancy amplification lend some support to the idea that the media may have a direct impact on behaviour in some situations. Against: • People are not passive consumers of the media; they actively choose how to use the media to suit their own needs, according to the uses and gratifications model of media effects. • The way media messages are interpreted by different individuals and groups can vary, and the factors influencing this are not all within the control of the media (the two-step flow model, for example). • The new media has provided people with the means to generate their own media content rather than be reliant on the content produced for them by the traditional media. In this sense, democratisation of the media can be said to have occurred (although digital pessimists would disagree with this optimistic view of the impact of the new media). • Rather than being manipulated by the media into accepting particular ways of thinking and behaving, people often challenge media content and seek to change the way media operators work. Examples include campaigns against sexism in the media, the alt-right's efforts to expose so-called fake news among established media outlets, and the work of the 'underground press' in challenging the state-controlled media in many oppressive, authoritarian regimes. • 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. • There is relatively little empirical evidence to support claims that the media have a direct impact on human behaviour. Studies in this area have often proved inconclusive or have shown that there is little or no direct impact. • Isolating the influence of the media in order to study effects on the way people think and behave is very difficult to achieve, so there is a lack of conclusive evidence about media effects.	

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Question	Answer	Marks
4	**'The new media is controlled by the rich and powerful.' Evaluate this view.** **Key focus of the question** This question invites candidates to consider who controls the new media and how that control is exercised. Arguments advanced by the digital pessimists may be used to support the view on which the question is based. Similarly, Marxist theory may be applied to show that, as with the traditional media, ownership of media assets is the key to who controls the new media. Good evaluative responses are likely to consider a range of other groups, apart from the rich and powerful, who may control the new media. For example, digital optimists argue that the new media has provided individuals with more opportunity to shape media content, network with a wide base of like-minded people, form new social relationships, and organise protest and/or resistance to government actions with which they disagree. Candidates might also consider the extent to which governments (as opposed to rich and powerful individuals) are able to control the new media. Distinctions may be drawn in this respect between different types of government (democratic versus authoritarian, for example) and the impact that has on how access and use of the new media is regulated. **Indicative content** For: • Ownership of much of the new media is concentrated in the hands of a few dominant companies, with a few billionaire owners exercising considerable control. • Owners set the rules on how the new media can be used and ways it can be accessed. • Powerful individuals are able to use the new media to extend their influence and generate further wealth; the opportunity for other people to use the new media to the same effect is much more limited. • Digital pessimists argue that the idea that the new media has helped to democratise society is exaggerated. For example, they claim that political protests organised through the new media have had relatively little success in achieving the aims of the activists. Authoritarian governments in particular have been ruthless in cracking down on internet use whenever opponents have any success in using the new media to advance their cause. • Authoritarian governments increasingly seek to limit the liberating potential of the new media by deploying censorship, masked political control, and technology capture. • Outside the wealthy, established democracies, large numbers of people still lack access to digital technologies. They are therefore reliant on traditional media sources.	**35**

Question	Answer	Marks
4	• Technology providers are under increasing pressure to exercise closer control over how their technology is used and by whom. For example, Facebook has recently banned a number of account users who were seen by the company to be posting socially undesirable content. While some will see this as responsible monitoring of media usage, others will view it as a potentially troubling development that places restrictions on how individuals use the new media and who is judged suitable to post messages and organise protests. Against: • Digital optimists argue that activists have used the internet and social media to challenge power elites in a number of ways, including harnessing mass support for political campaigns, raising awareness of government malpractice and maladministration, and coordinating protests and activism. The new media allow political activists to carry out the same activities as in the past, but more quickly, on a larger scale, and at lower cost. • The new media allow people to organise themselves without formalised bureaucracies and central leaders; protest groups emerge in a more spontaneous fashion and can quickly generate sufficient support to catch political opponents off-guard, as in the case of the Arab-Spring anti-government movements which spread across the Middle East and North Africa between 2010 and 2012. • The new media can be used to monitor the illegal or immoral activities of big businesses and governments. Hacktivist networks can infiltrate corporate and government websites, potentially gaining access to information that would expose wrongdoing and injustice. • The digital revolution has enabled citizen journalism with civilians having access to the technology to send instant messages and pictures around the globe (including to international media outlets) in order to report on events affecting citizen protests and government attempts to repress opposition. • Large corporations that own much of the new media have increasingly been challenged by governments who wish to see greater accountability in how these owners exercise their powers. • Governments may also have considerable scope to influence the new media in other ways; for example, through operating their own websites and, in the case of authoritarian regimes, by restricting access to the internet.	

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Question	Answer	Marks
5	**'Religion supports patriarchal values.' Evaluate this view.** **Key focus of the question** The question invites consideration of the relationship between religion 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 roles 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 patriarchy 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 that only detailed study of what women actually think and feel about their experience of religion will shed light on whether they find religion oppressive. 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 and represent women in an inferior or prejudicial way. • Evidence to show that women are often lowly represented in positions of authority within 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. • The promotion of some women within religious organisations may be a form of tokenism that conceals ongoing underlying patriarchy in these organisations. 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. • 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.	**35**

Question	Answer	Marks
5	• 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. Hence, there is a danger of over-generalising as the position of women in religion varies greatly between different religious organisations. • The secularisation thesis suggests that religion has little social significance today and so the influence of religion in contributing to patriarch and the oppression of women may be very limited for most of the female population.	

Question	Answer	Marks
6	**'Religion has lost its social significance.' Evaluate this view.** **Key focus of the question** This question provides an opportunity for candidates to discuss the strengths and limitations of the secularisation thesis. The central argument of the secularisation thesis is that religion has lost its social significance in western societies. Good answers will demonstrate a clear understanding of the arguments and evidence for suggesting that secularisation has occurred. Evidence used to support the secularisation thesis 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. Good evaluative responses may question the evidence used to support the secularisation thesis both in terms of its reliability and methodological soundness. Candidates might also discuss different ways of defining secularisation and how this may affect conclusions drawn about whether religion has lost its social significance. 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. **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 as further supporting evidence for the secularisation thesis. • Growth in new religious movements can be seen as evidence that established religions have lost their social significance. Wilson sees the decline of established religions, together with fragmentation in religious belief systems, as defining characteristics of secularisation. In a secular society, Wilson argues, centralised spiritual authority is replaced by support for competing religious beliefs (new religious movements, for example) and other sources of moral guidance. • New religious movements are too divided and fragmented to replace the power and authority of established religions. Indeed, most proponents of the secularisation thesis believe that once secularisation has occurred there can be no return to society based on traditional values and social order that is based on religious teaching and governance. • Interest in spirituality may have picked up in western societies in recent years, but studies suggest it is driven by individualistic concerns with discovering meaning and personal fulfilment rather than any desire to return to a form of society based on religious control and traditional values.	**35**

Question	Answer	Marks
6	• Even if the growth in support for new religious movements is seen as an indicator of religious revival, there is still a lot of evidence to support the secularisation thesis; for example, evidence about the declining role of religion in public life, increasing number of people who reject marriage or marry without a religious ceremony, increasing number of people identifying as atheists, and so on. • 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. • Some supporters of the secularisation thesis argue that the debate centres on whether religion has lost its relevance at the social, cultural and political levels; not whether at the personal level people have become less (or more) religious, which is known as religiosity. Whilst evidence about changes in religiosity may be highly subjective, that doesn't detract from the secularisation thesis if it is accepted that secularisation refers to changes in the social significance of religion rather than changes in people's personal beliefs. Against: • Growing support for new religious movements helps challenge claims associated with the secularisation thesis that membership of religious organisations is declining and people are becoming less religious. • Growth in new religious movements can be seen as part of a broader trend that has seen an increase interest in spirituality among people in western societies in recent years; the growth in new age movements and privatised worship provide further examples of this trend. • The extent to which religion has social significance in the past has been questioned. 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 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 the secularisation thesis 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, and 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 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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