

Specimen Paper Answers

Paper 4 – Globalisation, Media and Religion

Cambridge International AS & A Level Sociology 9699

For examination from 2021



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Introduction

The main aim of this booklet is to exemplify standards for those teaching Cambridge International AS & A Level Sociology for examination from 2021. In this booklet we have provided one high grade answer for each of the three sections of the Paper 4 (Sections A, B and C). Specimen answers are available for questions 1, 3 and 5.

Each response is accompanied by a brief commentary explaining the strengths and weaknesses of the answers. Comments are given to indicate where and why marks were awarded, and how additional marks could have been obtained. In this way, it is possible to understand what candidates have done to gain their marks and how they could improve.

The mark schemes for the specimen papers are available to download from the School Support Hub at www.cambridgeinternational.org/support

9699 Sociology 2021 Specimen Paper 04

9699 Sociology 2021 Specimen Paper Mark Scheme 04

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Assessment overview

Paper 1

Socialisation, identity and methods of research
1 hour 30 minutes
60 marks
Candidates answer four questions.
Section A: three compulsory questions
Section B: one essay (26 marks) from a choice of two
Externally assessed
50% of the AS Level
25% of the A Level

Paper 3

Education
1 hour 15 minutes
50 marks
Candidates answer four compulsory questions. Question 4 is an essay (26 marks).
Externally assessed
20% of the A Level

Paper 2

The Family
1 hour 30 minutes
60 marks
Candidates answer four questions.
Section A: three compulsory questions
Section B: one essay (26 marks) from a choice of two
Externally assessed
50% of the AS Level
25% of the A Level

Paper 4

Globalisation, Media and Religion
1 hour 45 minutes
70 marks
Candidates answer two essay questions (35 marks each).
Section A: Globalisation
Section B: Media
Section C: Religion
Each section has two essay questions.
Candidates select one question from two different sections.
Externally assessed
30% of the A Level

Assessment objectives as a percentage of Paper 4

| | |
|------------------------------------|-----|
| AO1 Knowledge and understanding | 26% |
| AO2 Interpretation and application | 31% |
| AO3 Analysis and evaluation | 43% |

Section A – Globalisation

Question 1

1 'Global migration has only economic consequences for society.' Evaluate this view.

[35]

Specimen answer

Although there is a long history of people moving around the world, global migration has increased significantly with globalisation and improved technology. As countries of the world become more interconnected, so people move around the world. The movement of people to other countries can have economic consequences both for the country they join and for the country they leave and these consequences can be both positive and negative. However, the view that global migration has only economic consequences can be questioned due to the cultural and political consequences of migration.

One major economic consequence of global migration is that the host country will benefit from the labour provided by migrants. Following the Second World War, many European countries had a shortage of labour, particularly in manufacturing industries. To overcome this shortage countries looked to other countries, particularly less developed countries, to provide labour. In many cases, labour came from previously colonised countries. The workers were often required for heavy manual low-skilled jobs that those who lived in the country did not want. Borjas points out that in many cases the low-skilled jobs taken by economic migrants are casual and seasonal and so not taken up by indigenous workers due to the insecurity of the work. In this way, global migration has a positive economic consequence for the host country by providing a workforce for jobs that otherwise would face labour shortages. Marxists would argue that in this way, migrant workers are forming a reserve army of labour that has the effect of reducing wages. While this is positive for capitalism, it may be negative for the workforce as employers are able to keep wages lower as they do not have to raise wages to attract workers from the domestic workforce.

Not all migrants are low-skilled workers. The British NHS, for example, relies heavily on migrant workers. According to Hann et. al, 42% of doctors joining the NHS between 1992 and 2005 had obtained their medical qualifications outside of the UK.

Specimen answer, continued

This migration of working age high-skilled and high wage workers can have positive economic consequences as they are likely to contribute more through taxation than receive through social services. In the USA, the Congress Commission on Immigration Reform (1997) concluded that overall immigration into the USA had a positive effect on the US economy as migrants made a significant tax contribution and they mainly spent their spare cash on US goods.

However, while the economic consequences may be positive for the recipient country, they may be negative for the country that the migrants leave behind. The 'brain drain' is a term often used to describe the effect where developing societies lose their most talented and educated citizens who move to well paid jobs often in Western Europe, the USA, Japan and Australia. For example, Koser found that only 50 out of the 600 doctors trained in Zambia since 2020 are practising medicine in Zambia. This brain drain can impede the process of economic development in developing countries and so has negative economic consequences.

Global migration may also have positive economic consequences for the countries from which people migrate due to the value of remittances. Remittances are cross-border transfers of money from workers in one country back to their country of origin, often through payments to family members. Many migrant workers send payments such as these back to extended families in their country of origin, contributing positively to the economy in those countries. The World Bank estimates that around 80% of all global remittances went to less industrialised countries. The amount being transferred is nearly half a trillion US dollars which is around double the amount of global development aid.

Global migration does clearly have economic consequences both for the country that people move from and the country that people move to. However, this does not mean that it has only economic consequences for society. Indeed, there are also social, political, and cultural consequences to migration.

Remittances, for example, do not only have economic consequences. Hanlon and Vicino highlight the social consequences of remittances as in households receiving remittances from abroad, children are less likely to drop out of school and the health

Specimen answer, continued

of children tends to be better too. While the practice may largely be driven by economics, its impacts spread beyond simply supporting the economy. Likewise, while people may become migrants for economic reasons, the consequences for them individually span far beyond economics. They may have to leave friends and family behind to begin a life in a new country. Massy argues that due to this, migrants often form networks in the countries they move to. This can facilitate the process of settlement and also provide support and employment opportunities. Developing a social network due to migration is another clear social consequence.

Despite the economic advantages that global migrants may bring to a country, immigration is often a political issue in many countries. For many countries the arrival of immigrants who have different lifestyles and beliefs created demands for immigrants to assimilate. Immigrants were encouraged to adopt the culture of the host country including language and values. This proved a problem as migrants were not willing to abandon their culture. Multiculturalism was the view that immigrants should be able to retain their culture. This became the preferred policy for many countries as attempts at assimilation had proved unsuccessful. However, subsequently there have been renewed calls for assimilation following events such as 9/11 in America and terror attacks in the UK. Another social consequence of migration is that the news media of receiving countries have negatively represented immigrants as a social problem. Research by the information Centre about Asylums and Refugees observed that newspapers across Europe have constructed an image of migrants as a problem or threat to the identity and cohesion of European societies. In this way, the news media are creating a moral panic about immigration which may further fuel fascism, hostility and hate crimes. These are all clear social and political consequences that result from migration.

Migration can also have positive cultural consequences. It can lead to greater cultural diversity, with people from different cultures living alongside each other. While this may create tensions at times, it also leads to greater understanding of others and widens people's horizons. Bourn argues that young people living in societies in which migration and cultural hybridity are the norm are the social group most likely to be

Specimen answer, continued

open to the idea of adopting a global identity. They are also more likely to be involved in digital global networks and movements against global inequality. Global migration can therefore have positive cultural consequences too.

Overall, although many migrants move for economic reasons the consequences of migration are more than just economic. Global migration clearly has economic consequences for both the host nations and the home nations of migrants. However, alongside these consequences there are also political and social consequences of global migration.

Examiner comment

The answer achieves Level 3 for AO1 by showing good knowledge and understanding of the social and economic consequences of global migration. Both the positive and the negative impacts of migration are considered and several examples are used to illustrate the economic consequences in particular. The answer achieves Level 4 for AO2 because there is very good interpretation and application of relevant sociological material. Theory is used to support the discussion; for example, through references to the Marxist concept of the reserve army of labour. Some use is also made of relevant statistical data, with reference to figures from a study by Hann et. al and from a study by Koser.

Level 4 is achieved for AO3 because there is a clear and sustained analysis of the view on which the question is based, with detailed and explicit evaluation. Several points are made by the candidate to show that global migration has cultural, social and political consequences, highlighting a range of contrasting views and evidence. High quality analysis is shown at various points, including where the candidate refers to the possibility of complex interlinkages between cultural, political, and economic consequences of global migration. The evaluation is supported with references to a range of examples and evidence and the impact of global migration is considered in terms of both the host nations and the home nations of migrants, thereby demonstrating breadth of analysis.

Other possible approaches to this question

The candidate's answer overall is of a very high standard and it is unlikely the candidate would have been able to include more content within the time limit of the exam.

An alternative approach would have been to consider different theoretical approaches to the question. Additionally, candidates could explore how the consequences of global migration have varied across time. For example, the political consequences of global migration have become more prominent in some countries in recent years with opposition to global migration.

Common mistakes (Essay question)

- A common mistake that a candidate may incur in answering a question of this type is to discuss the consequences of migration in general rather than *global* migration specifically. For example, points about the impact of rural-to-urban migration within a country would not directly be relevant to the question as set, as there is no linkage with the global aspect of migration.
- A mistake that a candidate might make is to consider the consequences of global migration in an undifferentiated way, without clearly distinguishing between economic consequences and other types of impact, such as environmental, cultural, social, and political. Conceptual clarity in understanding the differences between, for example, economic, cultural, and political factors is important generally in answering the A Level questions.

Section B – Media

Question 3

- 3 'The hypodermic syringe model provides the best explanation of media effects.'
Evaluate this view. [35]

Specimen answer

There are several different models that explain the effects that the media can have on their audiences. These models differ in their explanation of the extent of the effect of the media on their audiences. The hypodermic syringe model suggests that media messages are injected into their audience like a drug. The two-step flow model suggests that messages pass through stages before they are accepted by audience. Whereas, the uses and gratifications model suggests that people are active consumers of the media.

The hypodermic syringe was an early model of media effects. As the name implies, this model suggests that the media is like a drug being injected into the audience. The model therefore claims that the audience are passive recipients of media messages. An example of this model in action was seen in 1938 when a radio broadcast of H. G. Wells' War of the Worlds caused mass hysteria as members of the public who heard it thought it was real and that the earth was being invaded by Martians. Although this so-called proof of the effect of the media was questioned by some it still served to validate the theory that audiences passively accept messages from the media.

Some sociologists have argued that the media can have a similar effect by inducing political, physical and mental apathy. Marcuse described how the media has a 'hypnotic power' to deprive us of our capacity for critical thought. In this way, the audience are passive and the media have a direct influence upon them. For Marcuse this direct influence is to induce apathy and prevent people from changing the world.

Laboratory studies conducted by psychologists can also be seen as evidence to support the hypodermic syringe model. Bandura, Ross and Ross studied simple cause-and-effect relationships between a media message and the audience response. They concluded that film images were as effective in teaching aggression as real-life models, particularly in boys. Studies such as these influenced the social learning

Specimen answer, continued

approach in psychology. This approach argues that people learn behaviours through observing and imitating others. The idea that this observation can happen through the media supports the hypodermic model of media effects.

A further variation on the basic hypodermic syringe model is the idea that media effects are cumulative, rather than immediate. For example, the idea that prolonged exposure to violent films or games can result in violent behaviour and desensitisation to violence. Belson, for example, claimed that prolonged exposure to media violence produced violent behaviour in young males.

In recent times the focus of direct effects models has moved away from general audiences and towards the idea of vulnerable audiences, children in particular. The argument here is that their lack of experience and tendency to imitate makes children more susceptible to direct media effects.

One weakness of the hypodermic syringe model is that it ignores the influence of other people on our interpretation of the media. In reality, people do not simply accept everything passively, there is some process of interpretation and other people can be particularly influential upon this process. The two-step flow model developed by Katz and Lazarsfeld attempt to address this weakness. This model suggests that within social networks there are 'opinion leaders' who are those who influence others and have strong ideas. Opinion leaders will consume a range of media, form opinions on these issues and then pass these on to others in their social group. This means that the views of other people, and particularly those whose views are respected, shape how an individual responds to the media. This model seems to fit well with how advertising works on social media. People with large numbers of followers on social media are paid significant amounts of money to give positive opinions on products. They are being targeted as opinion leaders and paid for their influence on the views of others. The two-step flow model is a better model of media effects as it recognises that our interpretation of the media is influenced by social interaction.

Subsequent theories of the media effects tend to see the audience as less passive in their consumption of the media. Such models tend to look at how audiences use the media rather than the media's effect on audiences. Blumler and McQuail's uses and

Specimen answer, continued

gratifications model looks to explain the way audiences use the media to satisfy their needs. This means that the uses will differ from group to group and will depend on the needs they have and the ways in which these needs can be gratified. Wood for example suggests teenagers will use horror films as a way of gaining excitement. Blumler and McQuail suggested four needs that may be met by the media. The first is diversion, to escape from everyday life. The second is personal relationships, we may need media due to our loss of community. Thirdly is personal identity, audiences may relate to characters to help them form their identity. Finally, the media may act as surveillance, as audiences need to know what is going on in the world around them. While this model seems more realistic than the hypodermic syringe model in its recognition that audiences do not consume all media in the same way, it does not offer much in terms of explaining how the media affects the audience. Indeed, the model could be interpreted to mean that the media are powerless in their ability to influence behaviour. The model also seems to assume that these needs are pre-existing and the media is simply filtered through them. In reality, needs may be created by the media itself, through advertisements, or through social interaction. This model, like the hypodermic syringe model, is largely asocial, it does not take into account the cultural context that influences interpretation.

While the uses and gratifications model seems to suggest that because the audience are active the media must be having little effect, other sociologists have argued that even though the audience are active the media may still be influencing them, just in less direct and obvious ways than the hypodermic syringe model suggests. The cultural effects model looks at media effects from a neo-Marxist viewpoint. This model suggests that if audiences are constantly exposed to media messages, they will begin to internalise the ideas that are being given to them from the media. The Glasgow University Media Group, a left-wing group of sociologists, suggest that models that suggest the audience are active fail to recognise the enormous power of the media to influence opinions of audiences. The suggestion here is that in many cases audiences will have little information about a topic and so will rely on the media to supply that information. An example of this is the portrayal of benefit fraud in the media. The media's portrayal of the extent of benefit fraud has led to an

Specimen answer, continued

assumption amongst audiences that this problem is far larger than the reality. This model then sees the real power of the media in its ability to become part of an audience's cultural background through advising and guiding audiences and in doing so exercising ideological control.

It is clear that the hypodermic syringe model is a simplistic model of media effects. Audiences are not entirely passive as the model suggests, and other models seem better able to account for ways that audiences may actively interpret and make sense of the media. For this reason, the hypodermic syringe model is not the best model of media effects. However, the amount of money spent globally on advertising would suggest that businesses at least believe that the media are able to have a significant influence upon an audience's behaviour and opinions. While this influence may often not be direct and immediate, it may be that the media is still be able to infiltrate the beliefs and behaviour of the audience, particularly on issues with which they have no personal experience.

Examiner comment

Level 3 is achieved for AO1 because the candidate demonstrates good knowledge and understanding of the hypodermic syringe model of media effects.

The historical origins of the model are considered and a useful contrast is made with the two-step flow model. The assumption that consumers of the media are passive, which is implicit in the hypodermic syringe model, is made clear in the answer.

Level 4 is achieved for AO2 skills because a good range of relevant sociological material is applied to the question in a logical and well-informed way. For example, different developments of the hypodermic syringe model are considered, including the ideas of Marcuse, the laboratory studies by Bandura, Ross and Ross, and the concept of cumulative effects associated with Belson. Good use is also made of a range of contrasting models of media effects.

Level 4 is achieved for AO3. There is clear analysis of the hypodermic syringe model through drawing out different variations on the model, including the social learning approach, cumulate effects, and the idea of vulnerable audiences. There is also clear and explicit evaluation through direct comparison with alternative models. Other models are explored, demonstrating contrasting evidence and these are related back to the hypodermic syringe model to explicitly draw out similarities and differences.

Alternative approaches to the question

An alternative approach not taken by this candidate would be to consider relevant methodological issues. For example, the candidate could have explored the difficulties of studying media effects, such as the limitations of the type of laboratory study used by Bandura and the difficulty of researching indirect effects that may develop over many months or years.

The candidate could also have considered in more detail the possible strengths of the hypodermic syringe model as the evaluation largely focuses on the perceived weaknesses.

Common mistakes (Essay question)

- A common mistake in answering this type of question would be to describe the hypodermic syringe model without placing it in the context of other approaches to explaining media effects. The specimen answer avoids this mistake by helpfully distinguishing between direct and indirect models of media effects, recognising that the hypodermic syringe is the primary example of the direct model and contrasting this with the two-step flow and uses and gratifications models which see media effects as indirect.
- Another common problem a candidate may encounter is to be too dismissive of the hypodermic syringe model, failing to acknowledge its possible strengths and, by extension, underestimating the limitations of alternative approaches, such as the uses and gratifications and cultural effects models. Attempting to explain the hypodermic syringe model without references to supporting studies and evidence would also be limiting in terms of accessing AO1 and AO2 marks.
- Candidates often make the mistake of describing different theories/models without highlighting ways in which they differ. Rather than leaving the differences between the theories implicit, higher marks could be accessed by explaining the relevant contrasts and their significance for evaluating the view on which the question is based.

Section C – Religion

Question 5

- 5 'Religion supports the interests of the rich and powerful.'
Evaluate this view.

[35]

Specimen answer

Conflict theorists argue that religion supports the interest of the rich and powerful. For Marxists, religion supports the interests of the bourgeoisie, the group with power due to their ownership of the means of production. Feminists agree that religion supports the interests of the powerful, but for them religion supports the interests of men rather than those of a capitalist class.

Marxists see religion as an ideology that distorts people's perception of reality in capitalist society. Marxists argue that we live in a capitalist society where the bourgeoisie (ruling-class) exploit the proletariat (working-class). Marx argued that religion is an ideological weapon used by the ruling-class to disguise their exploitation of the proletariat and to prevent the proletariat from recognising its own interests. Marx described religion as 'the opium of the people'. By this, he meant that religion is like a drug that both dulls the pain of exploitation and prevents the working-class from improving their situation. Marx argued that religion dulls the pain of oppression by promising a paradise of eternal life for those who follow their religious duties. Religion also justifies the social order by providing an overall narrative for why the world is as it is. In this way religion presents the social structure as God-given and inevitable. Religion also dulls the pain of oppression by offering a hope of supernatural intervention to solve problems. Religion's followers can pray for help with problems they face and this hope can make the present more acceptable.

At the same time, religion prevents the proletariat from improving their situation by acting as a mechanism of social control. Marx described how religion preaches submissiveness and humbleness. In this way, religion keeps people in their place and prevents them from improving their situation. In this way, Marxists see religion as a conservative force – it acts to maintain society as it is. By preventing the proletariat

Specimen answer, continued

from seeing how they could truly improve their situation, religion contributes to a false class consciousness. It blinds the workers from their true situation and diverts their attention from the true source of their problem – the system of capitalism.

There is a wealth of historical evidence that can be seen to support the Marxist view of religion. The caste system of traditional India was justified by Hindu religious beliefs. Likewise, in medieval Europe, kings and queens were seen to rule by divine right. In the USA during the era of slavery, slave owners often encouraged the conversion of slaves to Christianity, seeing it as a controlling influence that helped to prevent them from fighting against slavery. Similarly, in England during the industrial revolution employers used religion as a means of controlling the masses and encouraging them to remain sober and work hard. Overall, these examples support the idea that religion is a conservative force that serves the interests of those in positions of power.

However, Marx has been criticised as in some situations religion can be force for social change. Gramsci, a neo-Marxist, argues that some clergy may help to challenge ruling-class hegemony in society by acting as organic intellectuals. For example, Billings studied two sets of workers in the 1920s and 1930s who were both religious. He points out that organic intellectuals helped miners, one of the groups, to rebel against the status quo as they were more rebellious. Religion provided the organic intellectuals to give leadership, organisation and support to the miners.

Feminists agree with Marxists that religion serves the interests of the powerful, but they see religion as helping to maintain male domination of society. Feminists argue that religion is patriarchal and legitimises women's subordination. For example, sacred texts are often filled with male gods or prophets and the women in the Bible are often portrayed to be evil such as Eve eating the fruit first causing humanity's expulsion from the Garden of Eden. Places of worship often segregate the sexes with women sometimes seated behind a screen. Religions may not allow women to take higher offices in a religion, for example in Catholicism women are not allowed to be priests. Also, religious laws and customs have stopped women from having full rights.

Specimen answer, continued

Women may not have access to divorce or may have to dress in a particular way such as wearing a hijab. Therefore, feminists argue that women are treated unfairly in religion and religion performs an ideological function of supporting patriarchy. As such this supports the powerful, in this case men.

However, some sociologists argue that religion can be supportive to women. For example, the hijab can be seen as a sign of liberation which allows Muslim women to enter the public sphere or join higher education. Religious feminists also argue that religion can enable women to gain status and respect for their domestic role. For example, Pentecostalism has strong beliefs that men should respect women. Women can use this belief to ensure they do not face oppression from husbands.

Some sociologists disagree with the general view of conflict theories that religion supports the interests of the rich and powerful. Malinowski, an anthropologist, suggests that religion provides psychological benefits to individuals by reducing anxiety and tension. In this way religion benefits individuals and also benefits society as a whole through mitigating stresses that could threaten the social order.

Malinowski argued that this can be seen clearly in times of crisis as in all societies birth, marriage and death are surrounded by religious rituals. Malinowski also argued that religion relieves anxiety in important but unpredictable situations. He used an example from his fieldwork with the Trobriand Islanders to illustrate this function. Trobriand Islanders are fishermen. When fishing in lakes they were relatively safe and relied only on their skill and not on religious ritual. However, when the Trobrianders went fishing in the ocean they performed rituals before the trip. This was due to the increased dangers of ocean fishing. These examples highlight that religion can be used to support all members of a society, not just the rich and powerful.

Religion may perform positive functions for society as a whole rather than just for the benefit of the rich and powerful. For example, functionalists argue that religion unites people in a social solidarity through a value consensus which is the shared norms and values in society. Functionalists use the example of totemism. Durkheim studied the Arunta tribe who came together to worship a symbol known as a totem.

Specimen answer, continued

By worshipping the totem, the tribe were united. Durkheim considered this worship to show the tribe actually worshipped the society. This shows that religion does not always serve the rich and powerful but performs the function of bringing a society together, which benefits everyone within the society.

In conclusion, religion can be seen to support the rich and powerful by supporting capitalism and patriarchy. Religion often justifies the suffering of either the lower class or women by persuading these groups that their suffering is God's plan rather than due to the oppression of either the ruling-class or men. However, this does neglect the many ways in which religion can be a positive experience for all, rather than just the rich or powerful.

Examiner comment

Level 3 is achieved for AO1 because the candidate demonstrates a good understanding of the underlying theoretical debates about the role of religion and uses this well in discussing the links between conflict perspectives and the idea that religion serves the interests of the rich and powerful. A detailed account of the Marxist theory of religion is used to illustrate the view on which the question is based. This includes good use of relevant concepts such as ideology, social control, oppression, and exploitation. Understanding of the view on which the question is based is also demonstrated through discussion of the feminist analysis of the patriarchal aspects of religion.

Level 4 is achieved for AO2 skills because there is good interpretation and application of relevant sociological material. For example, relevant historical evidence is selected to support the Marxist view that religion serves the interests of the ruling-class. A range of relevant examples are also used to illustrate the feminist argument that religion serves the interests of men. In the answer, the evidence is interpreted accurately and relates back to the view that religion supports the interests of the rich and powerful.

Level 4 is achieved for AO3. Very good analysis and evaluation is shown through explicit evaluation of the Marxists and feminist views on religion, using Billings as evidence against the Marxist view and evidence that religion can be supportive of women to evaluate the feminist view. The candidate also considers a range of contrasting views and evidence through the functionalist contributions of Malinowski and Durkheim, demonstrating a good understanding of the complexity of the issues raised by the question.

Alternative approaches to the question

An alternative approach to this question would be to consider Weber's analysis of the role of religion in the rise of capitalism. Weber used his historical study of the origins of capitalism as a basis for criticising Marxist ideas about the links between religion and class domination. This could have been drawn out as a criticism of the view expressed in the question.

In the above response, the candidate uses Gramsci's ideas to criticise the Marxist perspective. The candidate could also have noted ways in which Gramsci, as a neo-Marxist, argued in favour of the view that religion in most cases supports the capitalist power structure.

A further alternative approach would be to more directly analyse the limitations of the view that religion supports the interests of the rich and powerful. For example, the candidate could have challenged the economic determinism implicit in the Marxist theory of religion or used evidence about religious participation and belief to directly question the extent of religiosity among subordinate groups.

Common mistakes (Essay question)

- A likely mistake made by candidates with this question is to link the view that religion supports the interests of the rich and powerful with a relevant theory (Marxist, feminist), but without explaining the actual mechanisms through which religion achieves this effect. The specimen answer avoids this by offering a clear and sustained account of how, in the Marxist view, religion is linked with the exploitation and oppression of the working-class in the interests of the ruling-class.
- A problem candidates encounter in answering a question of this type is confusion about the significance of Weber's study of the role of religion in the rise of capitalism. Although Weber was writing about the links between religion and capitalism, his findings should not be seen as supporting the Marxist view that religion serves the interests of the capitalist class. On the contrary, Weber used his study of the rise of capitalism to critically confront what he saw as the unjustified economic determinism in the orthodox Marxist perspective.
- A common mistake is that candidates rely primarily on juxtaposing different theories as a form of evaluation, but without explicitly relating the alternative theories back to the view in the question. Answers that rely primarily on the description of contrasting theories as a form of evaluation would achieve no higher than Level 3 for AO3. To access Level 4 for AO3, there must also be some direct and explicit analysis and evaluation of the view on which the question is based.

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Cambridge Assessment International Education
The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA, United Kingdom
t: +44 1223 553554
e: info@cambridgeinternational.org www.cambridgeinternational.org

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