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Examiners' Report

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GCE Government And Politics 6GP04 4B

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Introduction

The aim of Unit 4B is to extend students' understanding of political ideologies by examining ideological traditions that have developed either out of, or in opposition, to the 'core' ideologies of liberalism, conservatism and socialism. These other ideological traditions are nationalism, feminism, ecologism and multiculturalism. As with Unit 3B, the overall standard of responses to Unit 4B questions was broadly similar to the standard in previous years. The major discriminator between mediocre and good performance was, as is so often the case, the difference between candidates who were able to provide a broadly accurate but essentially descriptive accounts of the ideology or sub-traditions in question, and candidates who were able properly to analyse and evaluate such material. The separate marking of AO2 on the essays (45 mark, Part B) questions, means that this distinction can be exposed effectively. The extent to which candidates were able to respond to the requirements of synopticity was also a significant discriminator in the marking of essay responses. However, there is evidence of general improvement in this respect. In a growing number of cases, centres appear to be training candidates to recognise from the outset, and through the body of the argument itself, contention between two or more viewpoints or perspectives, However, a significant proportion of candidates still fail to do this adequately, in the weakest cases just uncritically presenting a single viewpoint. A further common discriminator, on both short (15 mark, Part A) questions and essay questions was the extent to which explicit conceptual undestanding was demonstrated, the strongest candidates being able to do this by recognising the often complex nature of the terms and concepts encountered in 4B.

Question 1

The most successful responses to this question identified a variety of differences between political nationalism and cultural nationalism. These included their different relationship to nation-state, and often whether they are inclusive or exclusive in terms of their view of the nation. Many were therefore able to recognise the difference between so-called 'political nations' and 'cultural nations'. Less successful responses, on the other hand, sometimes struggled to recognise that nationalism may take different forms; in the weakest cases, they merely reiterated the definition of the nation. Recognising that nations are cultural entities does not in itself show an understanding of cultural nationalism.

Typical threshold level 2 responses exhibited the following features:

- Some awareness of the nature of political nationalism

- Some awareness of the nature of cultural nationalism

Typical threshold level 3 responses exhibited the following features:

- Sound explanation of the nature of political nationalism

- Sound explanation of the nature of cultural nationalism

- Some accurate, and probably explicit, contrasts between the two.

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and then indicate your new question with a cross ⊠.

Chosen Question Number:

Question 1 ⊠   Question 2 ⊠   Question 3 ⊠
Question 4 ⊠   Question 5 ⊠

Cultural nationalism seeks to promote cultural unity by focusing on defence on strengthening of cultural bonds over overt political activities. Non uncommonly, cultural nationalism seen the state as peripherial if not an alien entity. Cultural nationalism sees the identity of individual by their ethnic allegiance and they think the state plays no role whatsoever in shaping a person's identity. Personal identity is formed not on rationality but on linguistic, racial, institu- tional, religious and ideological context.

Political nationalism, by contrast, argues that it is the state, the supreme sovereign body, which

~~perceived~~ gives people a common sense of identity. Gender, race, colour, creed, religion - all become secondary factors, rather it is "the people" which ~~are~~ become the source of ultimate legitimacy and authority. The state is a political

You should start the answer to your second question choice on page 6

ideal and it has all the rights to shape their identity. Political nationalism sees cultural nationalism potentially dangerous as it might lead to racialism. A citizen is characterised by his/her loyalty to the state, and the background of an individual should not be part of a "recognisation politics. Political nationalism argues that cultural nationalism is therefore inherently flawed.

There are several other differences between ~~cultural and~~ political and cultural ~~political~~ nationalism. The former is inclusive while the later is exclusive. One is based on civic loyaly, other is based on ethnic allegiance. Political nationalism sees the ~~US~~ state as unique but cultural nationalism sees the state as unique. The former is founded on citizenship while the later is on dissent. Consequently political nationalism is voluntaristic but cultural nationalism is organic.
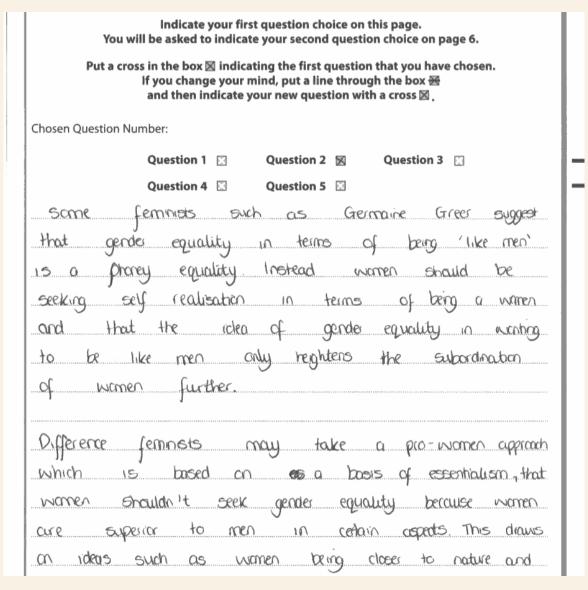
Question 2

Some weak responses to this question failed to read it clearly, and wrote, not about feminist criticisms of gender equality, but about how and why feminists have supported gender equality. In some cases, this turned into an account of different approaches to gender equality by liberal, socialist and radical feminists. Thankfully, most candidates who attempted the question recognised that it is about a trend within feminism that regards differences between women and men not as something to overcome, but as something to celebrate or rejoice in. In successful cases, this led to an examination of the critique of gender equality advanced by difference feminists in particular, with some, helpfully, considering also the ecofeminist version of this critique. This was suported in some cases by an account to contrasts between androgny and essentialism.

Typical threshold level 2 responses exhibited the following features:

- Awareness of nature of gender equality.

- Some awareness of why feminists have criticised gender equality, probably linked to the ideas of difference feminism.

Typical threshold level 3 responses exhibited the following features:

- Clear, and possibly implicit, understanding of the nature of gender equality

- Sound explanation of why difference feminists in particular have criticised gender equality.

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You will be asked to indicate your second question choice on page 6.

Put a cross in the box ☒ indicating the first question that you have chosen.
If you change your mind, put a line through the box ☒
and then indicate your new question with a cross ☒.

Chosen Question Number:

Question 1 ☐   Question 2 ☒   Question 3 ☐

Question 4 ☐   Question 5 ☐

Some feminists such as Germaine Greer suggest that gender equality in terms of being 'like men' is a phoney equality. Instead women should be seeking self realisation in terms of being a women and that the idea of gender equality in wanting to be like men only heightens the subordination of women further.

Difference feminists may take a pro-women approach which is based on as a basis of essentialism, that women shouldn't seek gender equality because women are superior to men in certain aspects. This draws on ideas such as women being closer to nature and

being naturally caring, compared to men who are seen to be not controlling and dominating in nature. The essentialist view highlights that women shouldn't aim to be equal because in some respects they are superior, adopting the pro women stance. To want to be equal with men may subordinate women to such

naturally controlling and dominating behaviour, highlighting a profound difference between 'cultured' men and 'natural' women.

Of course many feminists such as liberal feminists do promote gender equality, especially in the public sphere of voting and work. It is more radical feminists such as Germaine Greer, Kate Millett and so called difference feminists who are critical of the idea of gender equality.

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Examiner Comments

This is an example fo a very good response, which received 13 marks out of 15. It contains an account of the concerns about 'male identification', although the term does not feature. The pro-woman stance and its relationship to essentialism is also highlighted. The final pragraph contributes little to the answer.

Question 3

There were some very strong answers to this question. In the most successful cases, sustainablity was explicitly defined and understood (recognising that it is associated with future development and the well-being of future generations) and both the 'how' and the 'why' aspects of the question were addressed effectively. Some very strong responses were able to distinguish between different views of sustainability, 'strong' and 'weak'. Less successful responses, however, sometimes failed to get to grips with the idea of sustainability, writing instead about general features of ecologism. At best, these responses were woolly and unfocused, even if they made reference to issues related to sustainability.

Typical threshold level 2 responses exhibited the following features:

- Accurate, if possibly implicit, awareness of the nature of sustainability

- Some awareness of how ecologists have supported sustainability

- Some awareness of why ecologists have supported sustainability.

Typical threshold level 3 responses exhibited the following features:

- Clear, and probably explicit, understanding of sustainability

- Sound explanation of how ecologists have supported sustainability

- Sound explanation of why ecologists have supported sustainability.

Indicate your first question choice on this page.
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Put a cross in the box ☒ indicating the first question that you have chosen.
If you change your mind, put a line through the box ☒
and then indicate your new question with a cross ☒.

Chosen Question Number:

| Question 1 ☐ | Question 2 ☐ | Question 3 ☒ |
| Question 4 ☐ | Question 5 ☐ | |

All ecologists believe that our current industrial methods are unsustainable ~~as they are~~ because they have caused the depletion of natural resources and damaged the natural environment. ~~However~~ Deep ecologists believe that the solution to this relies upon 'zero growth', whereas shallow ecologists support sustainable development.

Sustainability is the ability of a system to maintain its health and continue its existence over a period of time. Ecologists support sustainability because they argue that our current system is ~~accepted~~ flawed in a number of ways. ~~tttt~~ One key criticism was

highlighted by 'EF Schumacher who argued that ~~industa~~ the problem with industrialism is that it treats capital like income. It fails to understand that some energy sources are non-renewable. ~~and~~ Consequently are current methods of production are eating into the substance of industry. This is why ecologists support the principle of sustainability; it is essential if we are to deal with the environmental crisis and continue human existence.

~~Deep ecologists~~ Shallow ecologists support ~~th~~ the policy of sustainable development. This was defined by the Brutland report as 'meeting the needs of the present without compromising the ability of future generations to meet their own needs'. It is thought that economic growth can be balanced against environmental costs. Therefore, a current industrial capitalist system can be modified to ~~a~~ make it sustainable. ~~They By contrast Deep ecologists argue that sustainable develo~~ They argue that market-based incentives such as green taxes can be imposed to reduce the production of environmentally damaging goods.

~~H~~ By contrast deep ecologists believe that sustainable development is inadequate. Green taxes ~~then~~ imply tradeability and purchase of natural

goods. Furthermore growth itself is unsustainable, what is needed is 'zero growth'. This could be achieved by a reduction in consumption, described by James Lovelock as 'tactical retreat'. Alternatively we could return to more simplistic lifestyles or even primitivism.

Question 4

Weak responses to this question sometimes provided an account of nationalism, failing to highlight a specifically conservative approach to nationalism. Alternatively, weaker responses focused on conservatism and tended to ignore the nationalism aspect of the question, writing, for instance, about issues such as the organic society without applying it to the nation. More successful responses, however, were able to highlight a range of distinguishing features of conservative nationalism, including its emphasis on promoting social and political stability, thereby using nationalism to uphold the existing power structure, and the view of the nation as a historical entity. These reponses were also analytical rather than merely descriptive.

Typical threshold level 2 responses exhibited the following features:

- Some awareness of features of conservative nationalism, or clear understanding of one feature.

Typical threshold level 3 responses exhibited the following features:

Sound explanation of several features of conservative nationalism.

Indicate your first question choice on this page.
You will be asked to indicate your second question choice on page 6.

Put a cross in the box ☒ indicating the first question that you have chosen.
If you change your mind, put a line through the box ☒
and then indicate your new question with a cross ☒.

Chosen Question Number:

Question 1 ☒   Question 2 ☒   Question 3 ☒

Question 4 ☒   Question 5 ☒

Unlike other strands of ~~Conservatism~~ nationalism, Such as liberal or anti-colonial, Conservative nationalism places lesse emphasis on self-determination, highlighting the importance of Social Cohesion. Conservative nationalism enforces the idea of a common unity throughout a nation-state. This concept of a nation-state is relevant in Conservative nationalism, as it is often the case that it is used in an established nation-state.

The Conservative nationalists emphasise that Society is organic, and enforce many traditional conservative ideas such as Social bonding. The Sense that the Society is organic

helps conservative nationalists to place priority that there is a common feeling throughout the nation-State, and this feeling encourages the cultural entity to work together as a society.

Importantly, Conservative Nationalism is irrational in the sense that it relies on an emotional unity, but it also rational, in the concept that tradition is maintained, and that there is no need for change in a fully operational and efficient society.

Conservative Nationalism is backward looking, in the sense that it seeks to 'Recall former glories.' Furthermore, this Strand of Nationalism is often violent, as it is often adopted during times of war. This Strand of violence is also seen in the more aggressive, logical step onwards from conservative Nationalism, Expansionist Nationalism.

Question 5

Some weaker responses to this question focused very little on the issue of identity, providing instead a generalised account of multiculturalism. However, most candidates were able to discuss how and why multiculturalists link identity to culture and think in terms of group identities. In the most successful cases, this allowed them to point out how celebrating a positive cultural identity is, for multiculturalists, a means of social advancement and an antidote to marginalisation and subordination. Some candidates were also able to explain this in terms of countering a deeming, stereotypical identity, which had been the cause of subordination, or of an 'inauthentic' identity that robbed a minority cultural group of its sense of distinctiveness and self-worth.

Typical threshold level 2 responses exhibited the following features:

- Some awareness, if probably implicit, of the nature of identity politics

- Limited awareness of the link between multiculturalism and the politics of identity.

Typical threshold level 3 responses exhibited the following features:

- Clear, and probably explicit, understanding of the nature of identity politics

- Sound explanation of the link between multiculturalism and the politics of identity.

community and the culture they have grown up in and so identity is of central importance as it is shaped by culture and the community.

Multiculturalism has also often been viewed as a form of identity politics due to multiculturalists putting an emphasis on culture which is way of life passed from one generation to the next. Multiculturalists argue that celebration of culture and recognition creates a strong rooted identity which benefits society as a weak identity and culture can lead to isolation and confusion. This could create more extreme views and can breed fundamentalism.

Multiculturalism has often been viewed as a form of identity politics due to multiculturalists moving away from a universalist view to a more particularist view in which identity and cultural distinctiveness are united. This has lead multiculturalists to emphasise language such as with the Basques in France and Spain, religion such as with Muslims in Western countries and ethnicity which is seen to have deep emotional meaning.

Question 6

Very few candidates who attempted this question were unaware of the nature of anthropocentrism, but only a minority of them offered a robust and explicit definition of the term at the outset, which was disappointing. Similarly, a large proportion of responses showed at least a basic understanding of the tension within ecologism over anthopocentrism, between so-called shallow or humanist ecologists and deep ecologists, the former trying to reconcile anthopocentrism with ecology while the latter reject anthropocentrism out of hand. The main discriminator was therefore often the analytical depth and theoretical sophistical demonstrated in exploring these issues. In the case of less successful responses, answers tended towards generalities about ecologism, with the key issue of the question receiving less and less attention as the argument developed.

Typical threshold level 2 responses exhibited the following features:

- Some awareness of the nature of anthropocentrism

- Limited ability to recognise debates over the extent to which anthropocentrism and ecology are compatible, probably linked to differences between shallow and deep ecologism.

Typical threshold level 3 responses exhibited the following features:

- Clear, and probably explicit, understanding of the link between multiculturalism and diversity and the politics of difference

- Sound ability to analyse and evaluate contrasting liberal and pluralist positions over the legitimate extent of cultural diversity.

Put a cross in the box ☒ indicating the question that you have chosen.
If you change your mind, put a line through the box ☒
and then indicate your new question with a cross ☒.

Chosen Question Number:

Question 6 ☒   Question 7 ☐   Question 8 ☐

Plan - Biocentric equality, Radical Holism, Green Capitalism, weak system ability
Self-actualisation, Modern/Reformist - Stay within current institutions
mechanism - Social - Revolutionary change - Deep - Ecosophy, common ownership. Ecological change.

Ecologism, as an ideology or ideological movement stems from a branch of science, through seeing the interconnectedness of nature and how society can be seen a naturally self regulating. (homeostasis). Anthropocentrism can be seen as a human centered focus, while many believe that all ecologist view nature as more important than human needs, their can are divisions within ecologism which show many anthropocentric views as well as Ecocentric views.

Modern reformist are seen to believe in/favour shallow ecologies. They believe that the ecological crisis can be delt with within the current structures + institutions in society. They are criticised by Deep ecologist as having a to anthropocentric viewpoint, this is because the goal for modern reformist is to create a society in which nature is preserved so it can support human needs. Modern reformist strategies to deal with the ecological crisis include Green Capitalism, most notably compatible with liberal + conservative ecologist brought about through conservation such as the countryside alliance. Modern Reformist strategies involve a balance between 'Red' and 'Green' concerns, where material consumption is balanced with the preservation of the environment, for example carbon trading and Green taxes. Modern Reformist take a more reductionist scientific, approach mechanistic approach to ecology where human need are balanced and or put ahead of natures.

Social ecologist can also be seen as favouring shallow ecologies, however unlike modern/Reformist ecologist, they believe ecological crisis cannot be delt with unless their is a revolution in which the institution within society, most notably capitalism are destroyed and replaced with common ownership. Social ecological strategies to deal with ecology are those of common ownership, whereby people would use their natural environment and learn about ecology

+ therefore value it more. This is most notably seen in Eco-anarchism where they believe

the absence of a state will naturally promote a harmonious existence and by living in small communities close to nature, we will understand and value it more. This is seen by Zerzan an Anarcho-primitivism who believes the only way to solve the ecological crises is to revert back to primitive times. Social ecologists believe that capitalism has destroyed the environment through selfish needs, however they are criticised, as many say that the ecological crisis will not be 'rectified' or delt with through common ownership alone.

Deep Ecologists are most closely related to the statement 'Ecologism starts where anthropocentrism ends' as they criticise shallow ecology as favouring anthropocentric means over nature. Deep Ecologists believe that their should be an 'Ecosophy' a paradigm shift (a new way of thinking) from human needs as the centerpiece of society to nature as the centerpiece, with humanity rejoining their natural place within the wider ecosystem. They reject the Anthropocentric scientific reductionists way of viewing the world by isolating its fundamental parts + studying them; they instead adopt radical holism where the interconnectedness of the world is seen and studied through its own precious but fragile links together 'the web of life'

This way of thinking is seen in many aboriginal tribes in the USA. The view of interconnectedness is also seen in many Eastern religions such as buddhism where all of brahama's

creations are seen as equal. Deep ecologists criticise shallow ecology seeing it as a commodification of nature (social ecologists also criticise Modern/reformist ecology this way) where nature only has 'use value' for means of human production + needs rather than intrinsic value within itself. Deep ecologists believe humans need to achieve self-actualisation, where selfish, greedy need are replaced with self esteem and a regard for all life biotic and abiotic. They believe this is achieved through biocentric equality (a rejection of utilitarian views + ethics) and a rejection of putting human (anthropocentric) needs above nature (shown by radicals such as earth first!) by realising the interconnectedness of the world.

The statement 'Ecologism starts ends where anthropocentrism ends' can be seen as too general when describing Ecology; while it is the a key theory of ecologism to see the interconnectedness of nature and man as many people believe to protect the nature and the ecosystems within it, ecology seen so it can be seen that their are many different approaches within within Ecology as how to achieve this. It is shown in shallow Ecology, with Modern/reformist + Social ecology ecology that many anthropocentric views are shared amongst them. For these ecologist the need of nature should be balanced with human needs. In this sense Ecologism is combined to an extent with anthropocentrism. While Deep ecologists reject basically all forms of Anthropocentrism in favor of Biocentric equality and a new Ecosophy with nature and at the center of society rather than

humans."

In Conclusion Ecologism does not start where Anthropocentrism ends for all ecologists, but while it is true for some such as Deep ecologists, it has also been shown that shallow ecologists to still value anthropocentric values.

Deep ecology however is criticised as having unachievable goals and an unclear path vision of the future. Some like Zer Zan favor pre pre -industrial living while some like James Lovelock favor post -industrial living.
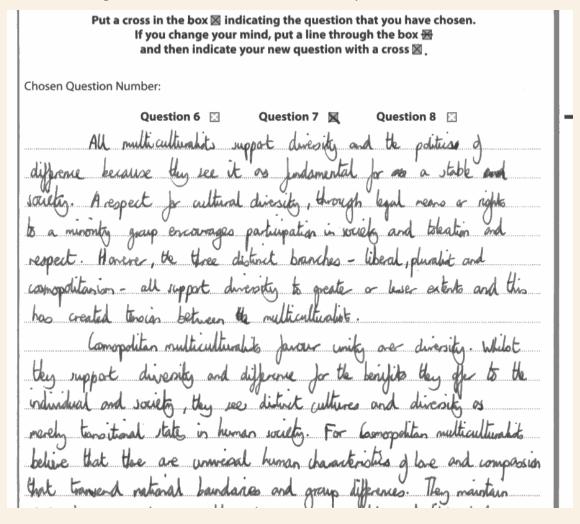
Question 7

There were some very impressive responses to this question. These often demonstrated considerable insight and theoretical sophistication in exploring tensions between liberal multiculturalism and pluralist multiculturalism over diversity, with, in many cases, the distinctive views of cosmopolitian multiculturalism also being taken into account. For example, much was often made of the fact that liberal multiculturalists construe diversity within a liberal framework that places values such as freedom and autonomy 'above' the claims of cultural belonging, while pluralist multiculturalists are post-liberal in their willingness to regard non-liberal and even anti-liberal values and practices as legitimate. Less successful responses, however, tended to be descriptive rather than analytical, and often provided generalised accounts of the rival multiculturalist traditions rather than examining their differening approaches to diversity and the politics of difference.

Typical threshold level 2 responses exhibited the following features:

- Some awareness of the link between multiculturalism and diversity and the politics of difference

- Limited ability to recognise debates within multiculturalism over the legitimate extent of cultural diversity.

Typical threshold level 3 responses exhibited the following features:

- Clear, and probably explicit, understanding of the link between multiculturalism and diversity and the politics of difference

- Sound ability to analyse and evaluate contrasting liberal and pluralist positions in particular over the legitimate extent of cultural diversity.

Put a cross in the box ☒ indicating the question that you have chosen.
If you change your mind, put a line through the box ☒
and then indicate your new question with a cross ☒.

Chosen Question Number:

Question 6 ☐   Question 7 ☒   Question 8 ☐

All multiculturalists support diversity and the politics of difference because they see it as fundamental for a stable and society. A respect for cultural diversity, through legal means or rights to a minority group encourages participation in society and toleration and respect. However, the three distinct branches - liberal, pluralist and cosmopolitanism - all support diversity to greater or lesser extents and this has created tension between the multiculturalists.

Cosmopolitan multiculturalists favour unity over diversity. Whilst they support diversity and difference for the benefits they offer to the individual and society, they see distinct cultures and diversity as merely transitional state in human society. For Cosmopolitan multiculturalists believe that there are universal human characteristics of love and compassion that transcend national boundaries and group differences. They maintain

that humans will see themselves not as distinct identities but as global citizens united by common bonds of love and caring. Evidence for this being globalization and the 'hyper-mobile' planet. Because of this spread of culture humans can access many different cultures which promote individual development through active education and also benifits society, for the health and variety it gives.

Therefore cosmopolitan multiculturalist propose hybrid hybridity- or multiple identities, which will then inevitably develop into a global human identity. However, ~~cosmopitan~~ cosmopolitan multiculturalists have attracted criticism especially from pluralist multiculturalist that they favour unity over diversity, thus weakening any sense of cultural identity that people and groups have. By weakening cultural identity individuals lose the sense of who they are and how they understand the world, because individuals are embedded in their social groups and culture is not fluid and responsive to changing social circumstances as cosmopolitan multiculturalists would suggest.

Liberal multiculturalist support both diversity and civic unity, within a liberal framework. Liberal multiculturalists uphold the values of freedom of choice in the moral sphere as well as toleration. Because liberalism is 'difference-blind', it is neutral with regards to demographic variables, such as race or gender; it judges people on 'the content of their character' (M.L.King) and their personal worth and talent. Therefore liberal multiculturalists support diversity because of its benifits for personal self-development and individual flourishing.

Liberal multiculturalists however do not completely tolerate diversity. This is clear in liberal multiculturalists distinction of the public and private sphere. The private realm, individuals are free to join groups that are tolerable, in effect the private realm is free and diverse. However, liberal multiculturalists insist on a bedrock of shared civil allegiance within the public realm to ensure stability. This is evident in the USA where ~~english~~ the ability to speak good English and a decent knowledge of American history is needed to gain the citizenship. Also diversity can only be accepted when it is itself tolerable, and fits within a

liberal framework. Sharia law for example would not be tolerated because it doesn't conform to liberal values. Also a liberal democracy is the only legitimate system of rule as it ensures government is

its particularist form for promoting diversity at the cost of unity. This may lead to narrow cultural beliefs and ghettoization and potentially conflict and violence especially when, as liberal multiculturalists suggest, that it is not contained within a liberal framework.

As you can see, all multiculturalists favour diversity within society but the extent to which they favour unity or diversity can cause tension between multiculturalists. But Ultimately diversity can be encouraged though minority rights but the extent to which it is encouraged depends on the social circumstances, e.g. globalization and on the willingness of society to accept diversity, and then the level to which which it is accepted, - transitional, shallow or deep.

Question 8

This was a very popular question. A large proportion of candidates recognised that this question raises significant differences between liberal feminism and radical feminism in particular. In the most successful reponses, the quote was associated squarely with the radical feminist belief that the system of male power in society at large arises from the patriachal structure of family and domestic life - 'the personal' - encouraging radical feminists to redefine the nature of politics. Liberal feminists, on the other hand, dissent from this position for a variety of reasons, not least in that they believe that the public/private divide place an important role in protecting individual freedom from state control. Although weaker responses sometimes ignored socialist feminism altogether, or associated it with the liberal feminist rejection of the quote, stronger responses often recognised that socialist feminists have developed their own version of 'the personal is the political'.

Typical threshold level 2 responses exhibited the following features:

- Some awareness of why radical feminists have believed that 'the personal is the political'

- Some awareness of why liberal feminists in particular have questioned the idea that 'the personal is the political'

Typical threshold level 3 responses exhibited the following features:

- Sound explanation of why radical feminists have believed that 'the personal is the political'

- Sound explanation of why liberal feminists in particular have questioned the idea that 'the personal is the political'

Put a cross in the box ⊠ indicating the question that you have chosen.
If you change your mind, put a line through the box ⊠
and then indicate your new question with a cross ⊠.

Chosen Question Number:

Question 6 ⊠   Question 7 ⊠   Question 8 ⊠

The 'personal is the political' is a slogan that which was used particularly, by radical feminists such as Kate Millett and Germaine Greer. Feminism has taken to the notion that 'personal is the political' as politics is something an activity that has traditionally been located in the public sphere, whereas private life and family relationships have been restricted to the 'private sphere' thus suggesting that private the role of women has been marginalised.

Kate Millet a radical second wave feminist who wrote 'Sexual Politics' (1970) defined politics as a a "Power structured relationship whereby one group of persons is controlled by another". This suggests that shows how Millett argued that all relationships were political as long as the male dominates in within the household through patriarchy. Feminists

wreck the patriarchal 'personal is the political' in order to try and show their sexual division how women have been excluded from the public face of society. Feminism has tried to break down the idea of a 'public man' and the 'private women' through an increase in equality for women, not only within the home but in the public sphere. Women in feminists argue, have been marginalised from the top echelons of society in at the top of business and politics due to the preservation of this

sexual division of labour. This highlights how due to personal beliefs like that women have been held back, highlighting and stressing the importance of equality through the notion of 'the personal is the political'

However, even though radical/feminists place significant importance on the 'personal is political', radical feminists have also layed stress on the importance of patriarchy within feminism. Feminists such as Greer argue that patriarchy which likually means 'rule by father' although is representative of male dominance through society and through tackling the traditional 'patriarchal family' only then can women achieve full emancipation. However This would suggest that patriarchy defines feminism however, patriarchy can also serve to show the idea of the 'personal is the political'. Through patriarchy in the home which is considered a personal matter being brought to light is an example of the personal being political. Feminists argue through achieving this equality can be gained.

As mentioned earlier 'the personal is the political' is a slogan that has largely been applied by radical feminists. However in contrast when looking at other aspects of feminism such as liberal the liberal feminist movement this notion becomes less prioritised. Liberal feminists such as Betty Friedan who wrote 'The Feminine Mystique' have seeked to tackle what she deemed 'the problem with no name' through the achievement of equal

rights. This movement the liberal feminist movement was largely characterized by achieving women having the ability to prosper at work and receive equal entitlement to work. Thus Liberal feminists argued that what happened in the public private sphere was based upon individuality and so did not seek to place such a great emphasis and importance in belief on the private sphere and slogans such as 'the personal is the political'. In 'the Second Stage' Betty Friedan believed argued that women that women should be entitled to pursuing the role of the 'homemaker' however was criticised by radical feminists as adding to 'The Mystique of Motherhood'. So this highlights how "the personal is the political" had a lesser impact on feminism and does not always define the ideology.

Sex and gender is another concept that is thought to have defined feminist thought

So, in conclusion claiming that feminism is defined by "the personal is political" is perhaps not correct when looking at the feminist movement as a whole. However, certain aspects of it are of significant importance within radical feminist thought though the ideas of Millett and Greer to have developed the concept to apply it to patriarchy and other issues. Feminism is also characterized by themes such as sex and gender and patriarchy. Therefore It cannot be argued that the personal is the political has defined all aspects of feminism, as seen by liberal feminism. However, 'the personal is the political could define potential feminists movement in developing countries where feminism has not advanced to such an extent such as in Africa and India, through highlighting female oppression with ideas such as arranged marriages, which can be seen as a personal matter.

Paper Summary

Summary advice for improving candidates' performance and outcomes in Unit 4B include the following:

- Stengthening conceptual understanding, not only by ensuring that candidates have accurate and robust single-sentence definitions of key terms, but also by making them aware of the wider and often complex meaning of these terms.

- Ensuring that candidates develop an analytical understanding of the relevant ideological traditions, rather than just a descriptive understanding.

- Enhancing candidates' awareness of debates, discussions and arguments about the nature of the ideological traditions that feature in Topic B, usually (but not always) associated with rival sub-traditions within the ideology.

Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx

Ofqual

Llywodraeth Cynulliad Cymru
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