

Teacher Resource Bank

A-level Communication and Culture

COMM3: Exemplar Script June 2011

Candidate 8 – Grade A*



Paper Reference:
C O M M 3

Examination Date:

For office use only

1 38

6 35

Centre Number:

Candidate Number:

Surname:

Other Names:

Your Signature:

I declare this is my own work.

Write in the white box how many answer books you have submitted
Please write the Paper Reference and your Centre Number and Candidate Number on each book and tag them together if possible

1

Total 75

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



06

Plan

Marx - com. het, consumer soc, bourgeoisie ✓
Advertising - Freud ✓ symbols ✓
False needs - Marcuse ✓ Althusser ✓
Taste - Bourdieu ✓ Post modern - ✓
Conspicuous Consumption ✓ Hebdige, Fiske, Certeau ✓
Class - Mike Carol (status) ✓ Interpellation ✓
Power, Tech, Dis, Mode, Identity, Ideology

The film "Wallstreet" in the 1980's created the quote 'greed is good'. In today's capitalist society, this is arguably a statement agreed with by the majority. When Margaret Thatcher was in power she claimed "there is no such thing as society, we are all individuals". Karl Marx agrees that our capitalist society has led to us desiring un-needed objects. ✓

Objects of desire are items that we either possess, or wish to possess. With latest technology, these items often include cars, televisions, gadgets and jewellery. The objects act as symbols and often represent a 'high status' in society. When a woman becomes engaged, there is often a lot of 'hype' about how big the engagement ring is. The woman will feel the larger the ring, the more her fiancé loves her. This myth has led to extreme competition in our society, which Marxist's believe is due to the capitalist society. Veblen described them as 'magical' qualities which tempt us further.

eg



~~At~~ Our base structure is currently held together by capitalism. In business it's a 'dog-eat-dog' world and we care little about those that suffer due to our wealth. The bourgeoisie are those in control of the means of production (feminists would argue they are nearly all men) and their aim is to make as much profit as possible. Large corporations, take "Burberry" for example, sell their produce at extortionate prices, when it cost them very little in the production line. We the public act as sheep and buy whatever the bourgeoisie throw at us, turning us into a consumer society. Commodity fetishism has infected our society also, where people claim they 'must have' the latest mulberry bag or 'Sky tv' or they feel they are losing out in life, when in fact we are simply making people like Rupert Murdoch or Richard Branson richer.

We are constantly competing amongst each other, Althusser would argue, in all areas of the Ideological State Apparatuses. In school, teams are encouraged to win in order to achieve a trophy / medal, at work, pay rises and promotions lead to more expensive suits or cars. However, religions go against the idealisation of objects, Hindu's, Buddhists & Christians disagree in worshipping false objects. This competitiveness has led to conspicuous consumption, which is an ostentatious display of wealth and



eg
consumer's care little about the sordid details of production. Diamond rings are a display of wealth when worn as jewellery yet people die for these 'blood diamonds' and work for pennies whilst digging for them. Yet our eyes have been so blinded that we choose to ignore this and spend thousands on these items, when the money goes to the bourgeoisie, not the hard workers.

We associate our status with being powerful. The more wealthy a person is, it shows they work hard and can provide for themselves or even their family. We are constantly trying to 'upgrade' our class e.g. the working class dream of being wealthy. This is where interpellation takes over the 'average' citizen. We constantly idolise celebrities and their lifestyle & mistakenly believe that we personally know the famous person.

eg
For example, Peter Andre was voted 'Britain's best dad', two years in a row. This may be due to the facade he puts on for the cameras, the holidays & expensive trips he can afford to take his children on, yet we don't actually know anything about him. There is evidence to show that no matter how much money you have, you cannot change your status. Mike Carol (branded as a chav) won £9 million on the lottery, spent the lot on alcohol, drugs & parties, proving he cannot change

Pierre Bourdieu would argue this is due to taste. Mike Carol clearly lacked in taste associated with the upper class such as art, theatre, fine dining and £9 million was unable to change that. Bourdieu believed taste was associated with your status in society & he came up with the idea of 'habitus', which links the items you own to your social class. Simple everyday experiences can affect your status, whilst a working class individual would travel by bus and shop in Iceland, someone with a higher status wouldn't be seen on public transport & would shop ^{at} some ^{where} like Waitrose.

Advertising is a way the bourgeoisie lure their customers into buying their product. Freud believed they tapped into our unconscious desires, including sex and aggression. The advert for 'flake' in the 1960's consisted of a woman insinuating oral sex with the chocolate! Clearly trying to focus on male's sexual desires. Meat adverts, such as the salami snacks - 'Pepperoni' feed on the aggressive 'cave man' in us to buy their products. Adverts feed us with a false reality, making us believe they can change our identity and status. Perfume adverts ~~are~~ ^{have} beautiful, thin models with large houses and expensive furniture, clothes etc, falsely teasing us that the perfume would give us that lifestyle. Feminists would argue that all the female models & celebrities advertising these products (Katie Price's bikini range) give women



a sense of insecurity.

V.C. Marcuse believed that these objects of desire were false needs & we as our society aren't focussing on our real needs such as freedom and happiness. These adverts are communicated through many discourses such as television, magazines, billboards etc so due to this bombardment we ~~believe~~ confuse 'happiness' with these objects. We feel our life would be so much better with a £70,000 mercedes car in it, yet we only desire these material things for the attention from others. If we park an expensive car on our drive, we hope that our neighbours would feel envious and jealous because our status has increased.

Post modernists would disagree with these points made. Certeau believed we are able to independantly choose our thoughts and we are not manipulated to achieve a higher status. Post modernists believe we are a fragmented society, with many different likes/dislikes. Many shops sell very similar items in the highstreet but areas such as Camden rebel against this. They offer a wide range of diverse items, some cheap, some expensive caring little about the status these items give us.

Fiske & Hebdige studied sub cultures and believed they apitamisid our simulative society. Smaller groups such as punks,

goths, hippies went against the norm and excelled in standing out due to originality not status! They created 'bricolage' where safety pins, badges, fabrics were added to their clothes to make them more individual. These sub-cultures did not look to a desirable status in society but to enjoy the real needs Marcuse described as freedom and happiness and caring little about others opinion, only to assert their individuality.

Fluent, well informed argts. Implicitly rel. throughout, but begins to lose close touch with status in later stages L4 = (35)

0 1

Plan

A - Marxism (bourgeoisie, profit, exploitation)

Feminism (Disney princess - beautiful, looking for men)

Post colonialism (rare to have coloured characters - stereotypes)

B - modernism (choice, parody)

Argument A clearly disagrees with the Disney franchise, the creator first drew Mickey Mouse as an entertaining cartoon for children to enjoy, yet today much older groups have become fantasized with Disney.

My family recently visited 'Disney World' Florida, when I, myself was the youngest at 18! Proving, it no longer only appeals to small children. This may be due to the increase in size and the parks now being in Japan, Paris, California, Florida and more.

Karl Marx would completely disagree with this growth and believe the bourgeoisie are simply becoming wealthier with the increase in merchandise & theme parks.

Marxism disagrees with today's ideology, which

✓ ✓
of beliefs followed by a large group of people, in today's society, capitalism is the base structure. The super structure are all the things that make up the base structure and none of these seem to disagree with Disney. Tourism encourages us to visit the theme parks, the media shows us 'Disney' through many discourses, including television & internet adverts, the government are close allies with America, which is the home of Disney, so therefore would not deter the public from enjoying 'the magic' as they advertise.

KC
Capitalism exploits their workers and there is no difference with the bourgeoisie in control of Disney. They have great power over us and charge high prices to enjoy their theme parks. Their mode of address is very friendly and would ask the question, 'who doesn't like Mickey Mouse?' Yet secretly their chain of workers are earning a low wage and are made to perform simple tasks, such as letting people on and off a rollercoaster. We as a nation love Disney yet show no appreciation for those who are a large part of the company. They personally do not see any of the huge profits made and work for little wage.

False needs are a huge advertisement in Disney. When we visit these theme parks we are tempted to buy various merchandise that we 'must have' as a remembrance of our visit, including t-shirts, sunglasses,



eg
cuddly toys etc. Not only are the workers exploited, we the consumers are too. Knowing that the only available food from the parks is from the restaurants and stalls inside, they charge high prices for their food and drinking knowing their customers won't think twice about buying it. Nobody questions that if they sell their portion of chips for \$7, how much profit they are making when it probably only cost a few cents to make.

Th
Feminists challenge the inequality of women in a patriarchal society. Feminists would disagree with Disney's stereotypical idea of women in their cartoons. From a young age girls watch Disney films with princesses in and idolise them. Every Disney princess is beautiful & thin putting a lot of pressure on young girls for the future. Sleeping Beauty in particular is granted three gifts as a baby, two being 'beautiful' and a good singing voice. Showing that in today's society if a woman is beautiful, she will be more successful than if she was intelligent?

The media perceives women as sex objects, housewives and mothers. Disney advertises their franchise to families with a mum, dad & children. Never in a 'Disney Land' advertisement would you see a single mother because she must have a husband to fulfil her family role as a mother. Disney princesses could also be



eg
seen as sex objects (in a more moderate way) as all they seem to do is wait their castle for their handsome Prince to arrive, as if without a man at the end of the film she would be incomplete.

m
Radical feminists blame men for the inequality and they believe men consciously and unconsciously try to control women. In the case of Disney, they would argue that it was a man who created these characters such as Cinderella to act as a house wife and only her Prince can save her. Social feminists argue that capitalism is to blame for the inequality. That society places the woman in the home and this is why Disney makes them to be 'damsels in distress' because the male bourgeoisie are in control. Finally, liberal feminists blame the systems. Education encourages girls to be princesses, fairies etc. The media are to blame for the merchandise of Disney, Minnie Mouse wears a dress and comes second after Mickey. The media produce the merchandise making girls feel insecure with beautiful, attractive princesses on.

Post-colonialists look at the after effect of the collapse of the Empire and the effect it has on contemporary culture. They would agree with argument A because it is very rare to see another race apart from white in a Disney film. An Empire

and colonies are those countries that have been conquered. With memory, Aladdin was the only Disney film I watched as a child that showed another race, Indian. India was a country conquered by the British Empire. Ethnocentrism is where one country believes they are centrally important to another. When we invaded India we ridiculed ~~our~~ their way of life & have now left a cultural legacy including laws & language.

Post-colonialists would probably say that the film Aladdin stereotyped Indians as thieves & beggars, which is what many of the characters are unfairly portrayed as. This stereotyping of cultures leads to cultural assertion, where they prove they are not as the stereotype portrays them. However, in a recent Disney film a black princess was the main character and post-colonialist may appreciate this acception in society.

On the other hand post modernists would agree with argument B. They believe we live in a fragmented society with a diverse range of likes and dislikes. They would argue that those who wish to enjoy the theme parks can spend their money on what they please and those that dislike Disney can choose to stay apart from it. An extreme amount of money doesn't need to be spent on these parks, if an individual doesn't wish to pay the

price of visiting Florida, they can enjoy the shorter trip to Paris. Implosion is the difficulty to distinguish between reality and simulation, Disney can be confused as real life when caught up in the magic, however individuals can enjoy their holiday for a short period of time then return home to reality.

There are examples of parodies & pastiche's have been made. The film 'Shrek' took the original fairytale story and deconstructed it. Instead of the Princess falling in love with a Prince, she marries an ugly Oger proving that love is not all about looks.

Bricolage adds and changes an original idea. Post modernists have a scepticism of universal truth, where they do not believe in 'pure fact' so the film Shrek highlights this. Instead of saving the Princess romantically, he 'takes the mick' out of action films and even turns the evil dragon into a lonely female. Finally, bricolage is when something is added or changed in a way. Banksy created a famous piece of art work with a vietnamese girl holding hands with Ronald McDonald & Mickey Mouse. Giving the public choice to enjoy Disney or capitalise it.

Firm grasp of theor. appr.
Useful examples.
Cogent & well-structured args

L4+ (38)