

RM+SI- Research methods and Social inequalities

X= Times

OK= Own Knowledge (sociologists + theories)

SC= Subculture

PT= Patterns and trends

E= Evaluation

Assess Functionalist explanations of patterns and trends in social class inequality (40 marker)

Functionalists argue that society works best when there is agreement or consensus over shared values. This is developed by Parsons who argued that in all societies some individuals are better than others at achieving things that are regarded as worthy of reward according to the prevailing value consensus. For example, he suggests that most people agree that in modern industrial societies, entrepreneurs and executives who successfully run businesses deserve the highest rewards because they contribute most to the smooth running of society. //Therefore, people in these roles perform to the highest standards so it leads to shared values and stability of society and ppl who do not work in these role deserve little promotions.

(E) However, stratification is not an inevitable part of all societies. This is reinforced by New-Right thinkers, like Saunders. For example, he argues that a society based on social equality would only be possible if considerable force was used. Saunders also suggests that there should be a principle of equality of opportunity whereby everyone has the same chance to compete for unequal rewards. This therefore means that everyone can be rewarded in the same way whether they deserve it or not, unlike functionalists who suggests only some people deserve high rewards. Therefore, functionalists explanations may not actually lead to the smoothness of society but can create hostility, suspicion and mistrust between sections of society, because of allowing individuals to have higher rewards than others and so there explanations may not provide a full picture of the pattern and trends in social class inequality.

Functionalist also argue that it allocates the right people to do the most important roles. For example, Davis and moore argued that this ensures that the most important positions in society are filled by the most able people by offering them higher rewards, such as in terms of income and status. Thus, training to be a doctor requires people with very high educational qualifications and demands a long period of training and a lot of responsibility. Therefore, suggesting to motivate the best people, we need to offer doctors higher rewards than other less demanding jobs.

(E) However, training may be a sacrifice because Tumin criticises D+M by suggesting that in reality, going to university has its own rewards, such as freedom and the chances to learn what we are interested in and most graduates more than make up for lost earnings in their first ten years of work. Additionally, many more people may achieve the ability to be doctors and business executives but have simply never had the opportunity. This discaated that D+M assume that only a small number of people

have unique talents to perform top jobs. Therefore, functionalist explanations help explain the p+t of social class inequality because Tumin's critique of D+M has raised awareness to the lack of validity of functionalists studies.

Functionalists also argue that many individuals depend on others. This is further developed by Davis and Moore who argue that many other people depend on the consultant surgeon to do their jobs, including more junior doctors and nurses who operate under his or her orders. Therefore showing that some positions can be superior to others, like the chief executive of company and so may not be functionally unique but makes decisions and gives orders to many employees down the organisation and is dependant on nobody else above himself or herself except perhaps the shareholders.

(E) However, instead of dependance on people that have high-status positions, bourgeoisie and the proletariat are more likely to depend on one another, where their relationship is based on conflict and class struggle. For example, Karl Marx argues the workers are exploited by their employers who seek to keep wages low and profits high. Therefore, workers create the wealth of the bourgeoisie, only a fraction of what Marx called surplus value. The divide between the working class and capitalists would grow steadily wider as the bourgeoisie tried to drive down wages and increase profits. Therefore, karl marx theory suggests that capitalism suffer from inherent contradictions and problems that will eventually lead to its downfall, which functionalists do not look at because they believe society is based on consensus. So, functionalist explanations may not be applicable to society to measure patterns and trends of social class inequality.

Marxists P+T

Marxists focus on conlift and class struggle as a way to explain the patterns and trends of social class inequality. For example, Karl Marx argues the workers are exploited by their employers who seek to keep wages low and profits high. Therefore, workers create the wealth of the bourgeoisie, only a fraction of what Marx called surplus value. The divide between the working class and capitalists would grow steadily wider as the bourgeoisie tried to drive down wages and increase profits. Therefore, karl marx suggest that capitalism suffers from inherent contradictions and problems that will eventually lead to its downfall.

(E) However, Marx largely dismissed the importance of classes situated between the bourgeoisie and proletariat, such as small business owners, highly paid professionals and managers who run businesses on behalf of the capitalists. This is developed by functionalists, such as, Davis and Moore who argue that many other people depend on the consultant surgeon to do their jobs, including more junior doctors and nurses who operate under his or her orders. Therefore showing that some positions can be superior to others, like the chief executive of the company and so may not be functionally unique but makes decisions and gives orders to many employees down the organisation. Therefore, showing that marxists shrink and absorb to there being only two main classes and largely ignore a middle-class. Overall, marxist explanations are not applicable in society.

Marxism also saw the economic system as an economic crisis to measure the patterns and trends of social class inequality. For example, Karl Marx argued that different societies have different kinds of economic systems or modes of production. The capitalist economies tended to suffer from periodic crises where competition between companies creates boom periods but these are inevitably followed by recessions. This means that eventually a crisis would lead to the collapse of the whole capitalist system.

(E) However, capitalist societies seem to have flourished despite the inherent contradictions. Though capitalist economies have gone through a cycle of 'boom and bust' - in most cases discontent created by economic problems is contained. This is developed by Beck who suggested that most people have enough to meet their material needs, such as food and housing. This led to a focus on new problems and conflicts in what Beck terms 'risk society'. By this, Beck means that the central problem of society are no longer creating and distributing wealth but managing the risks created by science and technology. Therefore, showing that capitalists societies now allow everyone to elect their own governments and enjoy political freedoms. Thus, post-modernists xplnation argue tat class cocoiusness are disappearing and losing its signiiane, as there is no more division or period of economic crisis. Therefore, marxists over-emphasise the structure of capitalism and class systems, so their explanations are not applicable to society.

Marxism also argue that the working-class had the potential to overthrow capitalism. For example Marx suggested that once the working-class realised the nature of their exploitation, Marx was convinced they would rise up and overthrow capitalism. Marx also believed that the economic system called communism would replace capitalism where the means of production would be shared by the whole community. This meant that everyone would be expected to contribute something to society 'according to their ability.' This would mean that social classes based on economic inequalities would disappear and communism would result in a classless society.

(E) However, people may think or behave in certain ways for cultural reasons- for example because of the influence of religious or nationalist beliefs rather than because they are following economic or class interests. This is counteracted by Max Weber, where his weberian theory suggests status may derive from things such as their ethnicity, religion or lifestyle. For example, members of a ethnic minorities may have a relatively low status because they face prejudice and discrimination even though they are wealthy in class terms. Therefore, social class may be relatively unimportant for many people as a source of identity, as there are other factors like ethnicity and people used to identify with a similar status. Another example may be, in the caste system found in the traditional hindu society in India where individuals are part of a hereditary caste from birth. Therefore, marxists ignore other important factors that may mean class systems are not relevant anymore in modern society and therefore tends to ignore other types of inequality.

Marxism also argue about the idea of hegemony. For example, Gramsci developed the idea of hegemony to explain why the working class in western european countries ash not rise up in revolution. This was because the ruling class rarely need to use force to exert power because they rule through persuasion. This means that hegemony is never complete where

many of the working class gave dual consciousness and are to some degree aware of the inequalities and injustices of capitalism. This will lead to a revolution from the working-classes.

(E) However, some sociologists argue that capitalism has been transformed since Marx was writing in the 19th century by the processes of globalisation. For example, according to Leslie Sklair, nation states now find it difficult to control the activities of TNC's, giving TNCs greater power than national governments. Therefore, this means that TNCs have become a global ruling class. Especially, since the fall of communist regimes in 1990, which led many critics to argue that communism was an even more oppressive system than capitalism and simply did not deliver what it promised. Therefore, marxism ideas can be outdated and may not provide a true picture of the measurement of patterns and trends between social class.

Postmodernists explanations

Capitalist societies seem to have flourished despite the inherent contradictions. This is developed by Beck who suggested that most people have enough to meet their material needs, such as food and housing. This led to a focus on new problems and conflicts in what Beck terms 'risk society'. By this, Beck means that the central problem of society are no longer creating and distributing wealth but managing the risks created by science and technology. Therefore, showing that capitalist societies now allow everyone to elect their own governments and enjoy political freedoms. Thus, post-modernists explanation argue that class consciousness are disappearing and losing its significance, as there is no more division or period of economic crisis.

(E) However, Marxism saw the economic system as an economic crisis to help measure the patterns and trends of social class inequality. For example, Karl Marx argued that different societies have different kinds of economic systems or modes of production. The capitalist economies tended to suffer from periodic crises where competition between companies creates boom periods but these are inevitably followed by recessions. This means that eventually a crisis would lead to the collapse of the whole capitalist system. The divide between the working class and capitalists would grow steadily wider as the bourgeoisie tried to drive down wages and increase profits. Therefore, the proletariat will face more inequalities as they are in a powerless position, being dominated by the ruling class. Thus, showing that capitalism suffer from inherent contradictions and problems that will eventually lead to its downfall, which New-right thinkers do not look at. So, their explanations may not be applicable to society to measure patterns and trends of social class inequality.

Postmodernist also argues that people are more free to create their own identities in society. For example, Pakulski and Malcolm Waters argue that in advanced capitalist societies people are now stratified by culture rather than economic differences. This means that people can now group themselves together, according to symbolic values. Therefore, hoping that postmodernists argue that inequality is an individual's experience and so people see themselves much more as individuals as part of a social class.

(E) This is different to functionalists argue that inequality is built into the structure of society. E.g- functionalists argue that society works best when there is agreement or

consensus over shared values. This is developed by Parsons who argued that in all societies some individuals are better than others at achieving things that are regarded as worthy of reward according to the prevailing value consensus. For example, he suggests that most people agree that in modern industrial societies, entrepreneurs and executives who successfully run businesses deserve the highest rewards because they contribute most to the smooth running of society. //Therefore, people in these roles perform to the highest standards so it leads to shared values and stability of society. Therefore, functionalist explanations help explain the patterns and trends of social class because they look at society based on consensus and how inequality affects people's integration in society.

Postmodernists also argue that the media can create inequalities for social classes. For example, Lyotard argued that the consumer society and the choice of material goods advertised in the media make individuals feel unequal because they lack things that others appear to have. This is also further developed by Thornton who argues that the media can be seen as a source of 'subcultural capital' where individuals can gain status and distinguish themselves from those who are just mainstream followers, defining themselves as more authentic.' Therefore, showing that young people are more immersed in a media-driven reality, where lower-classes may compare themselves as to what they don't have to others, having a detrimental effect upon them and so they may feel relatively deprived from the media.

(E) However, people may think or behave in certain ways for cultural reasons- for example because of the influence of religious or nationalist beliefs rather than because of financial or class interests. This is argued by Max Weber, where his weberian theory suggests status may also derive from things such as their ethnicity, religion or lifestyle. For example, members of ethnic minorities may have a relatively low status because they face prejudice and discrimination even though they are wealthy in class terms. Therefore, social class may be relatively unimportant for many people as a source of identity, as there are other factors like ethnicity that people use to identify with a similar status. Another example may be, in the caste system found in the traditional hindu society in India where individuals are part of a hereditary caste from birth. Therefore, postmodernists ignore other important factors that tends to ignore other types of inequality.

Postmodernist also argue that globalisation contributes to social class inequality. This is argued by Foucault, who argues that surveillance has become the most effective means of regulating behaviour and reducing crime in contemporary society. For example, people are controlled through increasing amounts of information being collected and building a profile for their behaviour. This has caused some to suggest that digital communications can threaten individual liberty and freedom. Therefore people's privacy are invaded and so globalisation has negative consequences because the owners of the capital are invisible and shifting, having the power to invest locally without making commitments, and can even ignore international law if they deem it in their interests. Therefore, lower classes are more likely to face inequalities, as the people with the most authority begin to dominate lives.

(E) However, some theories, like the New Right may argue that it is the individual's fault for being in a position where they face inequality. This is argued by Murray who

blames groups such as the unemployed and lone parents for behaving irresponsibly - for example, in refusing to work or by having children whom they cannot afford to support. He also blames the welfare state for encouraging the kind of behaviour by giving benefits to those who are undeserving. Therefore, suggesting that the government policies were creating a dependency culture whereby poor people were given no motivation to better themselves. Thus, instead of globalization contributing to inequality for social class, inequalities may rather be the case of the individual and the impact of government policies.

New-right

Stratification is not an inevitable part of all societies. This is reinforced by New-Right thinkers, like Saunders. For example, he argues that a society based on social equality would only be possible if considerable force was used. For example, the threat of death or imprisonment should be considered so that everyone did their jobs to the best of their abilities because they would not be motivated by economic rewards. Saunders also suggests that there should be a principle of equality of opportunity whereby everyone has the same chance to compete for unequal rewards. This therefore means that everyone can be rewarded in the same way whether they deserve it or not.

(E) However, functionalists argue that society works best when there is agreement or consensus over shared values. This is developed by Parsons who argued that in all societies some individuals are better than others than at achieving things that are regarded as worthy of reward according to the prevailing value consensus. For example, he suggests that most people agree that in modern industrial societies, entrepreneurs and executives who successfully run businesses deserve the highest rewards because they contribute most to the smooth running of society. //Therefore, people in these roles perform to the highest standards so it leads to shared values and stability of society. So New-right explanations for patterns trends wit inequality faced by social class may not draw a true picture.

New-right thinkers believe that inequality occur due to the fault of the individual. This is argued by Murray who blames groups such as the unemployed and lone parents for behaving irresponsibly - for example, in refusing to work or by having children whom they cannot afford to support. He also blames the welfare state for encouraging the kind of behaviour by giving benefits to those who are undeserving. Therefore, suggesting that the government policies were creating a dependency culture whereby poor people were given no motivation to better themselves. Thus, instead of globalization contributing to inequality for social class, inequalities may rather be the case of the individual and the impact of government policies.

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would grow steadily wider as the bourgeoisie tried to drive down wages and increase profits. Therefore, the proletariat will face more inequalities as they are in a powerless position, being dominated by the ruling class. Thus, showing that capitalism suffer from inherent contradictions and problems that will eventually lead to its downfall, which New-right thinkers do not look at. So, their explanations may not be applicable to society to measure patterns and trends of social class inequality.

There is also a clear correlation between high levels of inequality and high levels of social and health problems. This was shown by Wilkinson and Pickett who found out that high levels of inequality meant low status for those at the bottom which in turn affects people's mental and physical well being. Countries with greater inequalities also have less social mobility as the poorest groups are likely to be more disadvantaged in competing for top positions. Therefore, high levels of inequality can lead to low status and less social mobility which means more social problems for society.

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Feminism

Women face social class inequalities through patriarchal ideologies. This is developed by Nigel Gilbert who refers to the Surrey scale to suggest that women are perceived to have a patriarchal bias. For instance, in other scales, married women are often classified by their husband's occupations. For example, class 6 in the Surrey scale is divided into two female dominated services whilst the other is skilled manual which is overwhelmingly male.

Therefore, demonstrating that the surrey scale reflects the gendered nature of work in society today and suggests that women's occupations are not accessible a good guide to their class position because many women only work part-time.

(E) Women may not face inequalities through independence. This is further clarified by Ken Roberts who argues that they can no longer assume that women share a class position with their male partners. Whereas, today more women remain single or form partnerships later in life, and divorce is much more common. Mne als die earlier which can leave women with only limited occupational pensions. Therefore, women's life chances are more likely to depend on their own education and career rather than those of their husband or partner, indicating that attitudes are changing now and so class may no longer be relevant.

Feminists also argue that women are largely ignored in studies. This is illustrated by Abbott who criticises Goldthorpe's study of social mobility by suggesting that it completely ignores women. This is because Abbott argues that there is a need to study women's social mobility, as women's experiences of work are different from men. This is also supported by the income of selected occupations in 2012 in the UK, where chief executives and senior officials are at the top earning £120,830. This shows that women have less chance of reaching top jobs that help to boost men's chances of upward mobility. Therefore, the Goldthorpe's scale are not well suited to exploring the class situation of women.

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Feminists also argue that women from social classes face inequalities. For example, Arlacchi who led the United Nations efforts to fight organised crime, states that exploitation has been one of the most undesirable consequences of globalisation. This is shown by the global exploitation of women and children that is accompanying globalisation as a human rights disaster. As a result, women and children are at an increased risk of exploitation, are in a vulnerable position and face more inequalities.

GENDER INEQUALITY

FEMINISTS

Liberal feminists argue that gender inequalities are mainly a result of gender role socialisation. This is argued by Oakley who suggest that gender role socialization in the family is an important area where gender inequality takes root from a young age. She believes that this occurs through processes such as manipulation and canalisation. For example, children can be manipulated by girls being dressed in a 'feminine way' and canalisation refers to channelling children towards toys and activities that are seen as appropriate to their gender. Therefore, this gender role socialisation is then reinforced and developed by other agents of socialisation such as the education system and the media.

(E) However, Marxists argue that gender inequality mainly comes down to the structure of capitalism. For example, they argue that women have a subordinate role in capitalist societies. This is demonstrated by Engels who suggested that women's subordinate position is a result of the ownership of private property and the development of the nuclear family that went with it. This meant that under capitalism men gained control of women as they wanted to pass private property in the form of inheritance from one generation to the next. Therefore, showing that the rise of a class-based society through capitalism brought with it, rising inequality. So Liberal

feminists fail to regard the structure of capitalism and the divisions of power between the bourgeoisie and the proletariat that may truly help to explain gender inequalities.

Marxist feminists believe that individuals are brainwashed into the capitalist system. This is reinforced by Feeley who argue that the family teaches children to submit to a form of parental authority that is patriarchal. She claims that they emerge from family life pre conditioned to accept their place in the capitalist hierarchy of power and control. Therefore, the family socializes its members into accepting traditional gender roles and values. This also developed by the Advocates for Youth which suggests young females partake in “harmful practises, femicide, early-marriage and damage to girls physical being and self-worth by reinforcing gender-based marginalisation. This demonstrated that young girls suffer specific inequality, more than males, because they may feel pressured to conform to expected, socialise gender conventions of society and the family.

(E) Postmodernists thinkers suggest that norms and values are changing and so capitalism is also changing too. For example, Pakulski and Malcolm Waters argue that in advanced capitalist societies people are now stratified by culture rather than economic differences. This means that people can now group themselves together, according to symbolic values. Therefore, people are more free to create their own identities in society. Therefore, postmodernists argue that inequality is an individual's experience and so people see themselves much more as individuals as part of a social class. So, class positions are not relevant anymore, especially because ‘class-consciousness’ is occurring suggesting that feminists explanations may not be applicable in society.

Radical feminists do not accept that biological differences should mean that women are treated unequally. This is demonstrated by Millette who argues that men originally acquired power over women because of biological factors but she suggests that modern technology has provided developments, such as the contraceptive pill and modern machinery have meant that men can no longer legitimate their power and domination. Therefore, suggesting that men try to define ideas about women's ‘natural’ roles through establishing a patriarchal ideology. This is also supported by Natasha Walter who argues that “sexism against men doesn't exist in the same way because of the way society is balanced.” Therefore, there is more discrimination and inequality faced by more women than men.

(E) However, radical feminists see women as sharing common interest because they are female but it has been argued that ethnicity has been an important source of inequality and difference between women. The weberian theory suggests status derives from things such as their ethnicity, religion or lifestyle. For example, Weber argued that members of a ethnic minorities may have a relatively low status because they face prejudice and discrimination even though they are wealthy in class terms. According to the Office for National Statistics 2014, 56% of bangladeshi women work part-time, which is fewer than 30 hours a week. This demonstrates that ethnic minority women are finding it harder to gain higher-level positions in their occupation. Therefore, ethnicity can allow people to identify with a similar status and so radical feminists ignore other types of inequality and over-emphasize the impact of patriarchy. Therefore, LF explanations are not applicable in society to explain gender

inequality because ethnicity may be an important source of identity for many which LF fail to regard.

Feminists also argue that many of the personal problems women face are as a result of the unequal way that society is organised. For example, the focus of the second wave feminism is summed up by their slogan 'The personal is political.' This refers to the view that men have a lot of power in society which leads to women's oppression in the private sphere of work, politics and so on and to inequalities in the public sphere of work, politics and so on. Therefore, suggesting that women have been oppressed in all areas of social life and feminists sociologists want to treat them as equals, by advocating for campaigns, like the National Women's Liberation Movement conference. This is also supported by evidence found from the ONS suggested that it will take 70 years to see an equal number of female and male directors FTSE 100 companies. This therefore highlights that women suffer significant inequalities in their experiences compared to men.

(E) However, functionalists argue that society works best when there is agreement or consensus over shared values. This is developed by Parsons who argued that in all societies some individuals are better than others at achieving things that are regarded as worthy of reward according to the prevailing value consensus. For example, he suggests that most people agree that in modern industrial societies, entrepreneurs and executives who successfully run businesses deserve the highest rewards because they contribute most to the smooth running of society. Therefore, women not receiving a high-paying job or higher status job than a man may be because it leads society to function more and so society will be more stable.

MARXIST FEMINISTS

Marxist feminists believe that individuals are brainwashed into the capitalist system. This is reinforced by Feeley who argue that the family teaches children to submit to a form of parental authority that is patriarchal. She claims that they emerge from family life pre conditioned to accept their place in the capitalist hierarchy of power and control. Therefore, the family socializes its members into accepting traditional gender roles and values that children are expected to conform to in capitalist societies. This also developed by the Advocates for Youth which suggests young females partake in "harmful practises, femicide, early-marriage and damage to girls physical being and self-worth by reinforcing gender-based marginalisation. This demonstrated that young girls suffer specific inequality, more than males, because they may feel pressured to conform to expected, socialise gender conventions of society and the family.

(E) Postmodernists thinkers suggest that norms and values are changing and so capitalism is also changing too. For example, Pakulski and Malcolm Waters argue that in advanced capitalist societies people are now stratified by culture rather than economic differences. This means that people can now group themselves together, according to symbolic values. Therefore, people are more free to create their own identities in society. Therefore, postmodernists argue that inequality is an individual's experience and so people see themselves much more as individuals as part of a social class in an unequal, capitalist society. So, class positions are not relevant

anymore, especially because 'class-consciousness' is occurring suggesting that feminists explanations may not be applicable in society.

Women's family role of mothers and housewives is their most important function. For example, Benston argues that a wife keeps her husband in good running order by feeding and caring for him and that this is essential to the smooth running of capitalism. Benston also argues that the unpaid domestic labour of women helps support the capitalist system and if women were paid a wage for their work, there would be massive redistribution of wealth. Therefore, women's domestic labour maintains the health and efficiency of the male workforce because men come home to a clean home, well-behaved children and cooked food. This is also supported by the estimation that **a mother each year is absent from the workplace where her future wages will be reduced by 5%.** Therefore, because women are expected to take care of their families and have a pressure to focus on house-work duties, they may feel restricted to employment, leading to further inequality.

(E) However, Benston fails to intersect aspects such as age. For example Walby believed that young women have made important gains compared to older women, where they are more likely to experience private patriarchy. However, younger women are still poorly qualified and they may be heavily dependent upon a husband and may be single parents experiencing poverty which Walby looks at. Therefore, suggesting that even well-educated women have made progress in areas of social life where patriarchy continues to have an impact in their lives. This also shows that poorly qualified older women may have restrictions of patriarchy where differences can be even greater. Therefore, fails to acknowledge the importance of the crossover between age and gender which can be useful in explaining gender inequalities

Women play an important role in maintaining capitalism. For example, Ansley sees women as acting as a 'safety valve' and talks of women as being 'the takers of shit' as husbands return home having been exploited at work and take their frustrations and anger out on their wives. Wives then absorb their husbands anger and frustration at their own powerlessness and oppression. Therefore, this suggests that women soothe the stresses and frustrations of proletariat men after a hard day at work and play an important role in playing this.

(E) However, Marxists are quite pessimistic about the position of women in society, which Liberal feminists would argue. For example, Wilkinson argues that women today have radically different attitudes towards family responsibilities, education and men compared with their mothers and grandmothers. She argues that there has been 'genderquake' as the service sector of the labour market has increased in size and women are being empowered. Therefore, today's generation of women are more likely to aspire to go to university and acquire economic dependence from men. This demonstrated that they are no longer content to see their lives as being defined by men, children and marriage. Therefore, MF explanations aren't applicable to society.

Family is central to women's oppression. For example, Bruegel points out that the ruling class use women to join the workforce when needed and send them back to the role of full-time housewife when not required. Therefore, women are the ones most affected by redundancies, low pay and job security because the ruling class use their social authority and dominance to control women and restrict them from employment and other aspects.

This is also supported by the **ONS which found evidence that 30,000 women are sacked each year for being pregnant and lose out on pay or promotion as a result of pregnancy.** This shows that women are expected to focus on caring and nurturing children and be tied in with housewife duties which can restrict their chances of employment.

(E) However, there is no inequality in regards to gender roles because there are agreed roles in society. For example, Parsons argued men have an instrumental role, breadwinner, provide for the family and women have an expressive role- focused on domestic duties, looking after the children- childbearing role. Therefore, men and women have separate social roles that are based on biological differences and that these different roles contribute to the smooth running of society. Therefore, this explains why men and women have different experiences in the labour market and elsewhere in the public sphere.

LIBERAL FEMINISTS

Liberal feminists argue that gender inequalities are mainly a result of gender role socialisation. This is argued by Oakley who suggest that gender role socialization in the family is an important area where gender inequality takes root from a young age. She believes that this occurs through processes such as manipulation and canalisation. For example, children can be manipulated by girls being dressed in a 'feminine way' and canalisation refers to channelling children towards toys and activities that are seen as appropriate to their gender. Therefore, this gender role socialisation is then reinforced and developed by other agents of socialisation such as the education system and the media.

(E) However, radical feminists would argue that liberal feminists fail to explain how males and females come to hold different levels of power in the family. Radical feminists would explain this by referring to patriarchy. For example, Johnson argues that patriarchy is a form of terroristic control of wives by their husbands that involves the systematic use of not only violence but also economic subordination and control tactics. This is also supported by the World Health Organization reported in 2013 found that 30% of women experience physical or sexual abuse globally. Henceforth, women are controlled and subjected to violence which allows men to assert their power to maintain their domination. Showing that family is the centre of oppression for women. Therefore liberal feminism is only a middle-class movement that represents the interests of the educated, professional women but fails to address the concerns of a wider range of women such as those from ethnic minority groups/working class. Thus, liberal feminists may not provide a true picture of explaining gender inequality.

There is more social change for women. Wilkinson argues that women today have radically different attitudes towards family responsibilities, educational and men compared with their mothers and grandmothers. She argues that there has been 'genderquake' as the service sector of the labour market has increased in size and women are being empowered. Therefore, today's generation of women are more likely to aspire to go to university and acquire economic dependence from men. **This is also supported by the Office for National Statistics 2013 where women dominate employment within the caring and leisure occupations.** This demonstrated that they are no longer content to see their lives as

being defined by men, children and marriage. Therefore, MF explanations aren't applicable to society.

(E) Liberal feminists fail to focus on the structure of capitalism. For example, Ansley sees women as acting as a 'safety valve' and talks of women as being 'the takers of shit' as husbands return home having been exploited at work and take their frustrations and anger out on their wives. Wives then absorb their husbands anger and frustration at their own powerlessness and oppression. Therefore, this suggests that women soothe the stresses and frustrations of proletariat men after a hard day at work.

Sue Sharpe's longitudinal study supports the liberal feminists view. She found out in her study that most girls in the sample saw school, university and qualifications as unfeminine. In addition most expected to marry in their early 20s and looked forward to starting families. However in the 1990s, Sharpe observed the same girls and found out that they had different attitudes where they saw school and university as more important than family life and aspired to be economically independent. This shows that there has been massive cultural change in attitudes of women towards education and family life and so girls may be more optimistic in enhancing their life outside the home.

(E) However, there is no inequality in regards to gender roles because there are agreed roles in society. For example, Parsons argued men have an instrumental role, breadwinner, provide for the family and women have an expressive role- focused on domestic duties, looking after the children- childbearing role. Therefore, men and women have separate social roles that are based on biological differences and that these different roles contribute to the smooth running of society. Therefore, this explains why men and women have different experiences in the labour market and elsewhere in the public sphere. Therefore, there is no inequality for functionalists as they believe that the different roles women and men obtain helps contribute to the smooth running of society.

Women can now challenge patriarchy. For example, Somerville argues that women are now better off; they can get divorced, have access to good jobs, obtain a good education and have control over fertility. They also have choice over the type of relationship and living arrangements they enter too. Therefore, showing that women have more opportunities now. This is also supported by the fact that **girls in the UK earn more A*-C grade GCSEs compared to boy**. These qualifications can then allow women to follow their career paths and go into education and find their dream job.

(E) Fails to address the concerns of a wider range of women such as those from minority ethnic groups or the working-class. For example, Brewer suggested that black women suffer from disadvantages because they are black, because they are women and because they are working-class but their problems are more than the sum of these parts where each inequality reinforces and multiplies the other inequalities. Therefore, suggests the idea that oppressions criss-cross and compound each other- has been crucial. So, LF do not properly focus on the intersectionality on social factors and so their ideas may not be useful to explain gender inequality.

RADICAL FEMINISTS

Radical feminists do not accept that biological differences should mean that women are treated unequally. This is demonstrated by Millett who argues that men originally acquired power over women because of biological factors but she suggests that modern technology has provided developments, such as the contraceptive pill and modern machinery have meant that men can no longer legitimate their power and domination. Therefore, suggesting that men no longer control women, as today women are able to subvert against a patriarchal ideology, due to new technology. **This is also supported by Natasha Walter who argues that “sexism against men doesn't exist in the same way because of the way society is balanced.” Therefore, there is more discrimination and inequality faced by more women than men.**

(E) However, radical feminists see women as sharing common interests because they are female but it has been argued that social class and ethnicity has been more important sources of inequality and difference between women. For example, the weberian theory suggests status may also derive from things such as their ethnicity, religion or lifestyle. For example, members of a ethnic minorities may have a relatively low status because they face prejudice and discrimination even though they are wealthy in class terms. Therefore, social class may be relatively important for many people as a source of identity, as there are other factors like ethnicity that people use to identify with a similar status. Another example may be, in the caste system found in the traditional hindu society in India where individuals are part of a hereditary caste from birth. Therefore, radical feminists ignore other important factors that tends to ignore other types of inequality.

Focus on patriarchy to explain gender inequality. For example, Delphy and Leonard argue that the family is an institution that plays a major part in the oppression of women. The key to this exploitation is that women work for the male head of the household and in this relationship he holds the economic power. This therefore shows that family is an economic system which men benefit from, and exploit, the work of women. **This is also supported by evidence found from the ONS suggested that it will take 70 years to see an equal number of female and male directors FTSE 100 companies.** This therefore highlights that women suffer significant inequalities in their experiences compared to men.

(E) However functionalists criticise Delphy and Leonard because they see the structure of the family as benefiting society, highlights that RF are too pessimistic. For example, Parsons argued men have an instrumental role, breadwinner, provide for the family and women have an expressive role- focused on domestic duties, looking after the children- childbearing role. Therefore, men and women have separate social roles that are based on biological differences and that these different roles contribute to the smooth running of society. Therefore, this explain why men and women have different experineces in the labour market and elsewhere in the public sphere.

Also look at violence to explain forms of patriarchy. For example, Johnson argues that patriarchy is a form of terroristic control of wives by their husbands that involves the systematic use of not only violence but also economic subordination and control tactics. This

is also supported by the World Health Organization reported in 2013 found that 30% of women experience physical or sexual abuse globally. Henceforth, women are controlled and subjected to violence which allows men to assert their power to maintain their domination.

(E) However, it has been argued that social class is also an important source of inequality and so RF feminists may over-emphasize the impact of gender. For example, Karl Marx argues the workers are exploited by their employers who seek to keep wages low and profits high. Therefore, workers create the wealth of the bourgeoisie, only a fraction of what Marx called surplus value. The divide between the working class and capitalists would grow steadily wider as the bourgeoisie tried to drive down wages and increase profits. Therefore, Karl Marx suggests that capitalism suffer from inherent contradictions and problems that will eventually lead to its downfall, which radical feminists do not look at.

Men use their masculinity to enforce more control over women. For example, Ti-Grace Atkinson stated that, "Feminism is the theory, lesbianism is the practice." This is suggesting that RF advocate separatism in the form of political lesbianism as a choice that women can make to liberate themselves from men and avoid literally sleeping with the enemy. This is as a result of men using patriarchal ideology to enforce compulsory heterosexuality as a way of maintaining their control. Therefore, women may want to form their own relationships with their own gender.

(E) However patriarchy doesn't exist anymore where liberal feminists argue that the position of women in society has changed over time and this is ignored by radical feminists. For example, Somerville argues that women are now better off; they can get divorced, have access to good jobs, obtain a good education and have control over fertility. They also have choice over the type of relationship and living arrangements they enter too. Therefore, showing that women have more opportunities now and hence suggests that women can now challenge patriarchy. Therefore, RF explanations are not useful.

FUNCTIONALISM

Functionalists argue that there is a division of labour between men and women. For example, Murdock studies gender roles in over 200 societies and found that women were located in the home because of their biological function of bearing children and because their physique meant that they were less able than men to perform strenuous tasks. Men therefore, act as breadwinners and other economically dominant roles. **This is also supported by men making up the majority of workers at the top 10% of earners for all employees, according to the ONS 2013.** This shows that there are clear differences in employment between men and women, where females are also likely to work in lower skilled occupations than men, also evidenced by the ONS 2013. Therefore, this division of labour was universal because it led to society functioning at a good rate and functionalists believed that it contributed to social order and stability.

(E) However, for some, family ideology supports patriarchy. This is suggested by Marxist feminists who believe that individuals are brainwashed into the capitalist system. This is reinforced by Feeley who argue that the family teaches children to submit to a form of parental authority that is patriarchal. She claims that they emerge from family life pre conditioned to accept their place in the capitalist hierarchy of power and control. Therefore, the family socializes its members into accepting traditional gender roles and values. This shows that division of labour isn't functioning at all or leads to stability in society because it leads to men controlling aspects of women's lives, leading to further inequality.

Functionalists believe in the human capital theory. For example, the theory contends that the wage gap and other employment-related differences can be explained by the amount of human capital an individual or group of workers develop through the knowledge and skills they have obtained. This is also argued by Rastogi who sees human capital as 'knowledge, competency, attitude and behaviour embedded in an individual.' This means that men have more human capital than women because they are more oriented to paid-work. This suggests that the theory assumes women are less committed to work as they are more likely to take career breaks. This is supported by the fact that up to **30,000 women are sacked each year for being pregnant, founded by the ONS**. This demonstrates that women are expected to prioritise their roles as mothers over their careers and as a result, gender inequalities arise in the workplace and are a legitimate outcome as women who develop lower levels of human capital than men.

(E) However, the main cause of women's low pay is due to the 'systematic disadvantage in acquiring human capital', which has been argued by Olsen and Walby. For example, pay is lower in occupations where there are high concentrations of women and this could be because these jobs provide less training and promotion prospects than these jobs in which men are in the majority. Further, HCT assumes that experience of employment increases wages yet experience of part-time work which are mostly taken by women, is associated with a slight reduction in wages. Therefore, the HCT doesn't provide a true picture in explaining gender inequalities and so FE are not applicable in society.

Neo functionalists (also known as new-right thinkers) argue that men and women have different gender roles due to new biological functions. They believe that biological factors are determined for women and men and if they do not stick to their gender roles then there would be a problem for them and for society later on in life. This is developed by Schlafly who argued that marriage and motherhood are the most fulfilling roles for women and by pursuing careers, women are pursuing 'false hope.' Therefore, she believes in the nuclear family whereby women should look after the children and focus on domestic duties.

(E) However, Marxism saw the economic system as an economic crisis to where social class inequality was prevalent, rather than gender differences. For example, Karl Marx argued that different societies have different kinds of economic systems or modes of production. The capitalist economies tended to suffer from periodic crises where competition between companies creates boom periods but these are inevitably followed by recessions. This means that eventually a crisis would lead to the collapse

of the whole capitalist system. The divide between the working class and capitalists would grow steadily wider as the bourgeoisie tried to drive down wages and increase profits. Therefore, the proletariat will face more inequalities as they are in a powerless position, being dominated by the ruling class. Thus, showing that capitalism suffer from inherent contradictions and problems that will eventually lead to its downfall, which functionalists do not look at. So, their explanations for gender inequality may not be applicable to society.

Functionalists argue that men and women have different but equal roles within the family and society. For example, Parsons point out that the roles of men and women should be different as men undertake the instrumental role and women perform the expressive role. This means that women are expected to be responsible for the domestic tasks in the home as well as nurturing the children in the family. Men on the other hand, perform the instrumental role where they acquire the breadwinner' role of the family. According to Parsons both roles are equal in status and are essential in the socialisation of children in the family.

(E) However, has been argued that ethnicity is an important source of inequality and difference between women and men, which functionalists fail to focus on. The Weberian theory suggests status derives from things such as their ethnicity, religion or lifestyle. For example, Weber argued that members of ethnic minorities may have a relatively low status because they face prejudice and discrimination even though they are wealthy in class terms. According to the Office for National Statistics 2014, 56% of Bangladeshi women work part-time, which is fewer than 30 hours a week. This demonstrates that ethnic minority women are finding it harder to gain higher-level positions in their occupation. Therefore, ethnicity can allow people to identify with a similar status and so radical feminists ignore other types of inequality and over-emphasize the impact of patriarchy. Therefore, LF explanations are not applicable in society to explain gender inequality because ethnicity may be an important source of identity for many which LF fail to regard.

NEW RIGHT

New-right sociologists argue that women's role is subordinate to men. For example, Schlafly states that "women is inferior" and a "positive woman cannot defeat a man". This suggests that men should be decision-makers and women should take a subordinate role in supporting men only. By "inspiring, encouraging and teaching him", as Schlafly suggests. Therefore, the New-right believe that men and women will not have the same experience in the public sphere and this is why there are gender inequalities, though the New-Right will tend to describe these as natural differences rather than inequalities. These gender inequality can be seen in employment. **For example, a mother each year is absent from the workplace where her future wages will be reduced by 5%.** Therefore, because women are expected to take care of their families and have a pressure to focus on house-work duties, they may feel restricted to employment, leading to further inequality.

(E) However, the biological argument for gender-segregated roles has not been proven, which is largely shown through Ann Oakley. She suggests that gender role

socialization in the family is an important area where gender inequality takes root from a young age. She believes that this occurs through processes such as manipulation and canalisation. For example, children can be manipulated by girls being dressed in a 'feminine way' and canalisation refers to channelling' children towards toys and activities that are seen as appropriate to their gender. Therefore, this gender role socialisation is then reinforced and developed by other agents of socialisation such as the education system and the media. This shows that gender roles are socially constructed rather than being a biological element. Therefore, New-Right explanations are not accurate and may not draw a true picture.

Like functionalists, New-right thinkers argue that there is a division of labour between men and women. For example, Murdock studies gender roles in over 200 societies and found that women were located in the home because of their biological function of bearing children and because their physique meant that they were less able than men to perform strenuous tasks. **This is also supported by men making up the majority of workers at the top 10% of earners for all employees, according to the ONS 2013.** This shows that there are clear differences in employment between men and women, where females are also likely to work in lower skilled occupations than men, also evidenced by the ONS in 2013. Men therefore, act as breadwinners and other economically dominant roles. Therefore, this division of labour was universal because it led to society functioning at a good rate.

(E) However, for some, family ideology supports patriarchy. This is suggested by Marxist feminists who believe that individuals are brainwashed into the capitalist system. This is reinforced by Feeley who argue that the family teaches children to submit to a form of parental authority that is patriarchal. She claims that they emerge from family life pre conditioned to accept their place in the capitalist hierarchy of power and control. Therefore, the family socializes its members into accepting traditional gender roles and values. This shows that division of labour isn't functioning at all or leads to stability in society because it leads to men controlling aspects of women's lives, leading to further inequality.

New-right theory also argue that changes in gender roles have led to social problems. For example, Murray argued that lone-parent families resulted into poor socialisation for children. They are socialized to be lazy and create a dependency culture on government policies whereby poor people were given no motivation to better themselves. This is supported by **evidence which found that 90% of lone-parent families are headed by women.** Therefore, Murray argued that disadvantaged social groups such as lone parents neeses to be encouraged to stand on their own two feet rather than expecting the state to support them.

(E) However, this theory ignores other types of inequality, like ethnicity. For example because of the influence of religious or nationalist beliefs rather than because society interests. This is argued by Max Weber, where his weberian theory suggests status may also derive from things such as their ethnicity, religion or lifestyle. For example, members of a ethnic minorities may have a relatively low status because they face prejudice and discrimination even though they are wealthy in class terms. Therefore, positions of jobs may be relatively unimportant for many people as a source of

identity, as there are other factors like ethnicity that people use to identify with a similar status. Another example may be, in the caste system found in the traditional hindu society in India where individuals are part of a hereditary caste from birth. Therefore, functionalists ignore other important factors that tends to ignore other types of inequality.

MARXISTS

Marxists argue that women have a subordinate role in society. This is demonstrated by Engels who suggested that women's subordinate position is a result of the ownership of private property and the development of the nuclear family that went with it. This meant that under capitalism men gained control of women as they wanted to pass private property in the form of inheritance from one generation to the next. Therefore, showing that the rise of a class-based society through capitalism brought with it, rising inequality. This is also shown by the fact that in the **private business sector of employment, gender pay gap is 24.8% compared to the public sector which is 17.1%**. Therefore, women face significant inequalities in the labour market and men can dominate their power through private businesses so that there is conflict not only between the bourgeoisie and proletariat but also husbands and their wives.

(E) However, marxists have been criticized for overemphasizing the impact of class and economic factors on gender, in which radical feminists would argue that the oppression of women by men was the first form of oppression. This is demonstrated by Millette who argues that men originally acquired power over women because of biological factors but she suggests that modern technology has provided developments, such as the contraceptive pill and modern machinery have meant that men can no longer legitimate their power and domination. Therefore, suggesting that men define ideas about women's 'natural' roles through establishing a patriarchal ideology. Therefore, this suggests that marxists focus on macro, structural issues and neglect the small-scale interactions that provide a more valid understanding of relationships between men and women.

Capitalism also means that women have to go through unpaid domestic labour. This is supported by Benston who argues that the unpaid domestic labour of women helps to support the capitalist system. She contends that if women were paid a wage for their work, there would be a massive redistribution of wealth. This means that because one wage has to be paid, the wife is then dependant on her husband's wage. **This is because women comprise more than 50% of the world's population but own 1% of the world's wealth.** This is because cuts to state benefits disproportionately affect women as benefits typically make up a **fifth of women's incomes, as opposed to a tenth of men's**. Therefore there are significant differences in the pay that women receive and the amount of wealth they hold.

(E) Postmodernists thinkers suggest that norms and values are changing and so capitalism is also changing too. For example, Pakulski and Malcolm Waters argue that in advanced capitalist societies people are now stratified by culture rather than economic differences. This means that people can now group themselves together, according to symbolic values. Therefore, people are more free to create their own

identities in society. Therefore, postmodernists argue that inequality is an individual's experience and so people see themselves much more as individuals as part of a social class. So, class positions are not relevant anymore, especially because 'class-consciousness' is occurring suggesting that feminists explanations may not be applicable in society

Marxists argue that family is a patriarchal ideology. Conflict is not only based on class struggle but occurs in a wider level and among all other groups, such as between the husbands and the wives. For example, this is reinforced by Feeley who argues that the family teaches children to submit to a form of parental authority that is patriarchal. She claims that they emerge from family life pre conditioned to accept their place in the capitalist hierarchy of power and control. **This also developed by the Advocates for Youth which suggests young females partake in "harmful practises, femicide, early-marriage and damage to girls physical being and self-worth** by reinforcing gender-based marginalisation. This demonstrated that young girls suffer specific inequality, more than males, because they may feel pressured to conform to expected, socialise gender conventions of society and the family. Therefore, the family socializes its members into accepting traditional gender roles and values which can create a conflict struggle between women and men.

(E) However, functionalists believe that women's gender role in society is functional and leads to stability so they should be subordinate to men. For example, Murdock studies gender roles in over 200 societies and found that women were located in the home because of their biological function of bearing children and because their physique meant that they were less able than men to perform strenuous tasks. Men therefore, act as breadwinners and other economically dominant roles. Therefore, functionalists believe that this division of labour was universal because it led to society functioning at a good rate, instead of society being based in conflict rather than consensus which may help to explain gender inequalities in society.

Women are also oppressed through the reserve army of labour. This is supported by Bruegel who argues that women join the workforce when they are needed and are then sent back to the role of full-time housewife when not required. This shows that the family is central to women's oppression and the situation faced by women are the ones most affected by redundancies, low pay and job security. **This is also supported by the ONS which found evidence that 30,000 women are sacked each year for being pregnant and lose out on pay or promotion as a result of pregnancy.** This shows that women are expected to focus on caring and nurturing children and be tied in with house-wife duties which can restrict their chances of employment. **(E) However, this theory ignores other types of inequality, like ethnicity. For example because of the influence of religious or nationalist beliefs rather than because society interests. This is argued by Max Weber, where his weberian theory suggests status may also derive from things such as their ethnicity, religion or lifestyle. For example, members of a ethnic minorities may have a relatively low status because they face prejudice and discrimination even though they are wealthy in class terms. Therefore, positions of jobs may be relatively unimportant for many people as a source of identity, as there are other factors like ethnicity that people use to identify with a similar status. Another example may be, in the caste system found in the traditional hindu society in India where individuals are part of a**

hereditary caste from birth. Therefore, Marxists ignore other important factors that tends to ignore other types of inequality which means their explanations may not draw a true picture.

WEBERIAN THEORY

They focus on occupational segregation to help explain the rise of gender inequality. For example, the theory suggests there is occupational segregation where horizontal segregation occurs. This refers to differences in the number of males and females present across occupations. **For example, nurses and primary school teachers are jobs done mainly by women whereas architects and engineers are jobs mainly done by men. This is also supported by the ONS 2013**, which found that more men tend to work in professional occupations than women who dominate employment within the caring and leisure occupations. Therefore, this suggests that occupational segregation can have the strongest influences on young people's choice of career where individuals typically choosing occupations where they see their own gender represented. It can also mean that women are more likely to face inequality and discrimination in employment compared to men who have more opportunities.

(E) However, weberian concepts do not actually explain why some social groups, such as men and women are in different sectors of the labor market. For example, Murdock studied gender roles in over 200 societies and found that women were located in the home because of their biological function of bearing children and because their physique meant that they were less able than men to perform strenuous tasks. Men therefore, act as breadwinners and other economically dominant roles. Therefore, this division of labour was universal because it led to society functioning at a good rate. This means that the weberian theory neglect the biological factors in how women are oppressed through different institutions and through the structure of society.

Also argue that there is a dual labour market. This is developed by Barron and Norris who argue that there are two labour markets. The primary labour market, characterised by good pay, job security and opportunities for promotion which is dominated by males. Whereas, the secondary labour market, is full of women who experience low pay, poor working conditions and have less opportunities in the workplace. This is also supported by the fact that **70% of people in national minimum wage jobs are women**. This indicated that the general structure of women's lives is less well adapted to the demands of professional employment and therefore because of their primary role in caring for their children and doing domestic duties, women in general are less inclined - or less socially able - to "commit themselves" to a long-term career.

(E) However, Marxism saw the economic system as an economic crisis to where social class inequality was prevalent, rather than gender differences. For example, Karl Marx argued that different societies have different kinds of economic systems or modes of production. The capitalist economies tended to suffer from periodic crises where competition between companies creates boom periods but these are inevitably followed by recessions. This means that eventually a crisis would lead to the collapse

of the whole capitalist system. The divide between the working class and capitalists would grow steadily wider as the bourgeoisie tried to drive down wages and increase profits. Therefore, the proletariat will face more inequalities as they are in a powerless position, being dominated by the ruling class. Thus, showing that capitalism suffer from inherent contradictions and problems that will eventually lead to its downfall, which the weberian theory does not look at. So, their explanations for gender inequality may not be applicable to society.

They also argue that women face opposition and limited opportunities in employment. For example, the theory discussed the “glass ceiling”, “concrete ceiling” which refers to an invisible barrier that keeps women from achieving power and success equal to that of men, such as by moving up on the career ladder. This is shown by the fact that **men were 40% more likely to climb the career ladder than women, as evidenced by Savage**. Therefore, the concept of the glass ceiling suggests that the situation had worsened and it is now more difficult for women to reach higher positions in society. Therefore, men rise higher and faster up the career ladder than women, also in female-dominated careers.

The weberian theory also focuses on status to explain gender inequality. For example, Weber used the concept of ‘social closure’ to describe the exclusion of some people from membership of certain status groups. For example, men reserve and protect top positions in society for themselves and therefore excluded women. Max Weber also suggests status may also derive from things such as their ethnicity, religion or lifestyle. For example, members of a ethnic minorities may have a relatively low status because they face prejudice and discrimination even though they are wealthy in class terms. **This is shown by the 2011 Census which found that black african and black caribbean women have experienced a 15-20% fall in full-time employment rates over the past decade**. Therefore, highlighting that ethnic minorities were facing significant barriers in employment compared to their british peers.

(E) However, postmodernists would argue that there is no longer a consensus about what constitutes high and low status as norms and values are no longer fixed. For example, Pakulski and Malcolm Waters argue that in advanced capitalist societies people are now stratified by culture rather than economic differences. This means that people can now group themselves together, according to symbolic values. Therefore, people are more free to create their own identities in society. Therefore, postmodernists argue that inequality is an individual's experience and so people see themselves much more as individuals as part of a social class. So, the world is changing now and barriers are no longer existing because everyone has opportunities given to them, suggesting that weberian explanations may not be applicable in society

ETHNICITY

MARXISTS

Believe that race acts as a human creation. This is developed by Cox who argues that racism is developed by exploiters against the exploited. For example, as european nations

conquered other parts of the world, they were able to exploit the workforce in these colonies and justified their actions through racism, by claiming that white Europeans were superior to other races. **white names over equivalent applications from candidates from a number of ethnic minority groups was 29%.** Therefore, showing that there was unfair practises for people from ethnic minority backgrounds. Therefore, according to Cox, if capitalism had not developed, then the world may never have experienced racial prejudice.

(E) Cox explanation is difficult to prove that race and capitalism go hand in hand. Also, Marxism do not actually look at the effects of low ethnic minority groups in being excluded. For example, Brewer looks at how black women suffer disadvantages because they are black, because they are women and because they are working-class. However, these problems are much more than the sum of these parts where each inequality reinforces and multiplies the other inequalities. Therefore, Brewer studies the interplay of race, class and gender in shaping the lives and restricted ht elife chances of black women, which Marxists do not heavily focus on, therefore their explanations may not be applicable to society.

Marxists believed that capitalism brought many disadvantages for individuals. This is reinforced by Castles and Kosack who argue that immigrants are concentrated in low-skilled jobs that were mainly carried out in poor working conditions. **Of those in employment, men from Pakistani (57%), Black African (54%) and Bangladesh (53%) ethnic groups were most likely to work in low-skilled jobs.** They argue that the treatment of immigrants derived from the need in capitalist societies for a reserve army of labour power in order to keep wage costs down. Therefore, the greater the overall supply of labour power meant that the weaker bargaining position of existing workers became.

(E) Though Castles and Cosak order a good illustration as to how workers are divided from one another through racial divisions, critics would argue that it would be a mistake to think that all ethnic minorities are disadvantaged in the UK. For example, recent statistics suggests that there are currently over 5,000 muslim millionaires in Britain. Furthermore de-industrialisation has changed the nature of economic immigrants; historically, the skill level of immigrants was not a concern to the state as manual workers were simply needed to plug the gaps in the workforce, whereas in recent years immigration laws have become a lot tighter. Consequently, many economic migrants tend to possess higher-level skills and knowledge, therefore showing that not all immigrants suffer from disadvantages that capitalism may propose, so marxists explanations may not be applicable to society.

Marxists also believe that ethnic minorities are treated by white society as culturally and socially different. For example, black power through membership of rastafarian groups, while Asians may stress the importance of family ties and community through where they choose to live and who they choose to marry. Miles argues as a result of these processes, ethnic minority groups become members of 'racialized class fractions.' These racialized class fractions are then reinforced when the white working-class stress the importance of their ethnicity and nationality through prejudice and discrimination. **Black african-caribbean women have experienced a 15-20 % fall in full-time employment rates over the past decade, while those for white women have remained stable.**This suggested that many

were still facing significant barriers to enjoying levels of social mobility of their white british peers,

(E) However, the downplays possible cooperation between both groups in trade Union movements, where people work together to ensure their rights as workers. For example, weberian theory does this where he refers to the 'party' as a group that forms in order to gain power and in doing so reflects and promotes their own interests. Organisations such as trade unions, professional bodies and groups like liberty are examples of party. Therefore, this reflects the idea that status groups, as well as economically based class groups can form the basis for political action, which marxists do not look at and assume that people do not receive equal rights due to the structure of capitalism.

Marxists focus on conflict and class struggle as a way to explain the patterns and trends of social class inequality. For example, Karl Marx argues the workers are exploited by their employers who seek to keep wages low and profits high. Therefore, workers create the wealth of the bourgeoisie, only a fraction of what Marx called surplus value. This links to ethnicity because marxists also argue that minority ethnic groups form a subsection of the working class and prevent the development of a 'class in itself' to a 'class for itself', a key process in Marx theory of class development. **According to the 2011 Census, one in three Bangladeshis and Pakistanis in England and Wales were living in 'deprived neighbourhoods.'** In contrast, only one in twelve of the Census white british group lived in deprived neighbourhoods. If, ethnic minorities face inequalities through being a reserve army of labour.

(E) However, Westergaard and Resler disagree with this analysis and argue that minority groups form part of a unified working class, not a divided one. Also, functionalists are different to Marxists where they argue that british society is based on a degree of consensus over norms and values. However, this equilibrium was disrupted by the arrival of immigrants in the 1950s, who subscribed to very different set of norms and values. Patterson argue that this resulted into a culture clash between the immigrants. Patterson interpreted these clashes in terms of fears and anxieties on the part of the host community, therefore society was not actually racist just very unsure about how to act towards the newcomers.

NEW RIGHT

Focuses on the cultural attributes of the working-class. For example, Murray who blames groups such as the unemployed and lone parents, especially single-mothers - for example, in refusing to work or by having children whom they cannot afford to support. He also blames the welfare state for encouraging the kind of behaviour by giving benefits to those who are undeserving. **According to the 2011 Census, one in three Bangladeshis and Pakistanis in England and Wales were living in 'deprived neighbourhoods.'** Therefore, suggesting that the government policies were creating a dependency culture whereby poor people/ethnic minorities were given no motivation to better themselves. Thus, instead of

globalization contributing to inequality for ethnic inequalities may rather be the case of the individual and the impact of government policies.

Argue that British society is based on a degree of consensus over norms and values. However, this equilibrium was disrupted by the arrival of immigrants in the 1950s, who subscribed to a very different set of norms and values. Patterson argues that this resulted in a culture clash between the immigrants. Patterson interpreted these clashes in terms of fears and anxieties on the part of the host community, therefore society was not actually racist just very unsure about how to act towards the newcomers.

(E) However, instead of society being based on consensus, it can also be based on conflict which is what Marxists argue. For example, Cox believes that race acts as a human creation. This is developed by Cox who argues that racism is developed by exploiters against the exploited. For example, as European nations conquered other parts of the world, they were able to exploit the workforce in these colonies and justified their actions through racism, by claiming that white Europeans were superior to other races. Therefore, according to Cox, if capitalism had not developed, then the world may never have experienced racial prejudice.

New-right sociologists argue that ethnic minorities are poorly socialised. This is supported by Sewell who argues that African-Caribbean boys are raised in lone-parent families (usually headed by women) in the UK. **his research highlights that in 2001, 57% of African-Caribbean families dependent children were headed by lone parents, compared with 25% of white families.** As a result, many black boys lacked the male role model and the discipline provided by a father figure. Therefore, this suggests that the absence of a male role model within the family makes young African-Caribbeans are vulnerable to peer pressure which may lead them to form gangs based on aggressive, macho form of masculinity.

(E) However, Sewell's study does seem to be controversial and has been attacked for what his critics see as blaming African-Caribbeans for the inequalities that they experience. For example, he has been accused of blaming black fathers for deserting their families, blaming black youths for generating a subculture that leads to their own failure and blaming the black community for failing to support its young people. Also, he fails to regard other causes and types of inequality. For example, he ignores black women who suffer from disadvantages because they're black, because they are women and because they are working class which is argued by Brewer.

New right would argue that ethnic minorities will gain the skills of ordinary members in society. For example, they would argue that immigrants will adapt to the norms and values of society. This is shown by the human capital theory. For example, the theory contends that the wage gap and other employment-related differences can be explained by the amount of human capital an individual or group of workers develop through the knowledge and skills they have obtained. **Of those in employment, men from Pakistani (57%), Black African (54%) and Bangladesh (53%) ethnic groups were most likely to work in low-skilled jobs.** Therefore, functionalists are optimistic that in a meritocratic society ethnic inequalities

would decline as immigrants would conform to these norms and values of mainstream culture.

(E) However, the downplays possible cooperation between both groups in trade Union movements, where people work together to ensure their rights as workers. For example, weberian theory does this where he refers to the 'party' as a group that forms in order to gain power and in doing so reflects and promises their own interests. Organisations such as trade unions, professional bodies and groups like liberty are examples of party. Therefore, this reflects the idea that status groups, as well as economically based class groups can form the basis for political action, which New-rights do not look at and assume that people do not receive equal rights due to the structure of capitalism.

BLACK FEMINISM

Black women are more likely to be oppressed. For example, Brewer suggested that black women suffer from disadvantages because they are black, because they are women and because they are working-class but their problems are more than the sum of these parts where each inequality reinforces and multiplies the other inequalities. **Black african-caribbean women have experienced a 15-20 % fall in full-time employment rates over the past decade, while those for white women have remained stable. This suggested that many were still facing significant barriers to enjoying levels of social mobility of their white british peers.** Therefore, suggests that the idea that oppressions criss-cross and compound each other- has been crucial.

(E) However, black feminism has been accused of emphasising racial differences at the expense of others such as class, age, sexuality and disability. Furthermore, legislation such as the Equal Pay Act 1970, the Sex Discrimination act 1975 and the Race Relations Act 1976 aimed to prevent discrimination on the grounds of class, gender and race. This legislation has particularly helped to empower ethnic minority women, as demonstrated by Youth Cohort Studies that clearly show that Indian and Chinese female pupils outperform all other ethnic groups within the education system, and therefore need to be able to pursue successful careers free from discrimination.

Black feminists have challenged the dominant image of black women as being passive victims of racism. For example, black feminists, like Mirza argue that black women face inequality through images of the dutiful wife and daughter, the enthusiastic hard worker, the sexually available exotic other and the controlling matriarch. Therefore, this suggests that society had undermined the fact that many black women are 'brave, proud, strong.' Therefore, this shows that black women face inequality in trying to overcome sexism and black feminists struggling in the fight against domestic violence and challenging the activities of the police and immigration authorities.

(E) However, may ethnic minority women continue to experience pressures in the family to conform to traditional gender stereotypes to help maintain izzat, low levels

of economic activity, particularly in Pakistani and Bangladeshi communities. New-right sociologists argue that ethnic minorities are poorly socialised. Also, socialization may be more important as Sewell argues that african-caribbean boys are raised in lone-parent families (usually headed by women) in the UK. his research highlights that in 2001, 57% of African-caribbean families dependent children were headed by lone parents, compared with 25% of white families. As a result, many black boys lacked the male role model and the discipline provided by a father figure. Therefore, this suggests that the absence of a male role model within the family makes young african-caribbeans are vulnerable to peer pressure, which may lead them to form gangs based on aggressive, macho form of masculinity.

There is a link between black feminism and postcolonial feminism. For example, Connell argues postcolonial feminism is concerned with explaining gender inequalities that were caused by colonialism, particularly in developing countries in Asia, Africa, and latin America. This suggests that gender inequalities established in colonial times are often embedded in current attitudes towards race ethnicity and gender.

(E) However, connell can overemphasize the importance of colonialism and ignore the effect upon capitalism. For example, Cox believes that race acts as a human creation. He also argues that racism is developed by exploiters against the exploited. For example, as european nations conquered other parts of the world, they were able to exploit the workforce in these colonies and justified their actions through racism, by claiming that white Europeans were superior to other races. Therefore, according to Cox, if capitalism had not developed, then the world may never have experienced racial prejudice, suggesting that capitalism is important in regarding ethnic inequalities.

Black feminists argue that there have been failings of the wider feminist movement which lie in its continual failure to capture and reflect the extreme differences in how women live their lives. For example, Abbott et al. argued that previous strands of feminism have been ethnocentric, claiming to address issues concerning women in general but concentrate on white middle-class perspectives and priorities. Therefore, black women are viewed as helpless victims of racism.

(E) However, black feminism do not actually look at the different classes which emerged in society. For example, Rex and Tomlinson argue that the material disadvantage material disadvantage experienced by ethnic minorities was so great that it actually cut them off from the white-working class group. which led to ethnic minorities forming a separate underclass beneath the white-working class. This means that they experienced disadvantage with the labour market, housing and education. According to the 2011 Census, one in three Bangladeshis and Pakistanis in England and Wales were living in 'deprived neighbourhoods.' In contrast, only one in twelve of the Census white british group lived in deprived neighbourhoods.

FUNCTIONALISTS

Functionalists use the common value system to explain ethnic inequalities. For example, Parsons argues that ethnic minority groups would assimilate into british culture into an

emerged shared value system and would play a full role in the meritocratic society.

Therefore, functionalists argue that ethnic differences and inequality are temporary and are based on cultural differences between minority or immigrant groups and their host nation.

(E) However, there is no agreement over what the common value system is and there is no evidence that minority groups assimilated in society. Furthermore, functionalists treat society as one homogenous group, whereas evidence would suggest that the inequalities experienced by ethnicities are based on the areas they live in. This was demonstrated by Rex and Tomlinson who in their Weberian-influenced study in the Handsworth area of Birmingham in the West Midlands revealed that the material disadvantage experienced by ethnic minorities was so great that it actually cut them off from the white-working class which led to ethnic minorities forming a separate underclass beneath the white-working class. This means that they experienced disadvantage with the labour market, housing and education. Therefore, functionalists overemphasise the value consensus and assume that everyone share the and norms and values, but in reality society may be based on conflict, which marxists look at.

Argue that british society is based on a degree of consensus over norms and values.

However, this equilibrium was disrupted by the arrival of immigrants in the 1950s, who subscribed to a very different set of norms and values. This is argued by Patterson who suggests that this resulted in a culture clash between the immigrants. Patterson interpreted these clashes in terms of fears and anxieties on the part of the host community, therefore society was not actually racist just very unsure about how to act towards the newcomers.

(E) Though Patterson's theory emphasizes the dynamic nature of ethnic relationships, her critics would argue that she is naive to assume that all ethnic minority groups assimilate into 'British culture'. Moreover, some marxists would criticise Patterson for ignoring the significant role that capitalism plays within society, such as Cox who argues that racism is developed by exploiters against the exploited. Therefore, according to Cox, if capitalism had not developed, then the world may never have experienced racial prejudice. So functionalists may disregard the structure of capitalism which may help explain ethnic inequalities.

Functionalists would argue that ethnic minorities will gain the skills of ordinary members in society. For example, they would argue that immigrants will adapt to the norms and values of society. This is shown by the human capital theory. For example, the theory contends that the wage gap and other employment-related differences can be explained by the amount of human capital an individual or group of workers develop through the knowledge and skills they have obtained. Therefore, functionalists are optimistic that in a meritocratic society ethnic inequalities would decline as immigrants would conform to these norms and values of mainstream culture. **Of those in employment, men from Pakistani (57%), Black African (54%) and Bangladesh (53%) ethnic groups were most likely to work in low-skilled jobs. Because they have less human capital theory than others.**

(E) However, the downplays possible cooperation between both groups in trade Union movements, where people work together to ensure their rights as workers. For example, weberian theory does this where he refers to the 'party' as a group that forms in order to gain power and in doing so reflects and promises their own

interests. Organisations such as trade unions, professional bodies and groups like liberty are examples of party. Therefore, this reflects the idea that status groups, as well as economically based class groups can form the basis for political action, which Marxists do not look at and assume that people do not receive equal rights due to the structure of capitalism.

WEBERIAN THEORY

They focused on the dual Labour market theory. This is shown by the Barron and Norris who demonstrates how racial prejudice and discrimination can be seen in the distribution of ethnic minorities in the labour force. They argue that ethnic minorities tend to be concentrated in the secondary labour market because many employers subscribe to racist beliefs about the unsuitability of Black and Asian people and may even practise discrimination against them, either by not employing them or by denying them responsibility and promotion.

Of those in employment, men from Pakistani (57%), Black African (54%) and Bangladesh (53%) ethnic groups were most likely to work in low-skilled jobs.

Therefore, many ethnic minorities faced discrimination in the labour workforce.

(E) However, British society aren't actually racist. For example, Functionalists argue that British society is based on a degree of consensus over norms and values. However, this equilibrium was disrupted by the arrival of immigrants in the 1950s, who subscribed to a very different set of norms and values. This is argued by Patterson who suggests that this resulted in a culture clash between the immigrants. Patterson interpreted these clashes in terms of fears and anxieties on the part of the host community, therefore society was not actually racist just very unsure about how to act towards the newcomers.

They argue that status is important that can help explain ethnic inequality. For example, Weberian theorists argue that status groups can be competitive and aim to achieve 'social closure', which means that they try to monopolise privilege and exclude other groups from their positions of privilege. **research showed that white names over equivalent applications from candidates from a number of ethnic minority groups was 29%.** In terms of ethnicity, this could potentially mean that status and power are in the hands of the majority ethnic group, thereby making it difficult for ethnic groups to compete equally for jobs, housing and so on.

Some people are superior to others. For example, Weber looked at how some workers have more authority than others, which therefore affects their level of autonomy in jobs. Therefore, it becomes clear that most white British people in the UK are more likely to have a superior market and work situation compared to ethnic minorities.

(E) Fails to regard other causes and types of inequality. For example, he ignores black women who suffer from disadvantages because they're black, because they are women and because they are working class which is argued by Brewer. This shows that their problems are more than the sum of these parts where each inequality reinforces and multiplies the other inequalities. Therefore, suggests that the idea that oppressions criss-cross and compound each other- has been crucial, which Weberian theories ignore.

Weberian theory also referred to a party in his work. For example, he downplays possible cooperation between both groups in trade Union movements, where people work together to ensure their rights as workers. For example, Weberian theory does this where he refers to the 'party' as a group that forms in order to gain power and in doing so reflects and promises their own interests. Organisations such as trade unions, professional bodies and groups like liberty are examples of party. Therefore, this reflects the idea that status groups, as well as economically based class groups can form the basis for political action, which Functionalists do not look at and assume that people do not receive equal rights due to the structure of capitalism.

(E) However, they fail to regard capitalism. For example, they believe that race acts as a human creation. This is developed by Cox who argues that racism is developed by exploiters against the exploited. For example, as European nations conquered other parts of the world, they were able to exploit the workforce in these colonies and justified their actions through racism, by claiming that white Europeans were superior to other races. Therefore, according to Cox, if capitalism had not developed, then the world may never have experienced racial prejudice.

AGE

FUNCTIONALISTS

Youth culture is often associated with a time of turmoil and rebellion. For example, Eisenstadt focused on youth being a time for individuals to grow up and learn their new adult roles, which is imperative for societies stability, especially through employment. **For eg, the wage for 14 yr old was under £4 whereas for 21 yr old minimum wage was under £6.** This shows that they are likely to face inequality in the world of work but also suggested they learn new norms and values, such as coming on time wearing uniform so that they are ready for the world of work and employment. Therefore, youths would face more inequalities, such as earning minimum wage in order to adapt to the norms and values of society.

(E) functionalists do not look at other sources of inequality, like the media which can be key to young people's inequalities. For example, Lea and Young argues that youths may face more inequality from the media as society as they may compare and contrast themselves to what they don't have and what they do have. This is because the media are more likely to portray a consumerist society and are likely to target the youths for their spending power. Therefore, some individuals feel excluded from this as they may not have subcultural capital or as much as the wealth of the individuals that are portrayed in the media. Can lead them to feel marginalised and relatively deprived, which functionalists do not look at. Especially, the media targeting black youths in particular where black youths are 7 times more likely to be stopped and searched than their white peers- because they are also demonized by the media. This will lead to a deviancy amplification where youths will then internalise the label given to them and commit deviant acts, as said by Becker resulting in further inequality. Therefore, FE is not applicable to society.

Functionalists also argue that youths can face inequalities through social institutions. For example, Picher argued that youths formed as a transitional stage from childhood to adulthood. This meant that age is an important mechanism of social integration where youths would have to grow up and break ties with their family to become independent and become adults. This can mean that they would have to choose professions and career pathways through institutions like school. However, this can be difficult as they would need to gain good qualifications and attend schools that have high reputation in order to get into a high salary job so they can earn a living and live independently away from the parent. However they may face inequality in doing this and it will be hard because they would have to do this by themselves.

(E) functionalists do not take regard into social factors such as gender. For example, Daly wrote that there were many global practises that women are made to comply with, such as genital mutilation, in that women are expected to conform to certain physical standards, but no such expectations are placed on men. Therefore, women are expected to conform to stereotypical images of beauty and look like expectations from the media and get rid of things like 'wrinkles' which is deemed to be a negative image of women. Whereas, young men aren't expected to conform to these physical standards so women are controlled in a patriarchal society where they are accepted to look in a certain way and so face inequality in having to conform to these social physical standards and expectations.

They believe in the disengagement theory. For example, Cummings and Henry use the disengagement theory to explain age inequality which starts the idea that all people will die. With ageing, a person's abilities are likely to deteriorate. As this process happens there is a mutual need for the individual to be relieved some of their responsibilities. Therefore, a functionalist would argue that people leaving their role in society creates a gap that must be filled for social stability to be maintained. **This can also be explained by a survey done by MORI which found that 38% of discrimination cases filed after 2006 cited age as a reason for unemployment.** This meant that elderly people face discrimination as they were seen as being 'too old to employ', so many in society believed that they too should disengage from their role in society, as they assumed they were physically slow and had limited abilities.

(E) However, Marxists would argue that even if the elderly lack the skills and experience, the elderly can provide free childcare which can be good for capitalism. They also argue that youths can be an asset and an issue to the needs of capitalism, due to the energy and new skills that they provide, such as technological skills. Therefore, they take a more optimistic view about youth and the elderly, rather than Functionalists who take a pessimist view. For example, Marx stated that a reserve army of labour was a necessary part of capitalism. Therefore, age inequality can be seen as a social construction used to benefit the bourgeoisie.

Women and men also disengage from their roles. For example, despite Parsons suggests that women have an instrumental role and men acquiring an expressive role but as women and men get older their roles will deteriorate. For example, women will lose their identity in their home so will have a low self-esteem. Therefore women will also lose their mother role

as children would have left home. Parsons also argued that women are more likely to be in poverty because they haven't done paid work. **This is supported by Mordaunt et al who found that one in four single elderly women live in poverty, as a result of relying on state benefits due to their unemployed status.** Therefore, people believes that age inequality is inevitable, especially for the elderly.

(E) However, today women are able to be empowered in the labour market is increasing and having more opportunities. For example, Mac and Ghail argued that working-class men faced, a 'crisis in masculinity' where wc industries are declining and in the long-term unemployment is a long-term factor for working-classes. This is because there has been an 'feminisation' of the labour markets where women are more likely to take occupations in skilled jobs- also developed by wilkinson where there is an 'genderquake.' Therefore, working-class men, and men in general are more likely to face inequalities especially in their middle-ages, because of the decline of manufacturing industries.

MARXISTS

Argue that the elderly and youth may be dependant on the state. For example, Gramsci argued that false-consciousness explains that people do not realise their exploitation often through concessions that they receive. It could be argued that small measures, such as child benefit and pensions, act as a form of this. For example, it leads to a form of dependency, legitimating the need for the powers of authority. Thus showing that the elderly and the youth do not question their exploitation through the labour market, accepting things such as zero-hours contracts and being paid through minimum wage-

(E) However, Marxists theorists ignore the lack of homogeneous experience of age. This is because the studies seem to take a macro approach, ignoring factors such as gender which may affect one's experience. For example, Daly wrote that there were many global practises that women are made to comply with, such as genital mutilation, in that women are expected to conform to certain physical standards, but no such expectations are placed on men. Therefore, women are expected to conform stereotypical images of beauty and look like expectations from the media and get rid of things like 'wrinkles' which is deemed to be a negative image of women. Whereas, young men aren't expected to conform to these physical standards so women are controlled in a patriarchal society where they are accepted to look in a certain way and so face inequality in having to conform to these social physical standards and expectations.

Focus on the reserve Army of Labour. For example, Marx stated that a reserve army of labour was a necessary part of capitalism. This idea suggests that some members of society are a secondary source of labour and Marx stated that this was either the unemployed or the underemployed but can also be applied to other groups such as the young and the elderly. Therefore, the unemployed, youth or elderly continue bring in some income post-retirement. - so the young and elderly are a cheap pool of labour and can be fired and hired easily.

(E) See social stratification as being important. For example, Parsons would argue that the elderly may need to change roles that they can no longer fulfill, new roles are

to be required. This is because he believes that some elderly people become less physically able to maintain their role in society specifically in the world of work. Therefore, they see that this can lead to society becoming functional as they see the elderly becoming an invaluable source of free childcare for many families.

Look at the economy to explain age inequality. For example, Townsend and Phillipson use these ideas to explain the inequality faced by the elderly. Phillipson argues that this places the elderly in a negative position as a burden on the economy. **Study by mori** Therefore, this suggests that capitalism needs to continually renew its workforce to ensure greater profit by using young workers who may be more productive. Therefore, this means having a system where the elderly are institutionally marginalised.

(E) However, functionalists do not organise their explanations around the cause of inequality. For example, interactionists believe that staying mentally and physically active will increase one's happiness. Additionally, Turner argues that age discrimination is actually best understood in terms of status. In western societies, both the elderly and the young become stigmatised due to not having what it takes to gain high status. - therefore they suffer low status, which marxists do not focus on.

FEMINISM

Look at the unequal position of women. For example, Arber and Ginn say that older women face inequality in a patriarchal society that younger women do not face. **For example, 73% of male employees receive company pension compared to 68% of full-time female workers and 31% of female part time workers.** Women therefore are more likely to depend on their husbands occupation to survive- this therefore would give their husbands even more power and allows them to stay in control of their wives as they become dependent upon their husbands.

(E) Focus too much on patriarchy and ignore age as being an important factor of inequality. Therefore, they may neglect alternative reasons such as poverty. - Interactionist would argue age inequality is a result of the impact of labelling- victor argues the negative images of ageism can lead older people to think that their life is a downward spiral- see themselves as 'useless' and 'in the way' and so the no positive counteraction. This can lead to them feeling sorry for themselves where they face an inequality in not being able to change their situation and feeling isolated and marginalised due to the labelling from society.

Older women face inequalities that older men do not. For example, Itzin claimed that women face a double standard. For example, Itzin wrote that when looking at women and inequality, factors such as age will affect their power and status.- women can also face a double standard where men's status is directly related to employment, whereas women's status is linked to their reproductive cycle. This suggests that women's status devalues after childbearing age. Therefore, they face inequality in having a low status as they age, knowing that they can no longer be focused in the home domestic duties so essentially have no purpose other than this, - **mordaunt et al**

(E) However, some see social stratification as being important. For example, Parsons would argue that the elderly may need to change roles that they can no longer fulfill,

new roles are to be required. This is because he believes that some elderly people become less physically able to maintain their role in society, specifically in the world of work. Therefore, they see that this can lead to society becoming functional as they see the elderly becoming an invaluable source of free childcare for many families. - therefore, they see ageism as a positive affirmative and a positive thing that society needs.

Women have more pressures in using cosmetic durables. For example, Daly wrote that there were many global practises that women are made to comply with, such as genital mutilation, in that women are expected to conform to certain physical standards, but no such expectations are placed on men. Therefore, women are expected to conform to stereotypical images of beauty and look like that and get rid of things like 'wrinkles' which is deemed to be a negative image of women.

(E) Also, males are also going through pressure to cosmetics. For example, magazines such as FHM encourage males to stay looking young and fight the ageing process which femints do not look at. Blacklie argues that chronological age, ageism and age related inequalities are less likely to shape people's experiences in the 21st century. The UK have undergone a transformation from a society based on collective identities and social experiences derived from social class and age to an individualised and consumerist culture.

Feminists also argue that children can also be disadvantaged. For example, Ann Oakley argues that the socialisation process used by parents, through "manipulation" where they encourage behaviour that is seen as stereotypically acceptable for the child's gender. This suggests that adults speak for children and so the child's voice is not heard. Therefore children lack the same rights as adults and can face inequality as society is 'adult centered'- they are trapped + don't have any freedom

(E) However, young boys are more likely to face inequality. Today women are able to be empowered in the labour market is increasing and having more opportunities. For example, Mac and Ghail argued that working-class men faced, a 'crisis in masculinity' where wc industries are declining and in the long-term unemployment is a long-term factor for working-classes. This is because there has been an 'feminisation' of the labour markets where women are more likely to take occupations in skilled jobs- also developed by wilkinson where there is an 'genderquake.' Therefore, working-class men, and men in general are more likely to face inequalities, especially because they are expected to have an 'instrumental role' so feel pressured to provide for the family, in terms of financially and decline of manufacturing industries.

POSTMODERNISTS

Argue that there are advantages of ageing in the modern world. For example, polhamus focus on youth being a non-homogenous group shopping at the 'supermarket of style'. This suggested that youths were mixing between different styles and fashions and defined and experient with different fashion styles. Therefore, youths face an positive experience during their age stage.

(E) However, some argue that women, especially older women face more inequalities. Women have more pressures in using cosmetic durables. For example, Daly wrote that there were many global practises that women are made to comply with, such as genital mutilation, in that women are expected to conform to certain physical standards, but no such expectations are placed on men. Therefore, women are expected to conform to stereotypical images of beauty and look like that and get rid of things like 'wrinkles' which is deemed to be a negative image of women.

Some individuals can challenge age inequality. For example, POwell and Buggs write that technology and cosmetic surgery meant that not all people grow old gracefully where some fight with it the use of technology and cosmetic surgery. Therefore, this means that age discrimination is based on the 'mask', where some can afford to re-create themselves may suffer less ageism due to other factors such as wealth. - change in attitudes and less inequalities

(E) Focus too much on patriarchy and ignore age as being an important factor of inequality. Therefore, they may neglect alternative reasons such as poverty. - Interactionist would argue age inequality is a result of the impact of labelling- victor argues the negative images of ageism can lead older people to think that their life is a downward spiral- see themselves as 'useless' and 'in the way' and so tke no positive counteraction. This can lead to them feeling sorry for themselves where tye face an inequality in not being able to change their situation and feeling isolated and marginalised due to the labelling form society. This can also be explained by a survey done by MORI which found that 38% of discrimination cases filed after 2006 cited age as a reason for unemployment. This meant that elderly people face discrimination as they were seen as being 'too old to employ'- shown in the media - so labelling the elderly in the media can lead to more age inequality to occur.

See old age as a positive time of life. For example, Featherstone and Hepworth, led to the idea that traditional explanations of age inequality focus too much on imaginary boundaries of age. For example, the media has allowed elderly to be embraced by the consumer culture. For example, the advertising acronyms such as, SKIER (spending the kids inheritance) and GRUMPY (grown-up urban professionals) to show thats treotypes must be changing. The 'grey pound' is strong and thus advertisers are focusing on getting that money. Therefore, old age is seen as being positive changing in society and the media, which have a negative source of ageing, are now positive source of again gand can allow elder people to develop their identities more freely.

(E) Looked at the economy to explain age inequality. For example, Townsend and Phillipson use these ideas to explain the inequality faced by the elderly. Phillipson argues that this places the elderly in a negative position as a burden on the economy. Therefore, this suggests that capitalism needs to continually renew its workforce to ensure greater profit by using young workers who may be more productive. This is also reinforced by Vincent who developed the concept of 'reverse discrimination' in which older workers are given dead-end jobs because it is assumed younger workers are more ambitious, also takes place. Therefore, this means having a system where the elderly are institutionally marginalised and younger applicants are passed over in favour of older, more mature workers.

Postmodernists also argue that age inequalities is less important. For example, Blacklie argues that chronological age, ageism and age related inequalities are less likely to shape people's experiences in the 21st century. The UK have undergone a transformation from a society based on collective identities and social experiences derived from social class and age to an individualised and consumerist culture. This consumerism culture can especially allow older women to prevent age inequalities where they can purchase products like anti-aging creams that can prevent 'wrinkles' or make them feel and look younger so they feel more positive about themselves. Therefore, age inequalities is less likely to occur and is not important.

(E) However, weberian theorists argue that postmodernists do not take people's perception into account. For example, Turner claims that both of the elderly and the young have low status because they lack the material resources needed to have a high status and then consequently depend on others. For example, the minimum wage for a 16 year old has a minimum wage of just under £4 per hour, whereas an adult (over 21) is just over £6.50 per hour. This suggests that employers are more likely to pick soene odlr for the job as they are likely to have more experience suggesting that young people are cheap labour and thus being young may have some disadvantages in the marketplace at work. - and therefore, showing that young have a lower status on society- leading them to face further inequality.

AGE (20)

(YOUTH) WORK AND EMPLOYMENT

- If you are 14/15 in the UK, you cannot work more than 12 hours during a school week and if under 13, you are not allowed to do paid work at all. Additionally, a 16 year old has a minimum wage of just under £4 per hour, whereas an adult (over 21) is just over £6.50 per hour. This suggests that employers are more likely to pick soene odlr for the job as they are likely to have more experience suggesting that young people are cheap labour and thus being young may have some disadvantages in the marketplace at work,
- (ELDERLY)

ETHNICITY WORK AND EMPLOYMENT

- Of those in employment, men from Pakistani (57%), Black African (54%) and Bangladesh (53%) ethnic groups were most likely to work in low-skilled jobs. This therefore showed that there was less favourable treatment of people from many ethnic minority backgrounds, especially because research showed that white names over equivalent applications from candidates from a number of ethnic minority groups was 29%. Therefore, showing that there was unfair practises for people from ethnic minority backgrounds.

INCOME AND WEALTH

- According to the Office for **National** Statistics (2014), around **two-fifths** of people from ethnic minorities live in **low-income** households, **twice** the rate than for white people. This therefore showed that white british people live in good housing standards, especially because the Joseph **Rowntree** fOUNDATION (2007) found that all ethnic minorities continue to have lower **earnings** than comparable white groups, with large earnings **differentials** experienced by the Black **African**, Pakistani and **Bangladeshi** groups. Therefore, showing that white british people are also privileged.

POVERTY

- According to the 2011 Census, one in three Bangladeshis and Pakistanis in England and Wales were living in 'deprived neighbourhoods.' In contrast, only one in twelve of the Census white british group lived in deprived neighbourhoods. This meant that ethnic minorities were more likely to face relative deprivation especially because according to the Joseph Rowntree Foundation (2007), living in a deprived area reduced employment prospects. This highlighted that the effect was large from ethnic minorities.

SOCIAL MOBILITY

- Black african-caribbean women have experienced a 15-20 % fall in full-time employment rates over the past decade, while those for white women have remained stable. This suggested that many were still facing significant barriers to enjoying levels of social mobility of their white british peers, especially because Platt reported that the occupational position of women from the ethnic minority communities was more dependant on their origins than it was for men.

GENDER

POVERTY

- According to a survey of more than 10,000 adults, one in four women will be living below the poverty line when they retire, compared to 12% of men. This showed that women are more likely than men to experience poverty, both in the UK and globally. This can also be explained by the **2009 figures produced for the Department of Work and pensions which show that 90% of lone-parent families are headed by women.**

INCOME AND WEALTH

- Women comprise more than 50% of the world's population but own 1% of the world's wealth. This is because cuts to state benefits disproportionately affect women as benefits typically make up a fifth of women's incomes, as opposed to a tenth of men's. This therefore suggests that women are more likely to be disadvantaged in income and wealth

WORK AND EMPLOYMENT

- Men make up the majority of workers in the **top 10% of earners for all employees, but the gap is lower for those under 30**. This therefore suggests that men tend to work in the professional occupations, which are associated with high levels of pay, than women, especially because according to the **ONS self-employed women earn around 40% less than self-employed men**.

SOCIAL MOBILITY

- According to **Li and Devine**, women are still less likely to be upwardly mobile and more likely to be downwardly mobile than men. This is because Savage, who studies social mobility found that in the **2000s men were 40% more likely to climb the career ladder than women**. Many women may also face discrimination where surveys of young british muslim women have highlighted how employer discrimination has been a significant barrier to employment for those who wear the hijab and niqab notwithstanding their high levels of graduate and postgraduate qualifications.

MALES INEQUALITIES

EDUCATION

- GCSE results consistently over a number of years show that girls in the UK gain more A*-C grade GCSEs compared to boys. Especially because government data shows that boys are twice as likely to have a special Educational Need and twice as likely to have literacy problems as they are four times as likely to be excluded from school.

HEALTH

- Department of Health data from 2010 showed that on average females are likely to live four years longer than males. This is probably because men are more likely than women to have an alcohol or drug problem as 67% of British people who consume alcohol at 'hazardous' levels, and 80% of those dependent on alcohol are male.

WORK AND INCOME

- In 2010, the Office for National Statistics found that men in the UK work an average of 39 hours a week, compared with 34 for women. This therefore shows that men are more likely to be in the workplace especially shown by the health and safety data collected in the UK, more than 95% of the 200 people killed in the workplace every year are men.

FAMILY LIFE

- Warin et al found from their study of 95 families in Rochdale that the majority of fathers, mothers and teenage children believed that the father should be the breadwinner. This showed that fathers faced more pressure to provide for their families and this was also intensified by demands of teenage children for consumer goods and designer label brands. For example, this is also shown by how a report published by the Equal Opportunities Commission in 2007 found that fathers are

more likely to be employed, and to work longer hours than men without dependent children.