Candidate 3 evidence

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7) Culture refers to the way of life of a group in society e behaviour, symbols e values which are passed down by members of a culture. High culture is said to have the most power e status in society, it is shaped by the bourgeoisie and is said to have intelligent or artistic merit. Examples of high culture include ballet, opera e fine art. Subculture has the least power e status in society, it is usually based on age, class or ethnicity. Members of subcultural groups are often marginalised e discriminated against. Examples of subculture include Mods, rockers e goths.

Marxism explains that subcultures are often a form of resistance against the bourgeoisie. Clarke (1976) also explained that subculture was a result of the working class attempting to bourgeoisie attempting to control the working class. He found that the working class ~~in~~ subcultures exaggerated behaviours that define them in an attempt to oppose bourgeoisie control. He studied skinheads and found that they were an exaggerated version of working class masculinity, such as wearing manual working class clothing,

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stressing violence + being very territorial. Clarke explained that the skinhead subculture was an attempt to revive traditional working class community. Additionally, Hall + Jefferson explained that working class youth made up the weakest point in ruling class control of society as they were not yet tied down by jobs or family. Subcultures were used as a form of resistance against capitalist culture + ruling class ideology. They are an articulate way of solving problems faced by the working class + each generation of working class youth. This explains why different subcultures form as each generation faces a different set of challenges. For example a variety of subcultures formed from the 1960's to the 2000's such as mods, rockers, hippies, goths + metal.

- One weakness of marxism is that it assumes subcultures are working class. Some subcultures are middle class + marxism doesn't explain why middle class subcultures form. For example, hippies were a mostly middle or upper class subculture so it is unclear

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why this subculture forms.
(continued at end)
~~Another weakness is that it doesn~~

Symbolic interactionism explains that culture is created and adopted through ~~significant others~~ our interactions with others. Mead explains that our significant others socialise us and teach us our cultural identity. It explains that significant others who we copy and imitate and whose reactions ~~we~~ shape our behaviour, positive or negative. Additionally mead explains that symbols are non verbal forms of communication that help us make sense of our own culture & the cultures of ~~the~~ others. Symbols themselves do not have meaning however we give them meaning in our interactions. Symbols of culture include country flags & religious symbols. Mead explains that our significant others change over time, in our early years significant others are often family & as we reach adolescence our peers & media figures ~~are our signif~~ can become our significant others.

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Peer groups are particularly influential throughout adolescence & can influence the way we dress, speak, and the music we listen to. ~~Peer~~ Subcultures often attract youth culture, ~~often~~ encouraging members to adopt certain norms, symbols & values. Interactionists explains that these symbols alone can lead to an individual being labelled as a certain sub culture, regardless of their life experience or behaviour. Examples of symbols for the gothic subculture include black hair, black lipstick & doc martens. Society labels subcultures as deviant & a threat to cultural values and norms. A deviant label is also more likely to stick if an agency of control labels them as such. The member of these subculture see (and this label becomes their master status meaning it becomes central to their identity) society labelling them as deviant and stereotyping their behaviour, and regardless of whether their behaviour had previously matched the label given to them or not they decide to play the part written for them by mainstream culture, becoming a self fulfilling prophecy. (conclusion at end)

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Stanley Cohens "folk devils and moral panics" (1972) studied fights that took out between the mods & rockers in the 2 subcultural mods & rockers in britains seaside resorts. He argued that the media creates "folk devils", these are minority groups who the media often creates a outlaw from, saying they are a threat to societal norms & values. Examples of folk devils include the immigrants, homosexuals, and in the case of this study, subculture groups. He also feared that "moral panics" are an over the top reaction to an issue relating to morality which is constructed by the media. Examples of moral panics include the aids crisis, the 2011 london riots and in the case of this study, fights between subcultures. He feared that although fights did occur between the mods & rockers, the media made more of an issue of this by exaggerating it and keeping it in a more significant phenomenon. As a result, the public responded more perceptibly to the situation. Additionally, the individuals involved in the fights would read stories about

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themselves in the media and ~~the~~ decide to play the part which was written for them by the media. This links to ~~the~~ symbolic interactionism as it highlights that the mods & rockers were labelled as violent ~~[illegible]~~ based off their subculture symbols. meaning the deviant label became ~~the~~ their master status. Due to this they decided they may as well act the way society labels them meaning this label became a self fulfilling prophecy. (continued above)

8) The findings of Goldthorpe's Oxford mobility study highlight surprisingly high rates of absolute mobility ~~due~~ due to occupational structure changes in britain leading to an increase in service & intermediate class jobs. This is demonstrated as it was found that sons of miners in 1970 were more likely to be upwardly mobile than they were in the 1900's.

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*Although there was more room at the top in 1970 for working class boys, service class & intermediate class boys were still more likely to fill these roles. This can be explained via the 1-2-1 rule. Whenever the chance of a working class boy reaching the service class, an intermediate class boy has 1x the chance and a service class boy has 1x the chance. This means that relative mobility stayed the same & therefore the odds were still in favour of upper class.

9) *one strength of the study is its large sample size. It considered four cohorts of children, such as the 1958 cohort (NCDS), the 1970 cohort (BCS) the 1979 cohort (BHPS) & the 2000/2001 cohort (MCS) all of which are reliable government sources meaning the data is reliable and the sample is likely representative of the target population.

*One weakness of the study is that there was no 1990 cohort. Given the fact that there was a recession in the 1990's, a fifth

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Cohort would have been necessary to investigate the consequences of this on mobility, this would have produced more data regarding social mobility.

Another strength is that the study was carried out over 45 years. This means that patterns + trends in mobility can be identified + comparisons can be made over time.

10) Marxists explain that the bourgeoisie socialise the proletariat to believe mobility is possible for all, however this is an illusion. The bourgeoisie brainwash the proletariat using norms + values. The ruling class ideology causes the proletariat to accept this + not question the lack of downward mobility on the ruling class. In reality, the ruling class have much better mobility prospects due to power differences. The bourgeoisie have more social + economic capital which gives them an advantage in terms of social mobility. For example, having more social capital means they are more likely to know people in powerful positions who

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can help them get a good job, resulting in more economic capital. Although marxism explains that the petite bourgeoisie acts as a sort of middle class group, mobility for this group is unstable and can go either way. They often have downward mobility as small business owners fail to compete with bourgeoisie businesses - for example, Stanworth & Giddens found that of 400 company chairmen, only 1% came from working class backgrounds, this highlights the privilege of the ruling class.

- One strength of marxist view of mobility is that it explains the meritocracy is a myth & why people still believe in it. It is in the best interest for the bourgeoisie if the proletariat believe that with hard work, they too can become part of the higher class. This is a feature of false class consciousness and stops the proletariat from wanting more

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	• One weakness of marxist view on mobility is that it made incorrect predictions about mobility prospects for the proletariat in the future. He predicted that with the growth of capitalism mobility for the proletariat would become more reduced however in the last 50 years the middle class has increased and the bourgeoisie has become more diverse	
	• Another weakness is that marxism overstates impact of class on mobility. Doesn't consider other factors which impact mobility such as gender + race. For example, black feminists would argue that black women have the worst mobility prospects as they face gender inequality and racism.	
	• Functionalists believe that mobility is possible for everyone as mobility depends on how hard you work. The shared value consensus highlights that society collectively believes that hard work + competition is necessary for the top roles in society. Additionally, the meritocracy highlights that education sifts and sorts people into	

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roles are based off how hard you work. Therefore meritocracy in society is just and fair and rewards hard work. However society simply doesn't work hard enough. For example Savage 2015 supports this as it states that graduates have better mobility prospects than those with no qualifications.

One strength of the functionalist view on mobility is evidence of individuals who have successfully climbed the mobility ladder. The founder of Starbucks grew up in a housing complex for the poor and is now a billionaire, highlighting that no matter what class you are born into if you work hard you can achieve upward mobility.

One weakness is that it doesn't account for global societal issues that impact mobility. It only explains mobility in terms of an individuals effort but doesn't account for issues which individuals can't control for example, recessions result in job decline otherwise reduce mobility prospects.

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• Another weakness is that functionalism doesn't consider individual barriers which affect mobility. Factors like race and gender ~~can~~ ~~the~~ inequality can make mobility harder for certain groups but functionalism doesn't address this. Savage (2014) found that women are 60% less likely to be upwardly mobile than men, highlighting the disadvantage women face regarding mobility.

7) (marxism evaluation continued)

• Another weakness of marxism is that it doesn't consider race regarding the development of subculture. It explains how the ~~disadvantages~~ oppression of working class youth can create subcultures like skinheads but doesn't consider how ethnicity can do this. e.g. rastafarianism built around racism faced by afro-carribeans in the UK.

• Another weakness is that it exaggerates the concept of ~~resist~~ resistance in forming subculture. They state that subcultures are a form of resistance against the capitalist attempt to control the working class however, functionalist would

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Some subcultures are simply young people trying to carve out an identity for themselves.

- (Symbolic interactionism evaluation)
One strength of interactionism is that it correctly identifies the importance of individual perception + labelling subcultures. It highlights that individuals will label someone as a specific subculture purely based off the symbols they use. A persons values + his experience may not match the ones of the subculture yet this will still be their label.

- One weakness is that symbolic interactionism is overly deterministic. It states that once an individual is labelled as deviant they then must act deviant due to this label however individuals are not forced to be deviant and can choose not to behave according to their label.

- Another weakness is that it doesn't explain the origin of subcultures. It explains that deviance in subcultures is amplified by labels and stereotypes however it never explains why subcultures do form. Eg a working class subculture is working class resistance against capitalism.

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F)	(Stanley Cohens 'folk devils + moral panics continued)	
	• Additionally, the flaws between the 2 separate subcultural link to marxism as Hall + Jefferson (1976) state that different subcultures develop based off separate challenges faced by working each generation of working class youth. This explains why the mods + rockers were fighting as they likely have faced different challenges in life + therefore do not see eye to eye.	
	• One strength of the study is that it explains how a moral panic is created. It explains that the creation of a folk devil highlights this process, the media over exaggerates the severity of an issue relating to morality which then results in the public panicking, the moral panic often creates the panic itself. For example, the media used language like "riot" and "day of terror" as an exaggerated way of describing fights between mods + rockers.	

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	• One weakness of the study is that it is outdated in relation to what causes moral panics. It is likely that the moral panic regarding fights between subcultures wouldn't occur today as societal values change over time. For example, marijuana use may have caused a moral panic in the 60's or 70's however it likely would not cause one now as weed is legal in many western countries. 1	
	• Another weakness of the study is that it doesn't account for levels of deviance. Although a moral panic about subcultures fighting is over the top, some moral panics are actually valid. For example, a moral panic regarding sexual abuse would be valid as the level of deviance would warrant a severe reaction.	