Sociologist Theories

AS Level - Sociologist names and their theories
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FAMILY

Functionalist perspective on the role of family

George Murdock (1949)

George Murdock (1949): He concluded that the family was a universal (exists in all societies) and says that family involves four characteristics;

-   Common residence
-   Economic cooperation
-   Adults of both sexes having a socially approved relationship
-   One or more Children

Murdock says that nuclear families are the universal social unit and identified four functional prerequisties (families must perform to continue to function successfully)

1) Sexual control involves the idea of refraining from sexual relations outside of marriage
2) Reproduction
3) Socialisation, involving teaching their children values and norms
4) Economic Provision; ensuring the family's survival by working and paid employment to look after the member of their families that cannot support themselves.

Parsons and Bales (1956)

Parsons and Bales argues that in the past family was multi-functional and has become increasingly specialized in modern societies. The development of new institutes like Schools, Hospitals etc meant that families went through a 'loss of functions'. Parsons believed that these changes were consistent and let families focus on two essential functions;

- Primary Socialisation; families teach their children the norms and values of the society they live in. This function links to social order and and stability within the society.

- The stabilisation of adult personalities involves adult family members providing emotional and physical support

Fletcher (1973)

Fletcher (1973) drew these strands together and argued that families perform two types of functions;

- **Core Functions**; Families are needed for child-bearing and child-rearing and cannot be replaced by any other social institutes. This involves ensuring a child's physical and physiological survival and primary socialisation. A child's natural parents are best suited for this because they have a personal investment in their child's survival and development.

- **Peripheral Functions**; Things that may still be carried out by family members but have been largely taken over by other institutes like Education, health care and recreation. So, for example, when a kin gets sick they no longer require being dependant on their family members.

Neo-Functionalist perspective on the role of family

Horwitz (2005)

Neo Functionalist approach focuses more specifically on the processes involved in linking the individual to society.

Horwitz (2005) argues that the family functions is a bridge connecting the 'micro-world' of the individual to the 'macro-world' of the wider economic society. A child will learn both directly (instruction) and indirectly from their parents. For Horwitz, the family is the best site for learning in this way because:

- Rules passed on by people with emotional commitment are more likely to taught effectively
- Emotional closeness provides reasons to develop cooperative behaviour (make parents proud)
- Rule earning can be taught subconsciously, though modelling and children observing and copying adult behaviour.

Loss of Functions Debate

'Loss Of Functions' Debate (1)

Functionalist argue that the nuclear family is found in all societies but the exact forms varies. In particular, extended families are more common in traditional societies because they can carry out more functions. The argument that links the processes of industrialization and urbanization led to changes in families is called the **'fit'** thesis.

This process developed because of the changed nature of work and economic production from land-based, rural and family centred organisation to capital-intensive, urban, factory-centred organization of an industrial society. This led to a move from from mainly family organisations to one dominated by nuclear families.

As Industrialization spread, these extended families were separated and replaced by nuclear families because of two economic requirements; geographical mobility and labour flexibility.

Loss Of Functions- Debate - Parsons and Goode   (2)

Parsons (1959b) and Goode (1963) put forward the 'fit' thesis. They suggested that extended families were the norm in pre-industrial society because families and households were;

-   Multi-functional - performed a range of functions related to the wellbeing of family members
-   Kinship based - common position that involved working together
-   Economically productive - the family provided the only workable means of physical survival

The idea of family being economically productive is related to three further factors;

1)   Labor- intensive subsistence agriculture required as many people as possible to work the land.
2)   The ability to move away was limited by poor communications.
3)   Elderly and sick family members relied on kin for care.

As industrialization spread, nuclear families gradually became the dominant family structure. One of the most significant reasons for this was that people had to be mobile and move to find and keep work.

Arguments Against Fit thesis - Finch (1989) (1)

Finch (1989) examined the idea that before the process of Industrialization, family obligations were much stronger and family members provided better support each other than in industrial or post-industrial societies.

She didn't find little evidence to support the view of the pre-industrial period and there is no evidence that extended families were the norm.

Historical studies also show that have also shown there was a wide range of household types in the pre-industrial

Another alternative suggestion is that industrialization and urbanization first occurred in Western Europe because pre-industrial were already mainly nuclear rather than extended.

Without unbreakable ties to extended kin, were a contributing cause of industrial development.

Although extended families did exist, they were not as common or dominant as Fit theorists have suggested because average life expectancy was low (30-40 years) so majority of adults did not live long enough to become grandparents and be extended families.

Arguements Against Fit Thesis- Anderson (1995) (2)

Anderson (1995) argued that no single family households structure was dominant during Industrialization. They existed mainly in Pre-Industrial because of high death rates among the poor.

Anderson suggest that because of industrialization the working class developed a broadly extended family as a consequence of urbanization because;

- Lack of government help for the sick or unemployed
- Most people could not read or write so relied on kin to secure jobs
- If both parents worked relatives played a large role in childcare
- Death rates were high so orphans had extended families for care.
- Children worked from a young age to relatives were used to add to family income.

Some functions have been taken over by other institutes like Education and Healthcare.

Marxist Account On How Family Benefits Capitalism

General Marxist View - Eli Zaretsky (1976) & Althusser (1970)

Marxists emphasise on the conflict rather than agreement, they believe that the family's general role is to support a capitalist ideology in three ways;

1) Ideological Control; Althusser (1970) argue that the family is an ideological state apparatus through which children learn the norms and values supportive of the capitalist state. Zaretsky (1976) argues that socialisation involves the passing of a ruiling-class ideology which encourages an acceptance of the capitalist system.
2) Economically: Families perform a role in producing 'future workers' and by replacing those too old or too sick work. Althusser argues that family also have a role in consumption in modern societies and Zaretsky says that families are targets for advertisements by encouraging consumption.
3) Politically: Family members have to work to to support each other and their children financially. Zaretsky argued that the growth of privatized nuclear family encourages family members to focus on private problems rather than wider social problems like social inequality.

Zaretski (1976)

Zaretski, like the functionalist, sees the family as a refuge from the world of work in a capitalist society. However this can be criticised for a focus on men because for woman providing a refuge meant house work.

Within families there can also be violence, cruelty and abuse so like the Functionalist, Zaretski neglects the dark side of the family.

Overall Evaluation

Marxists see the family in context of capitalist societies divided by class and sees the family playing a large part in legitimizing class inequalities.

Neo- Marxist Account On How Family Benefits Capitalism

General Neo-Marxist View Bourdieu (1986) and Silva & Edwards (2003) & Putnam (2000)

This perspective adds a cultural dimension to the relationship between the family and the economic system. It highlights how different types of family capital give advantages and disadvantages to children of different classes. These types are cultural, social and symbolic:

1) Cultural capital: Bourdieu (1986) uses the concept of cultural capital - non economic resources that can be 'spent' to give some families advantages over others. Silva and Edwards (2005) argue that middle and upper-class parents are better able to equip their children with the knowledge necessary for an easy change (transition) to the workplace than working-class parents. Bourdieu argues that cultural capital operates through the family to give some children a 'head start' in education, becase parents can motivate children by passing on the attitudes and knowledge needed to succeed educationally.

2) Social capital: refers to people's connection within a social network and the value that these connections have for what Putnam (2000) calls 'norms of reciprocity' - what people do for each other. Middle-class and Upper- class have greater access to social networks that give their children economic advantages.

3) Symbolic Capital: relates to the characteristics that upper-class children develop, in particular:
   - authority: expectation to be obeyed
   - personal charm: to manipulate others' behaviour.

Feminist response to Functionalist and Marxist accounts...

General Feminist Account

Feminists challenge both the Functionalist and Marxist perspectives by focusing on conflict within the family and how woman are exploited through traditional gender roles put in force by for the benefit of men.

Feminists believe family to be an oppressive structure imprisoning woman in a narrow range of service roles and responsibilities such as domestic labour and childcare.

There are several types of feminism that have different views on family:

- Liberal Feminists
- Radical Feminists
- Marxist Feminist
- Black Feminist
- Difference Feminist

For example: Black Feminists believe family to be a haven from the racial injustices they face that white feminists do not face as they focus on issues like domestic violence and equal pay whereas Black Feminist focus on injustice outside of the family.

General Theories

Cohabitation Smart and Stevens (2000)

Smart and Stevens (2000) suggest four main reasons for recent upward trends in cohabitation:

1) Changing attitudes to marriage: from no interest in the institution of marriage to uncertainty that the partner isnt 'ready'
2) For some cohabitation is a 'test' for some couples on whether the partner can settle down and keep paid work in order to prepare themselves for marriage.
3) Many cohabiting parents don't want to get into a legal relationship or believe it is easier to leave a cohabiting relationship if it doesn't work.
4) There may be philosophical resistance to marriage influenced by feminist ideas with some believing cohabitation leads to a more equal relationship.

Households - Roseneil (2006)

A household can be defined as one or more people living together, this includes families. This idea can be shown by looking at three types of household structures:

1) Single-person households: when adults live alone through personal choice, death of a partner or the breakdown of a relationship.
2) Couple Households consists of two people without children like, couples who haven't started a family yet, empty nest family, those who have chosen to remain childless or can't have kids.

Roseneil (2006) suggests that an additional category is 'couples who live apart' because of work or different routines, this arrangement is called Living Apart Together (LAT)

3) Shared households involve a group of unrelated people living together like students living together.

Modified Extended Family - Gordon (1972)

Both type of extended families (Vertical and Horizontal) exist in Contemporary industrialized societies but Gordon (1972) suggested that the most common type is a modified extended family. In this wider families keep in touch both physically and emotionally via phone calls.

Family Diversity

Dimensions of Family Diversity - DeVault (1994) & O'Neil (2002) & Willmott and Young (1)

DeVault (1994) argues that 'family is a falsely monolithic concept'. Rather than seeing it as a simple social group we need to understand family diversity.

Organizational Diversity: Refers to the ways in which responsibilities are distributed within families.

Social Class Diversity: O'Neil (2002) makes several observation about single (never married) parents when compared to two-parent families. Single parents are more likely to have working class origins.

According to Wilmott and Young (1973): Middle class families are more likely to be a symmetrical than working class families.

Dimensions of Family Diversity

<u>Cultural and Ethnic diversity</u>

These relate to differences within and between cultural (or ethnic) groups, expressed in terms of attitudes and lifestyles, for example those related to religious norms and values. The increase in secularisation are partly because of:

- An increase in cohabitation outside of marriage
- A decline in the significance of marriage
- Increase in divorce rates
- Availability of remarriage after divorce.

For other ethnic groups, religion may place greater emphasis on marriage and not allow divorce.

Dimensions of Family Diversity - Dale et al. (2004) & Berthoud (2000)

Dale et al (2004) found clear difference between ethnic groups in relation to female paid employment, family roles and responsibilities.

Dale found that Black woman were more likely to work full time while raising a family. Indian woman generally chose part time paid employment once they have a partner but Paksitani and Bangladeshi woman are more to likely to stop paid work once they marry and have children.

Berthoud (2000) found that Afro-Carribean families in the UK had low rates of marriage and high rates of single-parenthood whereas South Asian families in the Uk had higher proportions of adult marriages, low divorce rates, lower cohabitation rates, more extended families (three generational families living together)

The New Right Perspective on Family Diversity

New Right Perspective on Family Diversity - Morgans (2000) a

For The New Right, diversity represents a family breakdown that has significant consequences for both individual members and social relationships. The New Right focus on 'traditional nuclear families' consisting of heterosexual married adults with clear and defined gender roles

The idea of all family typed being equal is wrong, according to this perspective.

The New Right endorses social policies that encourage a beneficial family structures and discourage other types like single-parenthood that are regarded as damaging to both individuals and communities.

Morgans (2000) argues against cohabitation and suggsts that it suffers important flaws when compared to marriage.

1) Cohabitation is less likely to last than marriage
2) Sexual behavior is more like single individuals and people may have more than one partner
3) Cohabitants with children who marry are more likely to divorce.
4) Relationships are more likely to be abusive.

New Right Perspective on Family Diversity - Horwitz (2005)

The New Right approaches argue that family and relationship diversity is dysfunctional and undesirable.

The heterosexual tranditional nuclear family is seen as more desirable than other family structures because it provides social, economic and psychological stability, family continiuity and successful primary socialisation.

Howritz (2005) argues that, within the traditional family, children and adults learns moral value that they into wider social relationships. Traditional nuclear families are seen as a vital source of both individual happiness and social stability and moral core involves:

- Caring for family members
- Taking responsibility for both their behaviour and their children
- Unconditional economic cooperation
- Development of stable, successful interpersonal relationships.

Postmodern Optimism

Postmodernist - Elkins (1992)

This rejects the idea of the family and argues that people construct relationships in ways they believe are acceptable and appropriate. The emphasis here is there is a choice.

Elkins (1992) was characterised by a family that encourages many different family forms :

- Traditional or nuclear
- Two parent working
- Single parent
- Reconstituted
- Adopted child
- Test tube
- Suffrage mother
- Co parent.

Conjugal roles

New Man - Sullivan (2008) Quiet revolution

Sullivan suggests that industrial societies have experienced a 'quiet revolution' in conjugal roles based on general acceptance of gender equality for example in:

- Men doing a greater share of housework and woman less
- Men spending more time on childcare
- The family group becoming more home-centred

The 'New Man' combines traditional male ideas (masculinity) with taking on a greater shar eof domestic work and being a 'good' father fully involved in raising his children.

Functionalist Perspective - Willmott and Young (1973)

Traditional functionalists see Men and women playing different family roles.

Men generally take 'instrumental roles' while woman take 'expressive roles'. Instrumental roles involve dealing with people in an objective, unemotional way, based on a mutually beneficial relationship. For men to be successful as the role of the provider outside of the family, they need instrumental directions.

Marxist Perspective - Morgan (2001)

Morgan illustrated this through three 'family economies', political, moral and emotionally:

1) The Political economy is about how money is received, controlled and managed. The husband/ father usually controls the most valued resources so men usually make the important financial decisions. For example when a family moves due to a change in employment its usually because of the man.

2) The moral economy refers to the values and norms relating o the conjugal roles and responsibilities of different family members. The female partners can show high power through the ability to organise family resources

3) The emotional economy relates to interpersonal relationships and what Dallos et al calls 'effective power'. If someone loves you, you get power

Social Class, Gender and Ethnicity as factors affecting Childhood

Social Class as Factors affecting the experiences of Children

Hecht's study on brazilian street children highlighted the impact os social class on children by making a distinction between the 'nurtured' and the 'nurturing' child.

- A nurtured child is from a wealthy rich family in which childhood is a time to be looked after by family members or servants. A nurtured child draws upon family capitol
- A nurturing child is from a poor family where children have to look after other children and kins and sometimes contributes to making capitol.

In some countries, children from the upper class go to private boarding schools which gives them a different childhood experience than their lower class peers.

Bourdieu says the economic inequality on which this is based gives a range of cultural advantages based on social capitol, that is how we are connected in a social network and the value that these connections have in adult life.

Gender as Factors affecting Childhood in Family

The argument that girls and boys have different childhood experiences is based on gender socialisation (canalisation)

Will et al (1976) demonstrated this by observing young mothers interacting with a baby called Beth. They offered her a doll to play with and used words like sweet to describe her. When introduced to Adam, they offered him a train and received fewer smiles. Beth and Adam were the same child dressed differently.

Parents expect girls to do more domestic chores and their behaviour is monitored tightly.

Martin and Ruble suggest children are 'gender detectives' and search for clues about gender-appropriate behaviour and seek to discover why girls and boys are different

Ethnicity as a factor affecting Childhood

Different ethnic groups have different traditions and customs and classify childhood differently like how long it should last.

Brannen and Oakley found that Asian parents in the UK placed greater restrictions on their children's freedom, specifically girls than their British counterparts.

Song (1999) also noted the significance of 'the family as a workplace' for some ethnic minority children in the UK which related to how children are co-opted into family workplaces like running restaurants.

SOCIALISATION

The Process of learning and socialisation

Defining Society - Anderson (1983)

Anderson describes society as a 'imagined communities' things that only exist in our mind. Societies are mentally constructed by:

- Geographic borders that set physical boundaries
- A system of government which may involve monarchy, civil service, parliament.
- Common language, customs and traditions that are shared
- A sense of belonging and identification. For example Pakistani's may see themselves as different to Indians.

The Social construction of reality - Merton (1957)

Societies are mental constructions, therefore their reality is socially constructed. We can develop this concept to understand how culture contributes to the social construction of reality. All cultures have two basic parts:

1) Material Culture involves the physical objects such as cars, phones, books that a society produces that reflect on cultural knowledge, skills and knowledge and interests.

2) Non-material culture consists of the knowledge and beliefs valued by a particular culture, this include religious and scientific beliefs, as well as meaning to material objects.

Norms - Merton (1938)

Norms are specific rules showing how people should act in a particular situation. They are therefor are rules predictably and acceptably. This is important, according to Merton (1938), because without order and predictability, behaviour becomes risky and confusing.

He uses the term 'anomie' to describe a condition where people who fail to understand the norms operating in a particular situation react in range of ways.

Anomie: is a situation in which people are unable to predict the behaviour of others because the system of norms and values is not being followed.

Norms- Goffman (1959)

Goffman argues that norms are more open to interpretation and negotiation than either roles or values. This means that they can quickly adapt to changes in social environment. There are many ways to perform a teaching role, depending on a range of personal and cultural factors including the behaviours of those in teachers role-set.

Interpretations can change; even the strictest teacher may relax their approach at certain times.

The Importance of Socialisation in influencing human behaviour

Feral children- Pines (1997)

Feral children have missed out on primary socialisation by humans. Feral Children can be raise by animals or survive on their own.

Evidence on human infants being raised by animals is rare and unreliable however evidence of children raised with little or no human contact is more common. For Example 'Genie' a 13 year old Californian girl that was discovered in 1970. Pines notes that Genie had been 'isolated in a small room and not been spoken to by her parents since infancy to her parents since infancy.

The "I" and the "Me"- George Herebet Mead (1934)

Basic human skills have to be taught and learnt. The symbolic interactionist George Herbet Mead argued that the same was true of more advanced social skills.

- An "I" aspect based around our opinion of ourselves as a whole. We respond to the behaviour of others as an "I". Mead called this as the unsociallised self.
- A "Me" aspect that consists of an awareness of how others expect us to behave in a given situation. Mead called this the "social self" because this is learned through socialisation.

This is illustrated in the following way. If you accidently put your hand on fire, the "I" is expressed as by how you react to the pain and the "Me" however , specifically conditions how you choose to express that pain; you're reaction will be conditioned by who you ae, where you are and who you are with.

For example if you are young, you're reaction to being burnt would be to cry but if you are a man, you may thing it's not social acceptable to do so.

Presentation of the self- Goffman & Cooley (1903)

Goffman argues that who we believe ourselves to be - our sense of identity - is also constructed socially through how present ourselves to others.

Goffman says we are all actors and sometimes we speak our own lines, this is their personal identity. Sometimes they follow lines written for them - the external influences that inform how people behave in particular situations and roles.

Goffman suggests that when we adopt a particular identity, we 'perform' to others in order to manage the impression they have of us

Cooley suggested that in the majority of social encounters other people are used as a looking glass self, when we 'look into the mirror' of how others view us we see reflected an image of the person they think we are.

Alternative - Parsons (1959a) & Wilson (1979)

Not all scientific disciplines place the same emphasis on socialisation as sociology does when explaining how individuals become competent social actors.

These ideas can range from simple forms of 'Social Darwinism' aka Survival of the fittest.

Wilson argues that although human behaviour is not genetically determined, it is strongly influenced by our biological programming (biogramming). For example Women are naturally nurturing and caring which makes them best suited for child-rearing and a man is more aggressive and is best suited for the role of 'provider'

Parsons believed that overriding the 'biogrammer' behaviour that opposed the biological instinct is seen as a less effective way of organising human cultural relationships.

Secondary Socialisation

Secondary Socialisation (Education) - Parsons & Bowles and Gintis (2002)

Parsons argues that school plays an important role in secondary socialisation for two reasons.

- It 'emancipates the child from primary attachment' to their family and allows them to meet others and be introduced to the 'instrumental relationships' they will meet in adult life. It creates a bridge between family and the wider society
- Through interaction with 'strangers' in the educational system, a child begins to adopt wider social values into their personal value system, this promoted valaue consensus.

From a Marxist Perspective, Bowles and Gintis argue that there is a correspondence between school norms and workplace norms and schools prepare students for adult work by socialising them into values and norms that will make them uncomplaining workers by:

- Daily attendance
- Being in the place you are supposed to be in at certain times (your office/table)
- Listening to people of authority and obey their orders.

Secondary Socialisation - Media

The Media can have short term effects on behaviour like Advertising by encouraging people to try different consumer products.

Potter (2003) suggests that short-term effects include:

- Imitation like copying behaviour seen on TV
- desensitisation - the idea that constant behaviour like poverty lowers our emotional reaction
- Learning in which we are introduced to new ideas .

There is also evidence of long term effects:

- Consumerism
- Fear
- Agenda setting - Philo (1982) argue that the media determine how something will be debated like Immigration in the UK

Durkheim called the media a boundary -marking function. It promotes acceptable and unacceptable forms of behaviour to strengthen perception of expected behaviour.

Secondary Socialisation - Religion

Religion values are powerful forces for those that believe in it and can help provide guidance to live a life as God wishes.

Religions can have positive and negative sanctions like

- Hinduism believes in reincarceration and being good gives you a higher status in next life
- Ideas of sin can be controlled in Christainity like being good to go to heaven

Negative Sanctions can be applied by churches like excommunication and Shariah Laws to inflict punishments like theft or murder

Swatos (1998) argues that religions are going through important changes that are making them more female friendly for example God is shown as loving and consoling rather than as authoritarian and judgmental.

Clergy are seen as 'helping professionals' rather than 'representatives of God's justice'.

Social Control and Conformity

Structuralists on Social control and Conformity

Structuralists argue that how societies are organised at the level of families, governments and economies determined how individuals view the works and presents society as a powerful force that controls and shapes how people think and behave.

For Structuralists, the established social order represents a powerful force that the individuals has little or no freedom to oppose.

Structuralists study things on a macro level and study the effects of the structure of society on social life.

The action of the individuals should be explained in terms of the influence of the overall structure of a society.

Consensus Structuralism - Functionalism - Parsons

Parsons argues that every social system consists of four 'functional sub-systems'- political, economic, cultural and family. Each of these sub-systems perform a function that addresses certain 'problems' faced by every society.

Parsons says that in order for individuals to function properly, they need to be a part of larger cooperatives and must combine to solve important problems. Every social institution must develop ways to make sure individuals conform to the needs of both the institution and society as a whole.

For Parsons, institutions do this by developing ways to solve 'four problems of their existence':

- Goal maintenance: must provide people with goals to achieve
- Adaptation: to achieve goals, people need a cooperative environment
- Integration: people must encourage a sense of belonging.
- Latency: rules created to encourage desirable behavior

Conflict Structuralism - Marxism

Marxists refer to a relationship between 'base and superstructure'. By this, they mean the relationship between economic, political and ideological institutions which they claim is the basis for social order and control:

- The economic base is the world of work that involves particular types of relationships; **relations of production**. The capitalist workplace is organised in order, one group over the other. Those further up in the order (hierarchy) have more power and control than those lower down.
- The political and ideological superstructure 'rests' on the economic base, involves political institutions, such as government and agencies of social control and ideological institutions including religion, education and media.

In a capitalist society, the means of economic production are owned by one class and the rest (poleatriates) are forced to sell their ability to work. Marxists call this the **focus of production.**

Marxists argue that the ruling class is not only economically powerful but also politically powerful called 'repressive state apparatusses' (RSA's) or ways of getting people to conform by force.

Marxists believe socialisation seeks either to convince people that the interests of the ruling class are really the interests of everyone or to present society as impossible for the individual to influence or change.

Conflict Structuralism - Feminist Theory

Feminists believe, order and control are based on male power expressed in two ways.

Interpersonal power refers to things like physical violence or the various ways that female labour is exploited within the family group.

Cultural power focuses on how male-dominated societies are structured to oppress and exploit woman.

Conflict Structuralism - Interactionism Garfinkle & Wrong

Interactionism focuses on the 'micro sociology'and how individuals can shape the social world.

Interactionism claims that order and control are created from the bottom up, it is based on the idea that people create and re-create 'society' on a daily basis through their daily routines.

From this perspective, society is just a term that people use to explain the limits they place on behaviour. Society does not exist physically but does exist mentally. People act as if society is a physical force having an effect on them, limiting and controlling their behaviour which created order and stability.

Garfinkle (1967) shows the weak nature of our beliefs on social order by disrupting people's daily routines and observing how upset, confused and angry they go.

Society is constructed through social interactions and this is based on meanings. The meaning of something is never completely clear as the meaning can be changed by the social context. This means interactions is based on shared definitions of situations so social interaction does not involve just obeying rules.

Wrong (1961) critised what he calls and over-socialised concept of man and reject the idea that human behaviour is entirely the effects of socialisation.

Structuration - Giddens

Social Identity and Change

Class Identities - Working Class - Goldthorpe et al (1968)

Traditional working class identities are fixed around manual work and manufacturing industry. A further identity came from urban and close communities within which the traditional working class lived, here, their cultural beliefs were reinforced through personal experience and socialisation.

Recently however, Crompton suggested changed to the nature of work; a decline in traditional manufacturing jobs and a rise of service industry.

This has led to an emergence of a new working class, Godthorpe argues that this section of the working class developed new forms of identity

- Privatised or home centred
- Instumental; work was a means to an end - the creation of a comfortable home

Class Identities - Middle Class

Middle class identities are constructed around many occupational identities

- Professionals whose identities are combined with high levels of educations with personal autonomy (freedom of action) : doctors
- Managers involved in day-to-day running of companies (Brooks suggests that combines career progression, decision making and power over others
- Intellectuals like university lecturers who reflect on academic identity dealing with knowledge and information services
- Consultants focused on selling knowledge
- Routine service workers like shop assistant who represent the bottom of the middle class hierarchy as they may have lower earnings and level of skills but some higher like nurses.

Class Identities - Upper Class

Upper Class identities are based on two major groupings:

- The landed aristocracy is a relatively small group whose traditional source of powers is it's historic ownership of land and it's political connections to the monarchy.
- The business elite now represents a major section of the upper class - one characterised by great income and wealth based on the ownership of national, international and global companies.

Self and Zealey noted that

- 21 % of the UK's total wealth is owned by the wealthiest 1% of it's population
- 7% of the nations wealth is owned by the least wealthy 50 %

Gender Identities - Connell et al

Connell et al argue that by we are not born a man or woman, we become them through the social construction of gender identities. Gender refers to the social characteristics given to each sex. Gender Identities differ historically which shows it's learnt and relative.

Connell suggested there are two main forms of gender identity

- Hegemonic Masculinity: where traditional forms of masculinity are based on a variety of of physical and mental characteristics like men are encouraged to have a specific body shape to emphasise physical strength. Mental include being unemotional and strong.
- Emphasised feminity relates to the idea that female identities were traditionally defined by how they could accommodate the interests and needs of men, woman were regarded as passive and emotional beings. Kitchen (2006) calls it complicit femininity,

Gender Identities - Male Identities Schauer (2004)

Hegemonic masculinity is dominant but Schauer suggests other forms:

- Subordinate masculinities - lesser forms of masculinity for men unable or unwilling to perform hegemonic masc like disabled
- Subversive masculinities - involve an alternate masc that challenges hegemonic like a serious student who works hard rather than disrupt the class
- Complicit masculinities refer to feminised masc like 'New Man'. Connell argues thisis because females have become more powerful and male identities are changing
- Marginalised Masculinities - men who have been 'pushed to the margins' of family life due to unemployment because they can't perform traditional male roles. Wilott and Griffin (1996) say this is developing because of the clash of provider role and inability to provide

Gender Identities - Female Identities (1)

Ann Oakley suggests that female identities were shaped in childhood and girls and boys are socialised differently because of gender:

- By manipulation: stressing importance of looks for girls and being brave for boys
- By canalisation: channeling children's time into different activities like sports for boys and dance for girls
- By verbal appellation: how children are spoken to, girls = pretty to reinforce attractiveness
- By different activities: what children see their parents doing leads to ideas about what is appropriate for each sex, like cooking and cleaning for woman

Gender Identity - Types of Female Identities, Ann Oakley (2)

According to Oakley there are three main forms of female identities in contemporary societies:

1) Contingent feminities are framed and shaped by male beliefs
   - Normalised identities like involve woman learning to play a secondary role to men
   - Sexualised identities are made through male fantasies. Woman are sexual objects
2) Assertive Identities reflect changing position of woman and them breaking free of traditional roles but not completely setting themselves apart from men. Froyum (2006) says its to resists male power without overthrowing them
   - 'Girl Power', Hollows (2000) suggests that these emphasise 'sex as fun', older woman are excluded.
   - Modernised femininities that relate to older age group and locate new found female economic and cultural power
   - Ageing fem- assert the right for elderly woman to be fashionable, active and sexual beings
3) Autonomous Fems - competition with men on female, Evans points to a female individualism and frees woman from traditional ideas like pregnancies. These women are more:
   - More career focussed, successful, professional middle class and highly educated.

Ethnic Identities -

Ethnicity refers to a combination of cultural differences, such as religion, norms, beliefs, family structures and values.

Winston (2005) suggests that ethnic identities develop when people see themselves as being distinctive in some ways from others.

Ethnicity as a source of personal and social identity is built on a range of ideas:

- Country of birth
- Traditions and customs
- Shared histories
- Religios beliefs

Another way in which ethnic identities can be imposed related to how minority identities can be defined by majority ethnicities in terms of their 'otherness'