

GCE

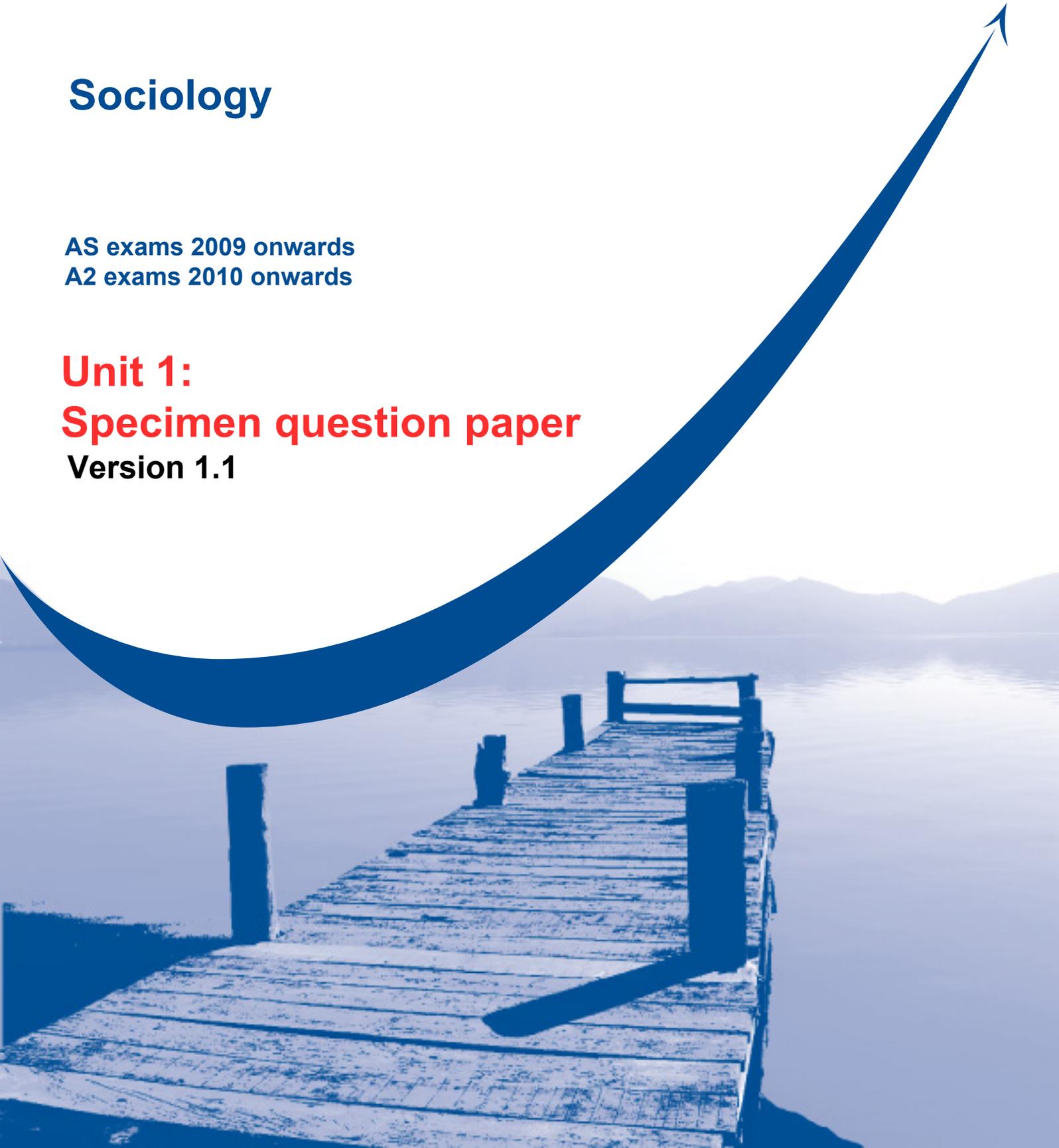
AS and A Level

Sociology

AS exams 2009 onwards

A2 exams 2010 onwards

Unit 1: Specimen question paper Version 1.1



General Certificate of Education
Specimen Paper 2007
Advanced Subsidiary Examination

SOCIOLOGY
Unit 1

SCLY1



Specimen Paper 2007

For this paper you must have:

- an 8-page answer book.

Time allowed: 1 hour

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The *Examining Body* for this paper is AQA. The *Paper Reference* is SCLY1.
- This paper is divided into **three** Sections.
Choose **one** Section and answer **all** parts of the question from that Section.
Do **not** answer questions from more than one Section.
- Do all rough work in the answer book. Cross through any work you do not want to be marked.

Information

- The maximum mark for this paper is 60.
- The marks for part-questions are shown in brackets.
- Parts (d) and (e) of your chosen question should be answered in continuous prose. In these part-questions you will be marked on your ability to use good English, to organise information clearly and to use specialist vocabulary where appropriate.

Choose **one** Section and answer **all** parts of the question from that Section.

SECTION A: CULTURE AND IDENTITY

Total for this section: 60 marks

1 Read **Items 1A and 1B** below and answer parts (a) to (e) that follow.

Item 1A

When describing pre-industrial societies in Europe, a distinction is made between the 'high culture' of the aristocratic elite and the 'folk culture' of the ordinary people. Folk culture consists of local customs and beliefs that directly reflect the lives and experiences of the people – such as folk songs and stories that are handed down from one generation to the next. With industrialisation and urbanisation a new, increasingly commercialised, culture has emerged, shaped by media influences and technology. Some sociologists refer to this as 'mass culture'.

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Item 1B

Traditional sociological approaches emphasise the way in which our identities and leisure patterns are strongly influenced by our social position. For instance, Parker (1976) argues that occupation is a crucial factor in shaping our leisure patterns: those engaged in heavy unskilled manual labour tend to adopt an opposition pattern, where leisure is sharply distinct from work.

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More recently, however, postmodernists have argued that our identities are no longer shaped by occupation, class, gender, age and so on. They argue instead that today's society offers us a great variety of identities from which we can freely choose, particularly in the sphere of leisure and consumption. Through these, we can construct our own lifestyles and express our individual identities.

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- (a) Identify **two** ways in which mass culture differs from folk culture **apart from** those referred to in **Item 1A**. *(4 marks)*
- (b) Suggest **two** ways in which technology and/or industrialisation have influenced culture (**Item 1A**, lines 5 – 7). *(4 marks)*
- (c) Suggest **two** ways in which old age may be a stigmatised social identity. *(4 marks)*
- (d) Examine sociological explanations of the process of socialisation. *(24 marks)*
- (e) Using material from **Item 1B** and elsewhere, assess the view that people's leisure patterns and identities are no longer shaped by their social position. *(24 marks)*

Turn over for Section B

SECTION B: FAMILIES AND HOUSEHOLDS

Total for this section: 60 marks**2** Read **Items 2A and 2B** below and answer parts (a) to (e) that follow.**Item 2A**

Modern society sees children as fundamentally different from adults – innocent, inexperienced and vulnerable. Thus, modern childhood involves segregation: children’s vulnerability means that they need to be shielded from the dangers and responsibilities of the adult world. Childhood has become a specially protected and privileged time of life.

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Yet children were not always viewed this way. Until the 17th century, childhood was regarded as a brief period of primary socialisation, after which the individual was ready to enter the wider world.

Some sociologists argue that we are now witnessing a further change in the nature of childhood, and that the differences between childhood and adulthood are once again becoming blurred.

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Item 2B

In Victorian times, it could be said that the family, whether middle-class or working-class, was truly patriarchal. During the 19th century, married women were increasingly excluded from paid work, so the husband was often the sole breadwinner. Violence by men against their wives was apparently widespread and divorce was granted more readily to men than to their wives. Similarly, for a middle-class woman of property, marriage meant placing all her worldly goods under her husband’s sole control; in law, a married woman’s status was little different from that of a child.

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- (a) Explain what is meant by ‘primary socialisation’ (**Item 2A**, line 7). *(2 marks)*
- (b) Suggest **two** ways in which childhood has become ‘a specially protected and privileged time of life’ (**Item 2A**, lines 4 – 5). *(4 marks)*
- (c) Suggest **three** reasons for the increase in the divorce rate since 1969. *(6 marks)*
- (d) Examine the ways in which social policies and laws may influence families and households. *(24 marks)*
- (e) Using material from **Item 2B** and elsewhere, assess the view that it no longer makes sense to talk about the ‘patriarchal family’ (**Item 2B**, lines 1 – 2). *(24 marks)*

Turn over for Section C

SECTION C: WEALTH, POVERTY AND WELFARE

Total for this section: 60 marks

3 Read **Items 3A and 3B** below and answer parts (a) to (e) that follow.

Item 3A

In studying poverty, wealth and income, sociologists often need to be able to measure them, for instance in order to discover how much poverty or wealth there is, why some groups are more likely than others to experience poverty, why some occupations attract higher pay than others and so on. However, before we can measure something, we must be able to define it. Unfortunately, this is not a straightforward matter.

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Item 3B

Welfare pluralism is the view that the population's welfare needs are best met by a number of different kinds of provider. In addition to the state or public sector, welfare pluralism involves the informal, voluntary and private sectors. The informal sector is made up of family, friends and neighbours and, in fact, in Britain today, it is these people who do most of the caring for others, usually without pay. Supporters of the welfare pluralist approach argue that it is more responsive to people's needs than state welfare alone can be and offers consumers more choice. However, critics argue that this approach results in unequal, two-tier provision and exploits the labour of informal carers.

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- (a) Explain the difference between income and wealth (**Item 3A**, line 1). *(4 marks)*
- (b) Suggest **two** reasons ‘why some occupations attract higher pay than others’ (**Item 3A**, lines 3 – 4). *(4 marks)*
- (c) Explain the difference between absolute and relative poverty. *(4 marks)*
- (d) Examine the reasons why women are at greater risk than men of poverty, and why children and old people are at greater risk than adults of working age. *(24 marks)*
- (e) Using material from **Item 3B** and elsewhere, assess the welfare pluralist view that ‘the population’s welfare needs are best met by a number of different kinds of provider’ (**Item 3B**, lines 1 – 2). *(24 marks)*

END OF QUESTIONS