# Candidate 1 evidence

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| | are researching. | |
| | SECTION C | |
| 8) | One finding of Goldthorpe's * study was the 1:2:4 Rule of Relative Hope. This showed that whatever the chances of a working-class boy had of reaching the service class, an intermediate-class boy had 2x the chance, and a service class boy had 4x the chance of remaining. This finding would argue that mobility is hindered by social class as the class someone is born into determines their route of moving up the class ladder; there is lower classes will have a harder time doing so, suggesting stratification is not entirely open. Another finding of the study was the closing threats. This showed | |

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| | that there in the service class denied their names to newcomers from lower classes, also named 'elite-self recruitment'. This suggests mobility is limited as individuals are prevented from moving up the class ladder due to their social class in society, suggesting other classes have more power and control than others. + ON ADD. PAPER 2 | |
| 9) | One strength of Blanden and Machins study was that it was longitudinal. This is a strength because families are studied over decades and generations. For example, this allowed for in-depth analysis and comparison in how mobility changed and what factors led to mobility or little change in mobility. One weakness of the study is that meritocracy is ignored. This is a | |

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| | Weakness because the findings do not account for examples in society in which individuals moved land and were able to achieve long-range mobility despite their class. For example, the conclusions may therefore not be reflective of the reality of the extent of mobility in Britain as they place little emphasis on these ~~studies~~ outliers. | * |
| | | |
| 10) | Marxism proposes the concept of false class consciousness. This means that the working class in society do not realise they are being oppressed by the ruling class as they have accepted they are in the 'correct' social position. Marxism would argue that children of lower-class backgrounds may accept their cultural and material deprivation | |

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| | as an aspect of their birth | |
| | class, and therefore forego putting | |
| | effort into their education | |
| | and resigning themselves to | |
| | further exploitation through | |
| | labour as ~~it is expected~~ they see | |
| | this as the appropriate | |
| | response to their class status. | |
| | Marxism also introduces the | |
| | concept of alienation. This is | |
| | when workers feel so | |
| | divorced from their work | |
| | process, they believe meaningful | |
| | change is unattainable. | |
| | Similarly, Marxists may argue | |
| | working class children feel | |
| | alienated from the values, skills | |
| | and norms ~~of~~ needed | |
| | for high educational | |
| | attainment, that they give up | |
| | early on and do not attempt | |
| | to succeed at school. | |
| | Marxism also proposes class | |
| | conflict in society. This means | |
| | division is created due to | |

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| | differing relationships to the means of production between the classes. Marxism would argue working class children therefore do not receive the same standard of education as upper class children, as they are more at risk of material and cultural deprivation than their wealthier peers. | |
| | A strength of using Marxist theory is that it takes the macro approach. This is useful when analysing differential educational attainment because it acknowledges that institutions play a role in how students perform in education. A weakness of using Marxist theory is that it ignores other factors. This is a weakness when analysing educational attainment because it does not acknowledge factors like gender | |

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can also have a significant impact on a child's level of attainment separate from social class.

IGNORE SOZ

~~Labelling theory~~ introduces the concept of a master status. This means ~~that~~ when a label is adopted by an individual, it can become embedded in ~~their~~ self

Functionalist theory proposes the concept of a value consensus. This means social solidarity is created through shared agreement on norms and values. Functionalism would argue educational attainment relies on shared ~~ideas and values~~ ideas and about effort, dedication that help us succeed and contribute when they conform to them like everybody else. Functionalism believes in the

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Organic analogy. This means that although all institutions rely on each other and are all necessary, some are more important than others in socialisation. Functionalists argue the family is most important in passing down the necessary values needed to achieve well in school; a child's performance is tied to their family ethos.

Functionalists also believe in anomie. This means there is a lack of fit when individuals cannot conform, leading to deviance and dysfunction. Functionalists argue that when students are unable to conform to the norms of the educational system, they may act out or reject it which hinders their performance and progress.

A strength of using Functionalist theory is that it

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| | acknowledges necessary. This is a strength when analysing educational attainment because it does not ignore the examples in society where children were taught at school and perform strongly; for Marxists, inequalities are necessary for some children to be manipulated to work hard. A weakness of Functionalist theory here is that it ignores other factors. This is a weakness because it acknowledges inequalities exist but does not account for how these hinder educational ~~attainment~~ attainment systematically in ways that have nothing to do with personal effort. | |

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| | | |
| 7) | Societis are built on cultures. ~~Societies~~ A culture is formed when people hold similar beliefs and values in a society. A sub-culture forms within a dominant culture when individuals reject or feel rejected by these values, so they find belonging elsewhere. However, this leads to tension as dominant culture, which includes high and pop cultures, ~~hold~~ hold greater power than and often drain the subcultures. This is a result of diversity, as many cultures living together will always encourage prejudicial views and eventually tangible acts of discrimination. Stanley Cohen's 1972 study 'Folk Devils and Moral Panics' looks at how the media demonizing sub- | |

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| | cultures through the use of the dominant culture, prejudice and discrimination. | |
| | | |
| | Labelling theory introduces labels and stereotypes. This means that applied labels can become stereotypes, that create stigma around certain groups in society. Labelling would argue the dominant culture applies labels to those who don't fit in, leading them to create their own subcultures as a means of finding belonging; for example, those who live in council house estates were ~~given the label~~ labelled as violent, leading to the stereotype and subculture of chavs, which allows the dominant culture to bully and single them out. | |
| | Labelling also introduces the self fulfilling prophecy. This is | |

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| | when, after a label becomes | |
| | adopted as a master status, | |
| | an individual adjusts their | |
| | behaviour ~~[illegible]~~ which | |
| | only reinforces it. Labelling | |
| | argues that those singled | |
| | out by the dominant culture | |
| | will reinforce their own labels, | |
| | leading to an even greater | |
| | loss of power and status within | |
| | said dominant culture. For | |
| | example, immigrant groups | |
| | labelled as violent will in turn | |
| | become so, as it is a societal | |
| | expectation and soon becomes | |
| | ingrained in the collective identity | |
| | of that subculture; status is | |
| | thus lost to those who can | |
| | conform to the dominant cultures | |
| | ideals. | |
| | Labelling produces conventional | |
| | and unconventional statuses | |
| | avenues. This means that | |
| | in society, there is an expected | |
| | way to gain belonging; when | |

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| | this is unavailable, individuals will seek belonging through other methods. Labelling argues that subcultures ~~a~~ reclaim a semblance of power by rejecting the mainstream and reclaiming exclusivity from the names as one must also reject the dominant culture in order to be accepted; individuals in subcultures ~~re~~ reject what once rejected them and in that lies their power and status. A strength of using Labelling is that it acknowledges the harm of stereotyping - This is beneficial when analysing the relationship between culture and sub-cultures because it acknowledges that negative labels can lead to complete rejection of society and power imbalances that allow discrimination to foster. ~~A weakness of using Labelling to analyse this topic is that~~ | |

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~~it ignores other factors. This is a weakness because the theory does not acknowledge that factors such as class and gender impact how labels are created and applied and how they are responded to by people in society.~~ **ON ADD. PAPER 2 claims ~~Marxist theory introduces that is a class conflict in society. This means division is created when~~ Functionalism proposes a value consensus. This means that shared agreement in society about norms and values is what allows it to function. Functionalism would argue that the ~~dominant~~ high and pop culture agrees on certain beliefs, values, norms and skills that allow society to function as it does., ~~Functionalists also introduce the organic analogy~~. and therefore dictates who and what is socially acceptable, giving them dominance and power in society.

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| | Functionalists also propose the organic analogy. This means that some institutions are more influential within society than others, but they all depend on each other. Functionalists would argue that the family is most important in passing on the norms and values held by high and pop culture, and that subcultures are allowed to form when families socialise their children incorrectly; those socialised by the dominant culture hold inherent status within it compared to those who don't. Finally, Functionalists believe in anomie. This means individuals experience a lack of fit when they do not conform to the norms and values agreed upon by society. Functionalists would argue that those who reject the dominant culture experience anomie, which is why we see so much deviance in subcultures, as they refuse to conform to social norms regarding the law and social cohesion. A strength of using Functionalist | |

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| | theory is that it takes the same approach. This is a strength when analysing this topic because it acknowledges institutions like peers and media only perpetuate the norms and values of the dominant culture; by making it more male, subcultures lose even more power and face more discrimination for not conforming. A weakness of using Functionalism is that it ~~is deterministic. This is a weakness because it assumes all individuals will be influenced by the dominant culture, whereas in reality many~~ assumes equality. This is a weakness because it does not acknowledge how systematic race, gender or class inequality prevent individuals from conforming to the dominant culture, and how this leads to rejection outwith their control; this explains why so many subcultures are founded on class, such as grunge or hood culture. | |
| | Stanley Cohen's study ~~of the~~ had 3 major findings: the first was that the media exaggerated the violence that | |

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occurred at the 'riots' that originally occurred. This means that stigmatisation was experienced by these subcultures after gaining a violent and dangerous reputation. A following finding was that only a handful of the young people present at the brawls were mods ~~and~~ or rockers. This means that the media selected these subcultures to blame for the larger problem of youth violence so that there was a direct group to scrutinise. A final finding was that the media sensationalised the mods-rockers conflict. This means the media profited from it by mentioning the subcultures in unrelated news articles. Labelling theory would agree with Cohens findings, as it would argue that the mods and rockers were drained of the little power and status they had by the media who used them to express greater control and dominance over their narrative.

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| | Functionalism would disagree with Cohen's findings, as it would argue the mods and rockers' mobility to conform to the dominant culture's social norms in the first place is what lost them acceptance and status; it would argue that the media did not play a systematic role in the response to the mods – rockers conflict from society, rather that the mods and rockers chose not to adhere to society's norms. (ADD. PAPER 2) | |
| | A strength of Cohen's study is that it is a case study. This is beneficial because it provides qualitative data to back up the quantitative data, which strengthens Cohen's conclusions that the media was responsible in the downfall of the mods and rockers' subculture as it drained them of any semblance of societal status or exclusivity. | |
| | A weakness of Cohen's study is that it took the micro approach. This is a weakness | |

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because it placed too much emphasis on the labels placed and how they impacted the meds and nurses, rather than acknowledging the larger power structure ~~that influenced the~~ that created the power imbalance that allowed the meds and nurses to be drained of their power and status through the medics discriminatory acts.

Q8 EXTRA

8) A final finding of Goldthorpe's study was the buffer zone. This showed that the cluster of occupation around the manual/non manual ~~zone~~ transition acted as a sort of brake preventing advancement. This suggests mobility is hindered as individuals get stuck at a certain point and cannot attain long range mobility due to the occupations available to them based on their social class.

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Q7 ADDITIONAL

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** A weakness of using labelling theory is that it takes the micro approach. ~~Because of this~~ this is a weakness when analysing culture because labelling focuses on interaction rather than how the elite of high culture control narratives ~~and~~ around and systematically oppress subcultures; additionally, high culture controls the values it wants passed down to pop culture, which can turn prejudice and discrimination into a mass aspect of the dominant culture, but this is not acknowledged by labelling as it places emphasis on humans rather than power structures.