

Teacher Resource Bank

A-level Communication and Culture

COMM3: Exemplar Script June 2011

Candidate 7 – Grade A*



Paper Reference:
COMM3

Examination Date:

For office use only

1 36

6 34

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I declare this is my own work.

Write in the white box how many answer books you have submitted
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1

Total 70

INSTRUCTIONS TO CANDIDATES

- Use black ink or black ball point pen. Do not use pencil or gel pen. Do not use correction fluid.
- Write the information required in the spaces above. Complete in BLOCK CAPITALS.
- Use both sides of the paper. Write only within the white areas of the book.
- Write the question number in the two boxes provided in the left hand margin at the start of each answer e.g. 0 1
- If you make an error when writing the question number, fill in both boxes completely and write the question number in the space immediately below the boxes you have filled in.
- Leave at least two line spaces between each answer.
- Do all rough work in this answer book. Cross through any work that you do not want to be marked. Do not tear out any part of this book. All work must be handed in.
- If you run out of space in the answer book, ask the Invigilator for a second answer book. Complete all of the information required in the spaces on the front of the second answer book.



AB 12

01

Plan:-

1. Intro, In order to...
2. (A) Marxism - Cap. Base Struct. money. + Power
3. (B) Post M. Frag. different. brings culture. +
4. (A) Post C. criticize. ethnocentrism -
5. (B) Post M. brings cultures together

'Hegemony' ✓

Power ✓
~~Aggressive~~
~~People, processes~~ Technology
~~technology~~

In order to fully understand the influence of 'Disneyization' it is essential to look at the theoretical perspectives in relation to both argument A and argument B.

Marxists would agree with argument A. They believe that places such as Disney, are owned, run and controlled by the Bourgeoisie who are merely trying to make money from the individuals who go there. This is part of the Market Liberal Society that we live in, also known as Capitalism which is the Base Structure of Society, sometimes called the 'invisible foundation'. Marxists would argue that 'Disneyization' is another attempt ^{by the Bourgeoisie} to make money and have power over classes by dominant force, otherwise known as hegemony.

Post-Modernists on the other hand, would argue that 'Disneyization' is some-

thing that people can chose to enjoy, and that "people love them". They would argue that in such a diverse and fragmented society, everyone is different and likes different things, therefore they would suggest Disneyization is a good thing as some people will like it. They may even argue that it gives people an outlet and brings those with similar interests together of all ages and backgrounds.

Th
eg
Post-Colonialists would criticize argument B, as an American corporation ~~are~~ are inflicting their cultural products and practices on other countries and insisting they are better than others, this is known as cultural imperialism. The owners of Disney hope to encourage their ideology on other countries in order to make profit, and ripping cultural identities of other countries in the process. For example, Disneyland Paris does not encourage or display any French heritage, instead it simply portrays and encourages an American way of living, each individual for themselves and trying to make money.

Post-Modernism may actually criticize Argument A, suggesting the lack of originality involved in 'Disneyization'. For example, creating copies of Disney theme parks, in places like California,



Orlando, Paris and by ~~the~~ replicating these practices in shopping malls such as 'Downtown Disney'. They would suggest that everything Disney are trying to create is merely a copy of something else, it is all simulation and that no ideas are original anymore. ✓

V.L. ✓
Marxism may also criticize Argument B, as multinational businesses believe they can manipulate and trick people into spending money. The patronising mode of address, such as security guards saying 'Have a nice day!' in every gift shop suggests that we are seen as all the same unintelligent beings who all wish to be treated like children. Marxists would suggest this is an attempt by the owners (the Bourgeoisie) to keep the working class people dumb and foolish, to keep the ~~sp~~ Bourgeoisie rich and to further increase the divide of the social classes. ✓

V.L. ✓
Marxists would however say that the Disney approach uses different types of discourses to advertise and persuade people and other companies to be the same as them. For example, adverts on the television, part of the Bourgeoisie's ideological state apparatus, of Disneyland and Disneyworld show such great success, ~~that~~ other that ✓

companies are brain washed into thinking if they run their business the same, they will also have great success. Therefore Marxists would consider Argument A a clear indication of how the power of Disney affects other places and companies. For example, the multinational shoe company who I work for (not naming any names... Clarks) now insist on greeting every customer that walks through the door and patronisingly saying "Thank you, please come again" as they leave. This clearly illustrates the American ideology that other companies are now trying to adapt; The Disney Effect.

Post-Colonialists could actually go as far as suggesting that Disneyization is now becoming more like an empire as it continues to spread and take over other countries. For example one Disney advert once said 'With a voice from every country, a wish ~~with~~ from every land, we'll celebrate the future hand in hand'. This type of narrative and false story telling feeds people into believing that all of the Disneyized companies are a wonderful cross country and cross cultural experience, however evidence shows that is not the case. After

all, you never see Mickey Mouse wearing a ~~hat~~ turban, do you?

A systematic and highly focused approach. Secure grasp of relevant conceptual material. Concise, well chosen examples

L42 (36)

06

Plan.

1. Intro. Define Oof D. In order to...
2. Marx. Adverts
3. Bourdieu

(*)... by the Bourgeoisie, (who are the owners of the modes of production).

Objects of desire are the items we wish to possess, that others might have and that we may already possess. In order to fully understand what drives our objects of desire it is important to look at the theoretical perspectives.

Marxism would suggest that our objects of desire is driven by what

we are manipulated into wanting by the Bourgeoisie, who portray a certain status that a certain object can project. For example, the Bourgeoisie encourage people to want things such as expensive ~~perfumes~~ ^{Perfume}. They do this by persuasive adverts, often using celebrities to endorse products, to give the product a higher status. For example by using Kiera Knightly in Channel number 5 adverts, it fools people into believing that product will give you a ~~higher~~ higher status in society as people relate that product to a celebrity who is admired. Therefore the product becomes less about its physical being and more about the status it gives you in the eyes of others.

Pierre Bourdieu argued that your taste is influenced by your class, ergo the objects you desire is dictated by your social class. Also known as Habitus. This therefore ~~shows~~ ^{argues} that if someone of working class, takes on the objects desired by say the upper class, it is because they are trying to change their class by showing other people in that higher class that they like the same thing. Again this supports the idea that you don't desire the object, you merely desire the status the object gives you. For example, if a ~~middle~~ ^{working} class couple were to go to the Opera, Bourdieu would *an example of high culture,

argue that this is not desired by working class people, therefore they are going there to make the upper classes think that's what they desire in order to gain a higher status in society.

M Marcuse was a Marxist who spoke about the Bourgeoisie making us ~~want~~ believe in false needs in his book, One Dimensional Man. He believed that true needs were things such as creativity and freedom of speech, not materialistic objects such as cars and mobile phones that are believed to make people happy now in the 21st century. For example, people are manipulated into believing they need brand new cars because the Bourgeoisie use the media ~~to~~ (part of their ideological state apparatus) to make people believe that a new car will not only make you happy but it is a sign of wealth. However, Marcuse would argue that you don't need a new car, that you don't even need a car at all.

✓✓ However the Bourgeoisie make people believe that a new car is a symbol of someone who is happy and successful, represented by the good looking young professionals seen in car adverts for the likes of Ford. Again suggesting that it is not the object that's desired, but the status that it comes with.

Objects of desire can often be merely ostentatious displays of wealth, where the consumer chooses to distance themselves from the sordid modes of production of that item. For example fur, mink coats in particular. Fur is a classic ostentatious sign of wealth, as it is a very expensive material, and this is the status that a mink coat gives, instead of the actual truth that innocent endangered animals have been needlessly killed in order to create that coat. Therefore people who wear fur, do they actually want a fur coat, or do they just want other people to see they can afford it?

However post-modernists like Certeau would disagree. He argued that we are all capable of individual and independent thought, that we are not manipulated into wanting things and that we chose them ourselves. This suggests he wouldn't believe we desire objects merely for their status, but because we actually want an item that is a choice of which we haven't been manipulated. For example, if someone wishes to buy a new car, Certeau would argue that choice was made by ~~an~~ that individual not because they have been manipulated nor because they want ~~the~~ a status

from the object.

Hebdig and fiske argued along similar lines, suggesting people are still able to show their own personality and creativity. For example, someone may buy clothes, perhaps from a chain retailer, but by using bricolage they can add their own unique identity to it. This suggests that although individuals can be manipulated (by buying clothes from million pound companies like TopShop), they also have the ability to show individuality which could change or in fact altogether irradicate the status that is shown by the original product.

In conclusion, it is clear to see the ways in which a Market Liberal and Capitalist Society can influence our objects of desire. These objects are seen to give people certain status' in society, whether it be higher status (eg. ~~these~~ wearing lots of diamonds) or the opposite (eg wearing tracksuits giving a lower status sometimes known as 'chav'). However, despite attempts from the Bourgeoisie to trick us into these categories, there are still ways to break these moulds and there is still always the argument that some objects are desired for genuine and sentimental meanings

Write the two digit question number *inside* the boxes next to the first line of your answer

Answer

Leave blank

instead of their status. For example, a teddy bear from your childhood offers no real status, but it is an object that you possess and you desire.

Plenty of ideas. Efficient and effective

L4 =

38

