



# Practice Papers for A Level AQA Sociology

Paper 2 Section A:  
1. Culture and Identity

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# Teacher's Introduction

This resource has been created as a supplement to your delivery of the **A Level AQA Sociology specification (7192) for Paper 2: Section A: Option 1 – Culture and Identity**. There are four complete practice examination papers.

The mark schemes have been written in as straightforward a manner as possible in order for students to be able to understand what will be required of them in the real examination. All areas of the specification for Culture and Identity have been covered across the four papers.

The practice exam papers can be used in a number of ways. You may wish to use these 1-hour Section A papers for practice and to reinforce the learning of topic content, or you may want to combine them with an additional Section B resource and set a full 2-hour Paper 2 mock examinations for your pupils.

Each paper is provided in a write-on format, just like the final AQA exam, and a non-write-on format to reduce photocopying should you wish your students to answer on separate sheets of paper or in a workbook.

## Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

*March 2021*

ZigZag Practice Exam  
Supporting A Level AQA Sociology

**Sociology**

**Paper 2: Culture and Identity**

**Practice Paper 2A**

**Time allowed**

1 hour

**Instructions**

Answer all of the questions.

**Information**

The total number of marks available for this paper is **40**.

The number of marks available for each question is shown in brackets.

Questions should be answered in continuous prose.

Marks will be awarded for:

- good use of English
- clearly organised information
- appropriate use of specialist terminology

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01 Outline and explain two reasons why working-class identity has declined in Britain.

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02 Read **Item A** and answer the question that follows.

**Item A**

Disabled individuals are given limited exposure within the media. When they are shown, the depiction is often negative and dehumanising. Disability is shown in a way that suggests that those with disabilities do not contribute towards society.

Applying material from **Item A**, analyse two ways in which disabled people are represented in the media.

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03 Read **Item B** and answer the question that follows.

**Item B**

Sociologists have suggested that wealthier individuals have more freedom in a consumer culture. Middle-classes spend their money on luxury goods, while the lower classes spend their money on bare necessities, which limits their opportunities to create an identity. How do you think sociologists suggested that financial means are not a constraint and that personal taste is not a constraint on identity and consumption?

Applying material from **Item B** and your knowledge, evaluate sociological understandings of identity and consumption.



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## **Preview of Questions Ends Here**

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# Practice Paper 2B

	AO1	AO2	AO3
1 – 10 marks	5	3	2
2 – 10 marks	3	4	3
3 – 20 marks	8	6	6

01

Marks	Description
8–10	<ul style="list-style-type: none"> <li>Answers show excellent knowledge and understanding of two theories.</li> <li>Relevant evaluation and analysis of two theoretical perspectives on the item.</li> </ul>
4–7	<ul style="list-style-type: none"> <li>Answers show suitable knowledge and understanding of two theories.</li> <li>Some relevant evaluation and analysis.</li> </ul>
1–3	<ul style="list-style-type: none"> <li>Answers show inadequate knowledge and understanding of two theories.</li> <li>Limited or no evaluation and analysis.</li> </ul>
0	No relevant understanding.

**Possible Content:** sociobiology, functionalism, Marxism, neo-Marxism, interactionism

**Possible Sources:** Marris (1968), Durkheim, Marx (1883), Gramsci, Marcuse (1964), Goffman (1983), Crook et al. (1992).

02

Marks	Description
8–10	<ul style="list-style-type: none"> <li>Answers show excellent knowledge and understanding of two social institutions according to functionalists.</li> <li>Two developed applications of the item.</li> <li>Relevant evaluation and analysis of two social institutions that provide to functionalists.</li> </ul>
4–7	<ul style="list-style-type: none"> <li>Answers show suitable knowledge and understanding of two social institutions according to functionalists.</li> <li>One or two applications of the item.</li> <li>Some relevant evaluation and analysis.</li> </ul>
1–3	<ul style="list-style-type: none"> <li>Answers show inadequate knowledge and understanding of two social institutions according to functionalists.</li> <li>Limited application from the item provided.</li> <li>Limited or no evaluation and analysis.</li> </ul>
0	No relevant understanding.

**Possible Content:** family, education, religion, personality factory, shared culture, tradition, bridge, particularistic and universalistic values, moral codes

**Possible Sources:** Parsons (1951), Durkheim (1917).

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Marks	Description
17–20	<ul style="list-style-type: none"> <li>Answers show excellent, detailed and correct knowledge and understanding of the item and leisure are a choice.</li> <li>Clear and relevant links to the item and a developed understanding of the question and sociological research are applied throughout the essay.</li> <li>Explicit evaluation and clear analysis which is developed. Suitable evidence is used.</li> </ul>
13–16	<ul style="list-style-type: none"> <li>Answers show good, comprehensive but partially incomplete knowledge of the item and leisure are a choice.</li> <li>Strong links to the item and an established understanding of the question and sociological research are applied, but some of the evidence is not relevant.</li> <li>Some explicit evaluation and clear analysis which is developed.</li> </ul>
9–12	<ul style="list-style-type: none"> <li>Answers show broadly correct knowledge of the item but may lack focus and consistency.</li> <li>Unfocused links to the item and a shallow understanding of the question.</li> <li>Application is somewhat narrow and list-like.</li> <li>Limited evaluation and analysis with a focus on knowledge.</li> </ul>
5–8	<ul style="list-style-type: none"> <li>Answers show one-dimensional and incomplete knowledge.</li> <li>No links to the item and a shallow understanding of the question.</li> <li>Narrow application that is generalised, or veering away from the requirements of the question.</li> <li>Very limited or no evaluation and analysis.</li> </ul>
1–4	<ul style="list-style-type: none"> <li>Answers show one-dimensional and incomplete knowledge.</li> <li>No links to the item and a shallow understanding of the question.</li> <li>Application is applied incorrectly, if at all.</li> <li>No evaluation and analysis.</li> </ul>
0	No relevant understanding.

**Possible Content:** pluralism, freedom of choice, personal expression, commercialisation, postmodernism, racism, sexism, consumer society, conspicuous consumption, choice, choices, capitalism, occupations, deterministic, cultural exposure.

**Possible Sources:**

- Roberts (1986) – shared leisure activities across all social classes.
- Clarke and Critcher (1985) – leisure is commercialised; neo-Marxism.
- Rojek (1995) – modern and postmodern leisure.
- Scruton and Bramham – feminists; men have more freedom to engage in leisure.
- Parker (1976) – work, identity and leisure are intertwined.
- Bourdieu (1984) – highbrow and middlebrow culture among the upper and middle classes.
- Lury (2011) – increase of consumption and social life ingrained in advertising.
- Veblen (1899) – increase in disposable income over recent years.
- Susman (1973) – consumption is governed by personal taste rather than social norms.
- Dittmar (2007) – alter our identities through buying new products.
- Bauman (197) – seduced and repressed consumption.
- Bennett et al. (2009) – highest classes are ‘cultural omnivores’.

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## **Preview of Answers Ends Here**

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