Candidate 3 evidence

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1. One feature of symbolic interaction is that it believes we must first understand the mutual acceptance of symbols to then understand society.
   Another feature is that it believes the symbols we hold connections to shape out interactions with one another, and how we approach the world.

2. One difference between Marxism and Weberism is that Marxism believes most conflict in society is based upon money, whereas Weberism believes that there are many reasons why there is conflict within society. Marxism believes that the structures within society are the root cause of poverty, but Weberism takes the view of Verstahen, which is empathetic understanding, and argues that there are multiple factors in why people fall into poverty, including their own decision making. For example a Marxist is likely to look at someone in poverty and assume the government is the cause, but Weber would look at the same person and say that their actions such as alcoholism and gambling have also played a part in the falling into poverty.

3. One difference between consensus and conflict theories is what they believe society is based upon. Consensus theorists believe society is based upon harmony and that a meritocracy exists, if you work hard, you'll be rewarded, an example of this is the American Dream. However, conflict theorists argue that society is based upon the struggle for resources such as money, land and power. They argue that no matter how hard an individual works there some barrier will always be to keep them from moving up in the world. Feminism, a conflict theory, argues that gender is the biggest barrier and that women will never achieve the same power as men even if they strive for generations.

   Another difference is that functionalism, a consensus theory, believes that the structures within society are inherently good and help to keep an order to society for example the law helps keep people safe and helps to prevent deviant behaviour. On the other hand, conflict theories argue that the structures in society have negative effects on those living under them and that they are only there to help keep those in power at the top and that the main aim of them isn't to enhance the rest of the populations lives but instead control them.

   Another difference is that functionalism believes that we need poverty for society to exceed and we need a class system. However, conflict theories, especially Marxism argues that poverty is bad, and no one should have to struggle with it. Marxism also argues that poverty is inflicted by the rich and that they have the power to stop it if they put their wealth into systems that are there to help those in need.

   One similarity of consensus and conflict is that they are both structural theories therefore they both believe that the structures in society play a massive role in influencing day to day life. Both theories also use quantitative data and take a top-down approach them looking at the effects of the structures on lives.

4. One stage of the research process is operationalisation which is where the unit of measurement, the sample size and the method of research is decided.

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Another stage of the research process is the presentation stage, this is when all data and findings are collected to together and presented in a way that can either argue for the hypothesis, or against it. This is usually published in a case study, a paper, or a book.

5. One feature of a focus group is that it is a qualitative research method meaning it looks at individual thoughts, feelings and opinions, then makes an informed assumption as to what the wider population believes based on the feedback given.

6. One strength of participant observation is that the researcher sees first hand the actions of the participant so there is less room for misinterpretation.

   One weakness of participant observation is that if there is more than one observer then there must be a very clear definitions of what they expect to see so that they don't see behaviours in very different ways which can skew data.

   Another weakness is that if the participant knows they are being watched then their behaviour may change as they act in a way that they think the researcher is looking for, this changes the outcome of the research and can make it false.

7. Socialisation plays a massive roll in the formation of identity. Socialisation starts from a very young age and conveys the norms, values and cultures of a society to an individual. Many young children copy their carers actions and view this as the norm as they have been exposed to it the most. For example, is a child's carers regularly wore traditional goth makeup and clothing, and listened to that style of music, the child would start to grow up considering this as normal and may fall into any actions that the parents portrayed, for example dancing in a particular way. This can easily carry on into adolescence and then adulthood as its cemented early on and can be the start point for the individual's identity. As an individual gets older, more factors come into play as key socialisation roles, this includes government, peers, religion and most significantly the media. The media plays a huge role in the formation of identity because it exposes an individual to many different categories of things such as hobbies, interests and political views and each of these categories have thousands of different branches as every individual has their own unique take. This exposure, especially in the age of social media where is there is so much online, causes the individual to partake in different trends and interests and what they like, or dislike, becomes a part of who they are. Being exposed to politics can cause a big divergence from the early formations of identity and help form an entirely new one. For example, an individual may be born into a wealthy, upper class British family and have parents who proudly vote for the conservatives and who push their believes onto the individual, but if a conservative government, an agent of secondary socialisation, were to try introduce a new policy that the individual viewed in a negative way, this can cause a major shift in their political views and therefore shift their identity away from what it had been earlier on in their life.

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9. One finding of Stanley Cohen's 1972 Folk Devils and Moral Panics is that the media creates 'folk devils'. A folk devil is an individual or group that behaves in a slightly deviant way and then the media exaggerates their behaviour and causes them to look worse than they are. Another finding is that this causes 'moral panics' which is where those who consume the exaggerated truth believe what they're being told and view the individual or the group harsher than they should. The combination of these two causes a deviancy spiral which is where those who act deviantly are treated as worse than they should, they get angry at this and lash out causes more exaggerates on these new behaviours which then causes more panic, and then the cycle repeats again and again. An example of this is the Mods and Rockers from the 1960s, there was a little bit of tension between the two groups as they were of the same age but had very different views, the media conveyed that this tension was 10 times that of what it was which caused the Mods and Rocker, and the general public to be weary and caused an increase in tension between the mods and rocker which caused brawls. Then the cycle was repeated until it got to the point where riot police were called in and people who wore certain shoes were being turned away at hotels in fear that they were part of one of the deviant groups as they had very particular ways of dressing and was easily recognised.
A strength of this study is that it interviewed both ex mods and rockers which gave insight to both sides of the story.
Another strength is that interviews can give detailed, personal account of events which is beneficial when trying to gather true information that had previously been lied about.

10. To establish whether or not the UK is a socially mobile society first we must define social mobility. Social mobility is the movement of individuals from one social class to another, both up and down. Relative mobility is the movement of separate individuals from one class to another whereas absolute mobility is the movement of extremely large groups, often the majority of a population from one class to another.

The 1972 Goldthorpe study interviewed 10,000 men aged between 20-64 living in England and Wales. One finding of this study was that it was clear that Britian had seen absolute social mobility due to the occupational transformation that occurred during after the war.