

Summer Work Sociology

You need to read three articles, and then answer a few questions which follow [you may need to use the internet, or find a Sociology textbook in order to help you].

[A] How Private Schools Ensure A Life Of Privilege For Their Pupils

1. What is meant by social mobility?
2. Find out what Marxist sociologists believe: what would they say about the role of private schools in Britain?
3. Is Britain a meritocratic society? [you will need to find out what this means].
4. Children from wealthy backgrounds perform better in British schools than children from poorer backgrounds: what would you do to change this?



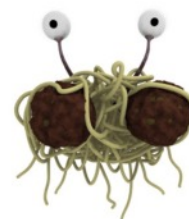
[B] Licence To Dance

1. What is meant by gender exploitation
2. Find out what feminist sociologists believe: what would they say about lap dancing clubs in modern Britain?
3. "Britain remains a sexist society." What evidence is there for and against this statement?
4. Men [on average] earn more than women and have jobs with more power and higher status: what would you do to change this?



[C] Pastafarianism and The Flying Spaghetti Monster

1. What is Pastafarianism?
2. Find out what post-modernist sociologists believe: what would they say about the Flying Spaghetti Monster and Pastafarianism?
3. Religion seems to be declining in society: what are the pros and cons of this for society?
4. Fewer people are voting in General Elections and taking an interest in politics: what would you do to change this?



How private schools ensure a life of privilege for their pupils

From independent schooling it is a short step to a good university and a top job with rich rewards. A new report on social mobility reveals the extent to which privately-educated children go on to dominate the professions.

His father was a policeman who could never have afforded the fees. But for a young David Lyscom, winning a scholarship to a private school was the key that unlocked the door to his future success

On leaving Latymer school in London, he joined the Foreign Office, rose to become an ambassador and put his own children through Marlborough public school - and now champions the system as the new head of the Independent Schools Council (ISC).



"If I hadn't had it, I would not be where I am today," he says. "It opened doors that I don't think would have been opened otherwise."

For the 57% of British parents who told an ISC poll last year they would pay to send their children private if they could afford it, the logic seems clear.

Privately educated children are four times more likely than state pupils to get straight A grades at A-level, and more than three times as likely to go to university. Just under half of the pupils accepted at Oxford and Cambridge universities come from the 7% of the population educated at private school.

From there it is a short step to the heart of the establishment. **Nearly three quarters of judges, about a third of FTSE 100 chief executives, half of all senior journalists and more than a third of MPs - were privately schooled.**

So what is it that private schools do for their pupils that state schools cannot? Do they merely cream off easy pupils who would prosper anywhere, or is there something special in their ethos - and if so, could the state sector copy it?

The barriers reserving plum jobs for the privileged are erected from the cradle and persist into middle age, and the evidence suggests they are growing stronger.

By the time this September's intake of five-year-olds arrives at the school

gates, their futures are already being shaped.

A bright baby from a poor background is liable to be overtaken by a less bright baby from a wealthy background by the age of 22 months, boosted by educated parents and a stimulating home environment, according to. And that's just the start.

Almost 30% of children on free school meals did not get five good GCSEs last year: two thirds of children from lower socio-economic groups do not make it to A-levels.

Children on free school meals represent just a staggering 0.5% of all pupils gaining three As at A-level, the magic circle eligible for places at top universities.

The Sutton Trust, a charity that campaigns to improve and create educational opportunities for young people from many non-privileged backgrounds, estimates that every year 60,000 pupils in the top 20% of their peer group academically do not make it to higher education.

Bright pupils who are educated in poor neighbourhoods are more likely to be steered into NVQs, not academic exams, the trust's research suggests.

And even for students who beat these odds, further hurdles follow graduation. Unpaid internships are now an accepted route into many careers, favouring those with the family connections to secure them, and the means to survive without a salary, and in a tight job market the

soft skills - self-confidence, teamwork, communication - instilled by private schools are critical.

Such factors, along with an increasing trend for graduate entry in professions such as journalism, which once allowed school-leavers to work their way up, mean **social mobility** in 9 out of 12 professions studied by the review is now actually



moving backwards.

On current social trends, the next generation of lawyers will come from families 70% wealthier than average: those born in 1958 had families just 43% richer than average.

And that means it will be not only the poor squeezed out of the top jobs, but also increasingly children from middle-class backgrounds whose families once took their rise for granted.

Licence to Dance: Research on the erotic dancing industry has given dancers more information on workplace safety and their rights, improved working conditions and influenced the licensing policies of local authorities.

By Dr Kate Hardy and Rosie Campbell.

WHY HAS LAP DANCING become an acceptable work and leisure option and what has led to the integration of sexual consumption into the night-time economy? These were the core questions of the research carried out by (Sanders and Hardy, 2011) – the largest study into the erotic dance industry in the UK.

The study focused on dancers' experiences in the industry, specifically on working conditions. We surveyed 197 dancers who had worked in 45 towns and cities across the UK, asking about the last four clubs where dancers had worked to cover as many clubs and standards across the industry.

The survey results were then qualified by interviews with 35 dancers and 20 other people involved in the industry (including bar staff, security, 'house mums', managers and owners).

Our research found that the majority of dancers had made a decision to dance as a flexible, relatively high-earning (although

unpredictable), cash-in-hand form of work. Dancers generally reported high levels of job satisfaction and described both advantages and disadvantages of their work. Most women did not report any violence and felt safe in their workplace due to security, but they did report persistent unwanted touching and harassment from customers (nearly half reported frequent verbal harassment and unwanted touching from customers).

There was no evidence of organised prostitution or trafficking/forced involvement, although some migrant workers were paying more than the normal rate for accommodation and organisation of their work.



The key issues for dancers did not include **gender exploitation** or experiencing their work as a form of sexual violence, which is the primary argument of some **feminist** lobby groups against lap dancing.

However, most dancers were concerned about the high house fees, commissions and fines they were paying; especially on occasions when they were taking relatively little money home. Seventy per cent of respondents said they had left a shift without earning any money.

The research took place at a pivotal time in which all Local Authorities were re-writing their policy on licensing lap dancing as a result of changes introduced under the Policing and Crime Act, 2010.

Local Authorities now have greater powers to control the number of clubs, by using quotas or introducing 'nil policies' which aim to remove existing clubs or prohibit new licences. New powers also mean that

There was a strong feeling expressed by dancers that the legal changes would not make the industry safer or that their welfare and working conditions would be taken seriously by the new legislation.

Instead they felt that assumptions were being made about exploitation, particularly gender exploitation, and that legislation favoured community's views over dancers'.

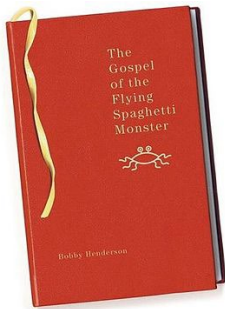
There continues to be growing public protest for opening new 'erotic' dancing club in Britain's city centres. For example, hundreds recently gathered in the centre of a Bedfordshire market town to protest against the prospective opening of a lap-dancing club. Ampthill residents met on Monday to give a petition to a Bedfordshire Council, which was signed by over 2,000 people.

Feminist campaigners also joined the protest pointing out that lap-dancing clubs simply reinforced women's subservient role in society: women, they claim continue to be viewed as sex objects, and also extended their protest to the ways in which women are portrayed in music videos.



Pastafarianism [and the Flying Spaghetti Monster]

The **Flying Spaghetti Monster** (FSM) is the deity of the religion of the **Church of the Flying Spaghetti Monster** [which is also known as **Pastafarianism**]. The "Flying Spaghetti Monster" first appeared 2005, after an academic [named Bobby Henderson from Kansas, USA] protested about the decision by the Kansas State Board of Education to permit the teaching of **intelligent design** as an alternative to **evolution** in public school science classes. Henderson parodied the concept of intelligent design by claiming belief in a supernatural creator that closely resembles **spaghetti and meatballs**. Henderson further called for **Flying Spaghetti Monsterism** to be allotted equal time in science classrooms alongside intelligent design and evolution.



After Henderson published his views on his website, it rapidly became an internet phenomenon and a symbol for the case against teaching intelligent design in public schools. **Pastafarian** "beliefs" are generally satires of creationism. They are presented both on Henderson's **Church of the Flying Spaghetti Monster** website, where he is described as "prophet", and in *The Gospel of the Flying Spaghetti Monster*, written by Henderson and published by Villiard Press in 2006. The central belief is that an invisible and undetectable Flying Spaghetti Monster created the universe.

More recently, a man in Austria has been given permission to wear a colander on his head in his driving licence photo, after claiming it was a religious headdress. Niko Alm convinced authorities that he is a Pastafarian and that the "hat" is a vital part of his beliefs. Alm, from Vienna, Austria, was reportedly furious that Muslim women were allowed to wear headscarves but that he could not wear a hat. But he then hit on the idea when he discovered head gear was allowed in official pictures for religious reasons.



After finally collecting his driving licence with the new photo, Alm quipped: The authorities tried too often to stop me from following my religious beliefs. But now my religious headdress has been officially recognised by the Republic of Austria."

Entrepreneur Alm belongs to the **Church of the Flying Spaghetti Monster** — a parody on organised religion. Followers call themselves Pastafarians and their "only dogma is the rejection of dogma". Alm's next move is to get the religion officially recognised.



How To Become A Pastafarian

Pastafarianism is the world's fastest growing carbohydrate based religion. The following tips will enable you to worship and love the almighty Flying Spaghetti Monster.

[1] **Learn about Pastafarianism and study their sacred texts.** Pastafarians believe in the gospel of the Flying Spaghetti Monster.

[2] **Understand why The Church of the FSM was founded.** It was created in 2005 by Bobby Henderson *as a satirical protest to the decision by the Kansas State Board of Education to require the teaching of intelligent design as an alternative to biological evolution in public schools.*

[3] **At every available opportunity, talk like and or dress as a pirate.** You should do this especially if you are going to be preaching his word.

[4] **Choose which Pastafarian sect suits you.** For example: you could become an Orthodox Pastafarian or a Reformed Pastafarian.

[5] **Learn and celebrate all the holidays in the Pastafarian religion.** The most basic are every Friday (Our Sabbath), and 'Talk Like a Pirate Day' (19 September)

Meanwhile A student has been suspended from school in America for coming to class dressed as a **pirate**. But the disciplinary action has provoked controversy – because the student says that the ban violates his rights, as the pirate costume is part of his religion.

Bryan Killian says that he follows the **Pastafarian religion**, and that as a crucial part of his faith, he must wear 'full pirate regalia' as prescribed in the holy texts of Pastafarianism. The school, however, say that his pirate garb was disruptive.

Pastafarians follow the **Flying Spaghetti Monster** and believe that the world was created by the touch of his noodly appendage. Furthermore, they acknowledge pirates as being 'absolute divine beings', and stress that the worldwide decline in the number of pirates has directly led to global warming.

Pastafarianism gained wide attention when its key prophet, Bobby Henderson, wrote to the Kansas School Board during the height of the controversy over **creationism** being taught in science classes. His letter demanded that equal time be given to the teachings of the Flying Spaghetti Monster as was given to creationism and evolutionary theory.

Since then, the **Flying Spaghetti Monster** has gained countless followers worldwide, although there are those who remain spagnotic.