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OXFORD CAMBRIDGE AND RSA EXAMINATIONS

Tuesday 4 June 2019 – Afternoon

A Level Sociology

**H580/02 Researching and understanding
social inequalities**

Source Booklet

**Time allowed: 2 hours 15 minutes
plus your additional time allowance**



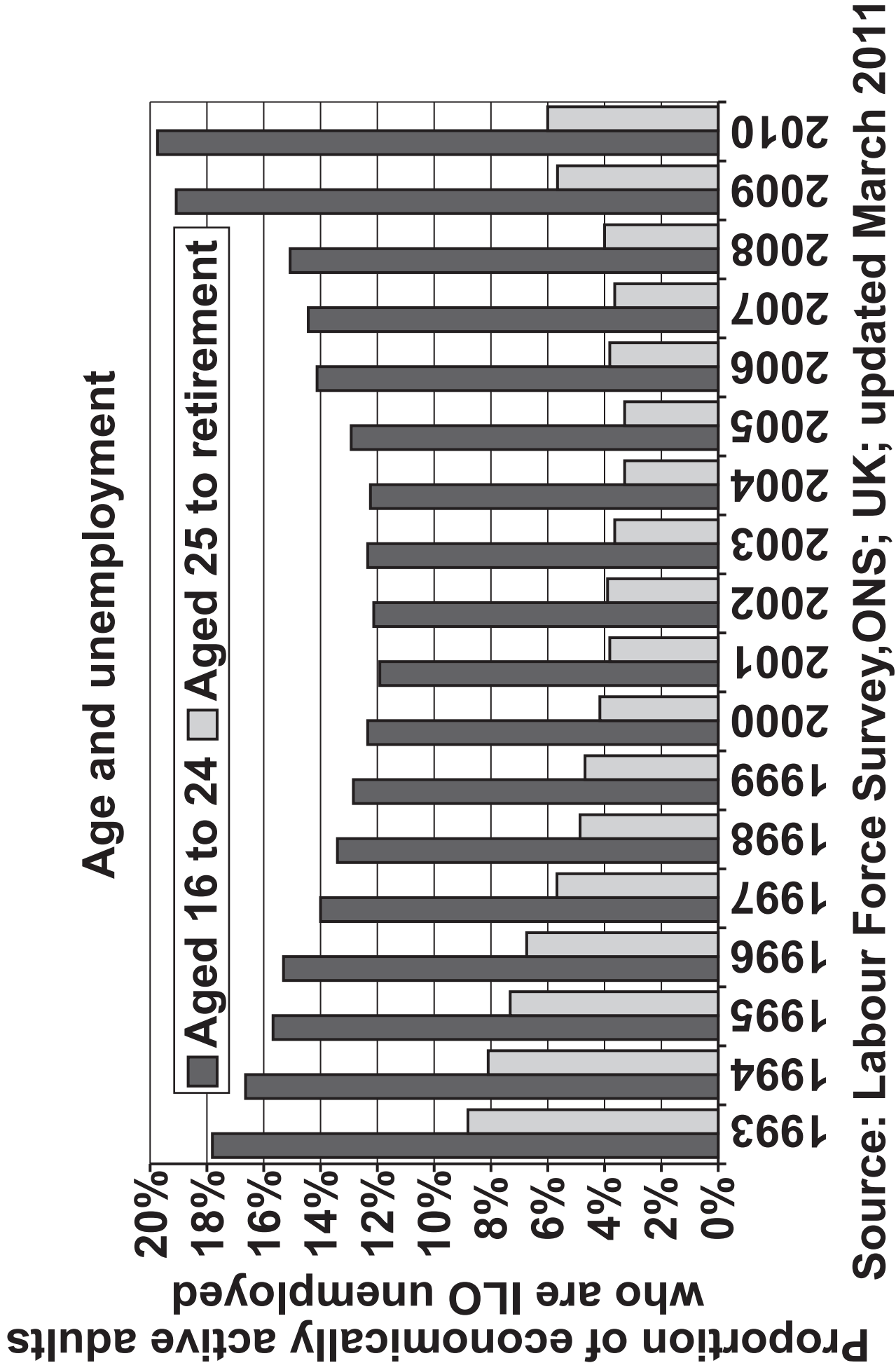
SOURCE A

Since 2013, young people have been legally obliged to remain in education or training until 18, however, prior to that young people were permitted to leave school at 16 and, under certain circumstances, register as unemployed.

The graph opposite is based on data from the Labour Force Survey. This is a large-scale national survey carried out face-to-face by researchers using computer-assisted questionnaires in people's own homes. It is carried out quarterly (four times a year) by the Office for National Statistics (ONS) which collects official government statistics in the UK. In 2010, a random sample of around 50 000 households in Great Britain was surveyed, representing about 0.1% of the GB population.

'ILO unemployed' is the definition of unemployment used by the International Labour Organisation. This defines someone as unemployed if they are without work but currently available and seeking work.

Adapted from www.poverty.org.uk



SOURCE B

Ethnic differences in attitudes to alcohol consumption among cricketers

Thomas Fletcher and Karl Spracklen carried out a study of the importance of drinking alcohol in the sport of cricket. They noted that consuming alcohol after a game was an important part of the culture of cricket and were interested in how this affected British Pakistani Muslims who play cricket but are forbidden from consuming alcohol by their religion.

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The researchers conducted ethnographic research between June 2007 and September 2011 with members of two amateur cricket clubs in a city in South Yorkshire. The first club, 'Sutherland', was locally acknowledged to be dominated by white people, while the second club, 'Aylesworth' (not the real names of the clubs), had gained a reputation for being dominated by people of South

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Asian (Pakistani) descent. The research involved in-depth ethnographic fieldwork based on semi-structured individual interviews, focus group interviews and participant observation. Where possible, matches, training sessions and social gatherings were attended and participated in. Interviews revolved around a framework covering topics such as ethnic identities, belonging, community, religion and racism. The majority of the white respondents were born and bred in the Yorkshire region. Most were educated to university level and were employed in 'professional' occupations, such as management and academia. The majority of the British Pakistani Muslim respondents were British-born, although a small number had migrated to Britain from the Indian subcontinent. Their level of education and ability to speak English varied tremendously. The majority were either self-employed as taxi drivers, or worked in the family business. All were from a Pakistani Muslim background, though they	25
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chose different terms to describe this. The majority self-identified as either ‘British Asian’ or ‘British Muslim’, with many using these descriptors interchangeably. A small, predominantly younger group, cited no religious affiliation.	50
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One of the researchers, who played cricket himself, found gaining access in Sutherland, the predominantly white club was relatively straightforward. However, as a white, middle-class male exploring lives of predominantly British Pakistani Muslims at Aylesworth it was not the same. It is generally accepted that researchers who share the same cultural characteristics as the people they are researching (commonly ethnicity, gender, class and sexuality) are in a superior position to unearth the ideas, arguments and opinions of their respondents compared to researchers who do not share these characteristics. While researchers may not always share a number of desirable cultural characteristics with	60
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their respondents, there are other methods of gaining acceptance. Given that the researcher is a good cricketer he was able to participate at a high level as an active participant observer and thus he still had access to this social world. His drinking habits were also relevant as he does not drink alcohol. This was also an important feature for gaining acceptance among the British Pakistani Muslims, who openly respected the researcher's decision not to drink.	80
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The researchers observed many examples of white players from the Sutherland club trying to persuade British Pakistani Muslim players to engage in drinking after matches and during social gatherings. As practising Muslims, however, they were insistent that they did not want to participate. This led to a perception among many white players that Asians chose to exclude themselves from activities involving white people.	90
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Many Muslims simply stuck to their

beliefs and refused to take part in drinking sessions after matches but were often aware that they were looked down upon and excluded because of this. Others attempted to adopt a more hybrid identity either joining in and drinking soft drinks or in some cases even drinking alcohol, though this sometimes drew condemnation from their fellow Muslims. The researchers conclude that the issue of consuming alcohol calls attention to the challenges faced by British Pakistani Muslims of being ‘normal’; they frequently expressed a feeling of being ‘pulled between two worlds’.

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Adapted from: Thomas Fletcher and Karl Spracklen (2014) ‘Cricket, drinking and exclusion of British Pakistani Muslims?’, ‘Ethnic and Racial Studies’.

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