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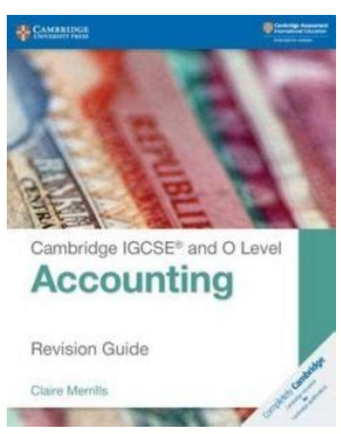







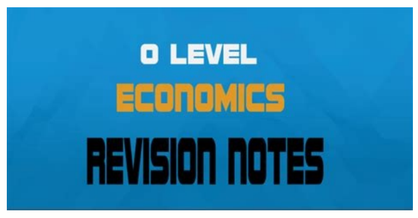

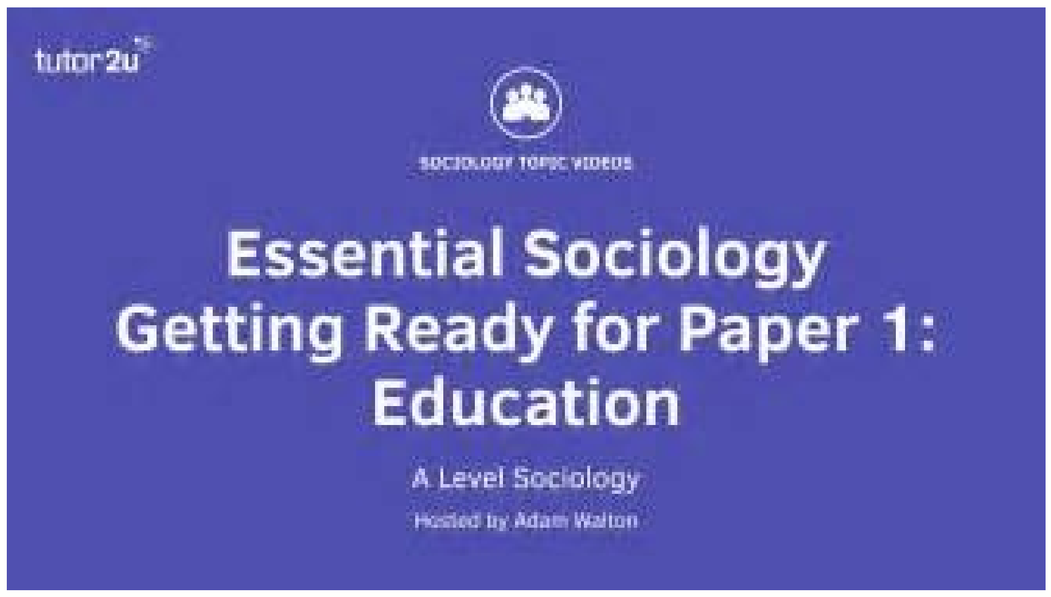

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Most Sociological theorising has stressed the fact that gender roles in family life have become increasingly equal since the 1950s Below is a brief revision map of some of the main sociological concepts which have been developed to describe the ‘typical relationship’: taken together, they suggest a movement towards greater gender equality in relationships: This is the briefest of revision slides on this topic, designed for A-level sociology paper 2: topics in sociology, families and households section (AQA exam board). For more details on this revision topic please see below… The 1950s – The Traditional Nuclear Family and Segregated Conjugal Roles In the 1950s, Sociologists such as Talcott Parson’s (1955) argued that the ideal model of the family was one characterised by segregated conjugal roles, in which there was a clear division of labour between spouses. Parsons argued that in a correctly functioning society, there should be a nuclear family in which The husband has an instrumental role geared towards achieving success at work so he can provide for the family financially. He is the breadwinnerThe wife has an expressive role geared towards primary socialisation of the children and meeting the family’s emotional needs. She is the homemaker, a full time housewife rather than a wage earner. The 1970s – The symmetrical family and joint conjugal roles Based on their classic study of couples in East London in the 1970s, Young and Wilmott (1973) took a ‘march of progress’ view of the history of the family. They saw family life as gradually improving for all its members, becoming more equal and democratic. They argued that there was a long term trend away from segregated conjugal roles and towards joint conjugal roles Segregated conjugal roles – where couples have separate roles: A male breadwinner and a female homemaker/ carer, and where their leisure activities were separatedJoint conjugal roles – where the couples share tasks such as housework and childcare and spend their leisure time together. Wilmott and Young also identified the emergence of what they called the ‘symmetrical family’: one in which the roles of husbands and wives, although not identical are now much more similar: 1. Women now go out to work full time2. Men now help with housework and child care3. Couples now spend their leisure time together rather than separatelyAnthony Giddens argues that in recent decades the family and marriage have become more egalitarian because:Ulrich Beck puts forward a similar view to that of Giddens, arguing that the traditional patriarchal family has been undermined by two trends:These trends have led to the rise of the negotiated family. Negotiated families do not conform to the traditional family norm, but vary according to the wishes and expectations of their members, who decided what is best for them by discussion. They enter the relationship on an equal basis. Summary revision notes (in diagram form) on sociological perspectives applied to the decline of marriage in society, written to help students revise for the families and households section of the AQA’s A-level sociology paper 2: topics in sociology. You will probably need to click to enlarge/ save the picture below! Other sources you might find useful: Explaining the decline of marriage: class notes The Marxist Perspective on the Family: Key points and criticisms for A-level sociology in four pictures: 1. The Marxist Perspective on Society (A Reminder!) 2. Engel’s Theory of how The Nuclear Family Emerged with Capitalism (and Private Property) 3. Three Ideological Functions of the Contemporary Nuclear Family 4. Three Criticisms of the Marxist View of the Family The Marxist Perspective on the Family: More Detailed Sources Neoliberal ideas were much stronger in the Coalition government’s education policies—in a context of public sector cuts, they focused mainly on the further marketization of education, scrapping many of New Labour’s policies to tackle inequality of opportunity Funding cuts to education Spending on education in the UK fell by almost 15% between 2010-11 and 2014-15. The government argues it needs to do this pay of the country’s debt. However, critics say this is an ideological commitment to keeping taxes low. The Coalition could easily find the money to fund education if it taxed the rich more. Marketization policies The Coalition greatly increased the number academies, by allowing any school to convert to an academy if the school and parents wanted it and by forcing ‘satisfactory’ or below schools to become academies. Free Schools—free schools are new schools set up by parents or charitable organisations. They are free from the National Curriculum and give parents even more choice over schooling. Policies to improve equality of opportunity Scrapped the Educational Maintenance Allowance AND Reduced funding to Sure Start Centres Introduced the Pupil Premium—schools to get extra funding for each student they take from a low income household (approximately £600 per poor kid) Introduced maintenance HE grants for children from low income backgrounds. Positive evaluations Standards have continued to increase The attainment gap (between FSM and non FSM pupils has decreased) All this by spending less. Criticisms Free schools reduce funding for other local education authority schools, advantaging middle class parents The scrapping of the EMA lowered the stay on rate in Further Education. Considerable regional inequalities remain—for example up north and coastal areas. Exam practice question – Outline three reasons why government education policies aimed at raising educational achievement among disadvantaged groups may not always succeed. [6 marks] Answer using the (1+1) format – give a reason and explain how… do this three times for a total of 6 MARKS! Selected Key Concepts: Marketization, Selection by mortgage skilled and disconnected choosers. Related topics: The New Right Neoliberalism, the privatisation of education All other education policy sub-topics According to Traditional Marxists, school teaches children to passively obey authority and it reproduces and legitimates class inequality. Traditional Marxists see the education system as working in the interests of ruling class elites. According to the Marxist perspective on education, the system performs three functions for these elites: It reproduces class inequality.It legitimates class inequality.It works in the interests of capitalist employers The main source for the ideas below is Bowles and Ginits (1976): Schooling in Capitalist America. These are the two main sociologists associated with Traditional Marxist perspective on education. 1. The reproduction of class inequality This means that class inequalities are carried from one generation to the next. Middle class parents use their material and cultural capital to ensure that their children get into the best schools and the top sets. This means that the wealthier pupils tend to get the best education and then go onto to get middle class jobs. Meanwhile working class children are more likely to get a poorer standard of education and end up in working class jobs. In this way class inequality is reproduced 2. The Legitimation of class inequality Marxists argue that in reality money determines how good an education you get, but people do not realize this because schools spread the ‘myth of meritocracy’ – in school we learn that we all have an equal chance to succeed and that our grades depend on our effort and ability. Thus if we fail, we believe it is our own fault. This legitimates or justifies the system because we think it is fair when in reality it is not. This has the effect of controlling the working classes – if children grow up believing they have had a fair chance then they are less likely to rebel and try to change society as part of a Marxist revolutionary movement. If you’d like to find out more about the above two concepts please see this post on ‘the illusion of educational equality’ in which I go into more depth about educational realities and myths, as theorized by Bowles and Gintis. 3. Teaching the skills future capitalist employers need Bowles and Gintis suggested that there was a correspondence between values learnt at school and the way in which the workplace operates. The values, they suggested, are taught through the ‘Hidden Curriculum’. The Hidden Curriculum consists of those things that pupils learn through the experience of attending school rather than the main curriculum subjects taught at the school. So pupils learn those values that are necessary for them to tow the line in menial manual jobs, as outlined below SCHOOL VALUES Corresponds to EXPLOITATIVE LOGIC OF THE WORKPLACE Passive subservience (of pupils to teachers) corresponds to Passive subservience of workers to managersAcceptance of hierarchy (authority of teachers) corresponds to Authority of managersMotivation by external rewards (grades not learning) corresponds to being Motivated by wages not the joy of the job For a more in depth account of Bowles and Gintis’ Correspondence Principle, please see this post. Evaluations of the Traditional Marxist Perspective on Education Positive There is an overwhelming wealth of evidence that schools do reproduce class inequality because the middle classes do much better in education because the working classes are more likely to suffer from material and cultural deprivation. Meanwhile, the middle classes have more material capital, more cultural capital (Reay) and because the 1988 Education Act benefited them (Ball Bowe and Gewirtz),The existence of private schools is strong supporting evidence for Marxism – the wealthiest 7% of families are able to buy their children a better education which in turn gives them a better chance of getting into the top universities.There is strong evidence for the reproduction of class inequality if we look at elite jobs, such as Medicine, the law and journalism. A Disproportionately high number of people in these professions were privately educated. Negative Henry Giroux, says the theory is too deterministic. He argues that working class pupils are not entirely molded by the capitalist system, and do not accept everything that they are taught – Paul Willis’ study of the ‘Lads’ also suggests this.There is less evidence that pupils think school is fair – Paul Willis’ Lads new the system was biased towards the middle classes for example, and many young people in deprived areas are very aware that they are getting a poor quality of education compared to those in private schools. Education can actually harm the Bourgeois – many left wing, Marxist activists are university educated for example. The correspondence principle may not be as applicable in today’s complex labour market where employers increasingly require workers to be able to think rather than to just be passive robots. Neo- Marxism: Paul Willis: – Learning to Labour (1977) Willis’ research involved visiting one school and observing and interviewing 12 working class rebellious boys about their attitude to school during their last 18 months at school and during their first few months at work. Willis argues pupils rebelling are evidence that not all pupils are brainwashed into being passive, subordinate people as a result of the hidden curriculum. Willis therefore criticizes Traditional Marxism. He says that pupils are not directly injected with the values and norms that

benefit the ruling class, some actively reject these. These pupils also realise that they have no real opportunity to succeed in this system. BUT, Willis still believes that this counter-school culture still produces workers who are easily exploited by their future employers: The Counter School Culture Willis described the friendship between these 12 boys (or the lads) as a counter-school culture. Their value system was opposed to that of the school. This value system was characterised as follows: 1. The lads felt superior to the teachers and other pupils2. They attached no value to academic work, more to ‘having a laff’3. The objective of school was to miss as many lessons as possible, the reward for this was status within the group4. The time they were at school was spent trying to win control over their time and make it their own. Attitudes to future work They looked forward to paid manual work after leaving school and identified all non-school activities (smoking, going out) with this adult world, and valued such activities far more than school work.The lads believed that manual work was proper work, and the type of jobs that hard working pupils would get were all the same and generally pointless.Their counter school culture was also strongly sexist. Evaluations of Willis Very small sample of only working class white boysOverly sympathetic with the boys – going native? For a more in depth summary of Paul Willis, please see this post which focuses more on the research methods. Essay Plans/ Revision Resources If you like this sort of thing, then you might like my sociology of education revision notes bundle – which contains the following: 34 pages of revision notesmind maps in pdf and png format – 9 in total, covering various topics within the sociology of educationshort answer exam practice questions and exemplar answershow to write sociology essays, including 7 specific templates and model answers on the sociology of education Other Related Posts on the Marxist Perspective on Education Other related posts on other aspects of Marxism and related perspectives on Education Sources Bowles and Gintis (1976) Schooling in Capitalist America Paul Willis (1977) Learning to Labour

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