1.8 Values, Norms, Roles and Social Control: 30-minute Pack

AQA 8192 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions. Where a question refers to Item I, use both the Item and your own knowledge of values, norms and roles in your answer.

1 Evaluate the view that strong social control is necessary to maintain order within institutions and communities. In your answer you should refer to sociologists' concepts and consider more than one type of social control.

(Total for Question 1 is 12 marks)

2 Explain why sociologists studying norms and values across different cultures try to apply cultural relativism rather than ethnocentrism.

(Total for Question 2 is 2 marks)

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3 Give one example of informal social control operating in a setting other than a workplace or a family.

(Total for Question 3 is 2 marks)

4 Explain one reason an organisation such as the military might deliberately use total-institution features to change new members' behaviour quickly.

(Total for Question 4 is 2 marks)

5 State one criticism of Goffman's concept of the total institution.

(Total for Question 5 is 2 marks)

6 Norms and values can differ significantly between different societies and cultures.

(a) Define 'ethnocentrism'. **(2)**

(b) Define 'cultural relativism'. **(2)**

(Total for Question 6 is 4 marks)

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Mark scheme · 1.8 Values, Norms, Roles and Social Control: 30-minute Pack

Question 1

Level 4 A detailed, well-balanced evaluation that accurately explains BOTH the case for strong social control maintaining order (e.g. drawing on Goffman's total institutions, or informal control in close-knit communities) AND a case questioning it (e.g. resistance to resocialisation, or the costs of very strict control), supported by accurate reference to named sociologists. Strengths and weaknesses of each side are analysed, and a reasoned, supported judgement is reached. Sociological terminology is used accurately and consistently throughout, and cultural variation is discussed without ranking any culture's norms as superior. **10-12**

Level 3 A clear evaluation that explains a case for and a case questioning strong social control, with some accurate reference to sociologists. Some analysis of strengths/weaknesses. An attempt at a conclusion, which may be only partly supported. **7-9**

Level 2 Some relevant explanation of social control, with limited development or accuracy. Little clear evaluation or comparison. **4-6**

Level 1 One or two isolated, undeveloped points about rules, roles or control, with little or no sociological terminology or accurate detail. **1-3**

Level 0 No relevant content. **0**

Indicative content:

- Case for strong social control: Goffman's total institutions (1961) show how strict rules, routines and resocialisation can maintain order and produce predictable behaviour within an institution, as illustrated by the ward's firm response to lateness in Item I.
- Case for informal control: in close-knit communities, informal social control (disapproval, gossip) can maintain order effectively without needing heavy formal enforcement, because people are known to one another.
- Case questioning strong control: critics of the total-institution model argue individuals can resist or only partly accept resocialisation, so very strict control does not guarantee genuine conformity, only outward compliance.
- Case questioning strong control further: excessively strict social control, formal or informal, can carry costs, such as reduced individual wellbeing, autonomy or trust, and may provoke resistance rather than acceptance.
- Cultural variation: what counts as an appropriate level or type of social control varies between cultures and settings; cultural relativism suggests these differences should be understood in context rather than one being assumed as the correct standard.
- A balanced conclusion might argue that some social control is necessary for most institutions and communities to function predictably, but that the most effective and humane control balances clear expectations with respect for individual resistance and cultural context, rather than relying on total, unquestioned conformity.
- A convincing top-level answer draws on more than one named concept (e.g. Goffman's total institutions alongside informal community control) and uses Item I as a worked example rather than treating social control only in the abstract.

Question 2

identifies that cultural relativism allows a practice to be understood on its own terms, within its own social and historical context **B1**

development, e.g. this produces a more accurate sociological account than automatically judging the practice against the standards of the researcher's own culture **B1**

Answer: Cultural relativism allows a practice to be understood on its own terms, within its own context, producing a more accurate sociological account than automatically judging it against the standards of the researcher's own culture.

Question 3

a plausible example, e.g. neighbours disapproving of an untidy front garden, or a friendship group's reaction to someone breaking an unwritten social rule **B1**

a brief, correct explanation of why it counts as informal social control, e.g. it involves no official process, only social disapproval **B1**

Answer: Neighbours showing disapproval of an untidy front garden is informal social control: it involves no official process, only social disapproval from people who are not a family member or employer.

Question 4

identifies that removing a person from their previous environment and controlling their daily routine can weaken the influence of their earlier identity and habits **B1**

development, e.g. this can make it easier and faster to instil new, consistent standards of behaviour needed for the organisation's purpose, compared with gradual, ordinary secondary socialisation **B1**

Answer: Removing a person from their previous environment and controlling their daily routine weakens the influence of earlier habits, making it easier and faster to instil new, consistent standards of behaviour than gradual, ordinary secondary socialisation would.

Question 5

identifies a genuine criticism, e.g. critics argue not every resident or member of such an institution experiences resocialisation to the same degree, since individuals can and do resist or only partly accept the new identity imposed on them **B1**

brief development, e.g. or that modern versions of some institutions Goffman studied have since changed their practices, reducing how 'total' they now are **B1**

Answer: Critics argue not every member of a total institution experiences resocialisation to the same degree, since individuals can resist or only partly accept the imposed identity, and that some institutions Goffman studied have since changed their practices, reducing how 'total' they now are.

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Question 6

(a) identifies ethnocentrism as judging other cultures using the standards and values of one's own culture, often assuming one's own culture is normal or superior (oe) **B1**

(a) development/example, e.g. assuming that a custom unfamiliar to a person must be 'wrong' or 'strange' simply because it differs from their own upbringing **B1**

(a) Answer: Ethnocentrism is judging other cultures using the standards of one's own culture, often assuming one's own culture is normal or superior, e.g. assuming an unfamiliar custom must be 'wrong' simply because it differs from one's own upbringing.

(b) identifies cultural relativism as the view that a culture's norms and values should be understood in the context of that culture, rather than judged against the standards of another culture (oe) **B1**

(b) development/example, e.g. trying to understand why a practice makes sense within its own cultural context, rather than assuming it is wrong because it differs from one's own **B1**

(b) Answer: Cultural relativism is the view that a culture's norms and values should be understood within their own context, rather than judged against another culture's standards, e.g. trying to understand why a practice makes sense within its own setting.

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