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THE
SOCIOLOGY NOIR
COMPANION
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ODEON

A VOSS AND PIKE CASEFILE COMPANION

Problems, Problems

The sociology behind every section of the mystery

Social problems, social policy and cultural diversity

Play the Adventure | Solve the Mystery | Learn some Sociology

How to use this guide

This guide takes each numbered section of the casefile in order and shows the sociology it is built on. Every entry has the same shape:

- What happens: a one-line reminder of the scene.
- The sociology: the theory, concepts and thinkers from the chapter that sit behind it.
- How the story dramatises it: where the idea shows up in character, clue or choice.
- Evaluation points: strengths, limitations and comparisons, for A-level style evaluation.
- Textbook: where to find the idea in the chapter “Sociological and social problems”. The chapter has no page numbers, so references are to its headings.
- Teacher note (shaded box): links to the comprehension questions, branching notes, and common student errors.

Teacher notes can be deleted before sharing with students: each one is a single shaded box at the end of an entry.

A few notes on the source material

- Section numbers follow the casefile. Sections 1 to 50 are the story; Sections 51 to 56 are the six endings. Clue letters run from A to O.
- Players see only the scenes on their route. This guide covers all 56 sections, including those a given player will never meet.
- Question numbers (A1, B3, F2 and so on) follow the order of the comprehension questions in the casefile’s recap: A1 to A3, B1 to B4, C1 and C2, D1 to D5, E1 to E3, and F1 and F2. The recap’s closing role-set activity draws on a different topic and is not covered by this chapter.
- Where a scene touches an idea that is not in this chapter (labelling, deviancy amplification, research ethics, structure and agency), the teacher note says so, so you can tell chapter content from extension.
- Some characters and details (Abara, Halvorsen, Halloran, Blackwood Holdings, the Fairweather Foundation, Miss Crane) belong to the wider Voss and Pike series. They are marked as continuity rather than chapter content.

Section map at a glance

Click a section number to jump to its entry.

Sec.	Title	Main sociology	Textbook heading
Part 1: The Quay and the Case Board			
1	Week Three	Social problems as defined by the powerful; relativity of "problem"	Sociological and social problems (opening section)
2	The Voicemail	Sociological problems as questions; independence from definers	Sociological and social problems (opening section)
3	The Quay	Environment v. individual; "conditions" in social policy; Painter and Farrington	Sociological and social problems; Sociology and Social Policy
4	The Preview Hall	Cultural norms (personal space); social policy as strategy; culture as event	Sociology and Social Policy; Cross-cultural diversity; Global Culture
5	Her Workspace	Mills's private trouble, public problem, public issue; disability and environment	Sociology and Social Policy (Mills); Sociological and social problems (Adomaitiene)
6	The Rail Requests	Needs v. conditions; relocating a problem in the individual	Sociology and Social Policy; Sociological and social problems (disability)
7	The Lamp Log	Painter and Farrington; research feeding policy; conditions as decisions	Sociological and social problems (Painter and Farrington); Sociology and Social Policy (Morris)
8	The Case Board	Two kinds of problem; relativity; the sociologist's question	Sociological and social problems (opening section)
Part 2: Keast and the Engaged Sociologist			
9	Professor Roland Keast	Marsland's New Right "engaged" sociology; Tombs and Whyte's underdog	Sociology and Social Policy > Perspectives
10	The Problem Register	Problems defined by complaint; needs recast as costs; conditions omitted	Sociological and social problems (Stanley; Carter); Sociology and Social Policy (Morris)
11	The Engaged Sociologist	Mills's "administrative decisions" critique; co-option v. marginalisation	Sociology and Social Policy
12	What Keast Won't Say	Institutional channels that absorb problems (reviews, plans, "noted")	Sociology and Social Policy
Part 3: Strand, Social Policy and the Retainer			
13	Councillor Philippa Strand	Social policy as rationing; the register as a way to choose	Sociology and Social Policy
14	Problems, Needs, Conditions	Calvert and Calvert; Morris's problems, needs and conditions; sponsors	Sociology and Social Policy
15	The Retainer	Co-option into social control; Becker's choice of side	Sociology and Social Policy; Feminism (Becker)
16	Confirming the Figures	Budgets as definitions of problems; structure without a villain	Sociology and Social Policy
Part 4: Dell, Global Culture and the Price of a Problem			
17	Cormac Dell	Immigration and diversity; culture as a commodity	Global Culture; Intra-cultural diversity > Ethnicity
18	The Prospectus	Hybridisation; Disneyization; McDonaldization; Sklair	Global Culture; Cross-cultural diversity (Mauritius)
19	Authentic, Standardised	Culture as commodity extended to the definition of a problem; value-neutrality	Sociological and social problems (Carter); Sociology and Social Policy (Mills); Global Culture (Plumb)
20	What Dell Won't Say	Influence through contracts and offers rather than force	Sociology and Social Policy
Part 5: Dockside Voices (Age, Class, Gender and Ethnicity)			
21	The Almshouses	Age as a social construction; medicalisation; labelling old age as a problem	Intra-cultural diversity > Age

Sec.	Title	Main sociology	Textbook heading
22	The Test	Medicalisation; the elderly as a "register of problems"; value of age	Intra-cultural diversity > Age
23	What Albert Saw	Whose testimony is believed; stigma of old age; labels and credibility	Intra-cultural diversity > Age (Gianoulis)
24	Dismissed	The researcher as agent of the system; trust and access	Sociology and Social Policy (agents of social control); Intra-cultural diversity > Age
25	Bernie's Cafe	Class and culture; high culture v. popular culture; Brooks's "disgust"	Intra-cultural diversity > Class
26	The Festival Programme	Cultural stratification; "chav" disgust; culture and social problems	Intra-cultural diversity > Class; Cross-cultural diversity
27	What Bernie Knows	Gender and asynchronies; life chances; the panel of five voices	Intra-cultural diversity > Gender
28	Darek Kowal	Ethnicity; "Other White"; horizontal segregation; labelling as a problem	Intra-cultural diversity > Ethnicity
29	The Key Log	Hazard reports "noted"; assumptions v. records	Intra-cultural diversity > Ethnicity; Sociology and Social Policy
30	What Darek Saw	Who asks, and what is asked; institutions control the records	Intra-cultural diversity > Ethnicity
Part 6: Halloran, Halvorsen and the Five Voices			
31	Rex Halloran	Public outcry; media labelling; the register as a source	Sociological and social problems (Stanley; Adomaitiene)
32	The Problem Streets	Definition by complaint; places without complainants; self-confirming measures	Sociological and social problems (Carter); Sociology and Social Policy
33	What Halloran Knows	Pre-prepared definitions; speed of the "accident" label	Sociological and social problems (Carter)
34	Dr Wren Halvorsen	Using research for the powerless; avoiding misuse	Sociology and Social Policy
35	Marian's Notebook	Becker; Tombs and Whyte; Marsland; "useful to whom?"	Sociology and Social Policy > Feminism (Becker); Perspectives (Tombs and Whyte; Marsland)
36	What Halvorsen Knows	Intra-cultural diversity: class, age, gender, ethnicity and religion; avoiding homogeneity	Intra-cultural diversity (all five); Religion
Part 7: Jonah's Errand (Records and Corroboration)			
37	Jonah's Errand	Who controls the records; insiders and conscience	Sociology and Social Policy
38	What Jonah Found	Records that contradict testimony; the register's keepers logged	Sociology and Social Policy
39	The Summons	The sociological question made personal; concealed records	Sociology and Social Policy
40	The Case Board, Again	Thresholds as decisions	Sociological and social problems (opening section)
41	Too Soon	Pattern v. proof	Sociological and social problems (opening section)
Part 8: The Reckoning			
42	The Customs House, Reopened	Physical evidence overturns the private-trouble narrative; structure and agency	Sociology and Social Policy (Mills); Sociological and social problems (disability)
43	Which Case to Make	Two ways to present a case: standpoint v. administrative evidence	Sociology and Social Policy > Perspectives
44	People First	Underdog standpoint; the five voices as method	Sociology and Social Policy > Perspectives (Tombs and Whyte); Intra-cultural diversity
45	Paper First	Policy as a paper trail; structure and the definition of problems	Sociology and Social Policy (Calvert and Calvert; Morris)
46	The Accusation	Definition by the powerful; scapegoating; evidence v. category	Sociological and social problems (Carter); Intra-cultural diversity > Ethnicity

Sec.	Title	Main sociology	Textbook heading
47	The Case Against Keast	Convergent evidence; motive and vested interest	Sociology and Social Policy > Perspectives (Marsland)
48	The Confrontation	Marsland's creed; Mills's "column" critique; accidents absorbed by the Strategy	Sociology and Social Policy > Perspectives; Sociology and Social Policy (Mills)
49	The Choice to Publish	Private crime v. public issue; whose voices are heard	Sociology and Social Policy (Mills; Becker)
50	The Wobble	Circumstantial evidence; labels used to discredit testimony	Intra-cultural diversity > Age (Gianoulis); Sociological and social problems
Part 9: The Six Endings			
51	Someone Has to Be the Problem	Social problems need a face; relativity of "problem"; labelling	Sociological and social problems (Carter); Intra-cultural diversity > Ethnicity
52	A Tragic Accident	Private trouble framing; the question not asked	Sociology and Social Policy (Mills)
53	The Road Not Taken	Co-option; Mills's "administrative decisions"; Becker's choice by default	Sociology and Social Policy (Mills); Feminism (Becker)
54	Arrest, Quietly	Public issue treated as private crime; structure unchanged	Sociology and Social Policy (Mills; Marsland)
55	Problems, Problems	Fullest ending: public issue; conditions first; five voices from the inside	Sociology and Social Policy (Mills; Morris; Becker; Tombs and Whyte); Intra-cultural diversity
56	Reasonable Doubt	Pattern v. proof; labelled testimony	Sociological and social problems; Intra-cultural diversity > Age

Part 1: The Quay and the Case Board

The story opens with a woman dead in the dock basin and a council eager to call it an accident. Sections 1 to 8 set up the chapter's central distinction, between a social problem (whatever powerful people define as one) and a sociological problem (the question of why it was defined that way), and use Marian Teague's unlit, unfenced quay to show the difference.

Section 1: Week Three

Leads to: 2 or 53

What happens: *DS Rook asks Ada to look at Marian Teague's death in the dock basin before the council writes it up as an accident. She can go, or decline.*

The sociology. Stanley (2004) defines a social problem as behaviour that causes "public friction and / or private misery" and prompts a call for action. Carter (2001) adds that behaviour is only "a problem" when defined as such by an influential or dominant group, which makes the concept relative: what one group sees as a problem, another may not. A sociological problem, by contrast, is a question that "demands explanation" (Willis, 2011).

How the story dramatises it. The council "would like it written up as an accident by lunchtime": the powerful have already chosen the category. Rook wants someone "whose invoices the council doesn't pay", which plants the theme of independence from those who define problems. Ada's overdraft quietly sets up the temptation in Section 15. Declining leads straight to Ending 3 (Section 53).

Evaluation points.

- Carter's point is visible at once: the official definition of the event arrives before any investigation.
- Evaluate: "accident" may sometimes be the right description. The sociological move is to ask who benefits from the label, not to assume wrongdoing.
- Independence matters, but it is never complete: Ada is short of money and Rook wants a favour.

Textbook: Sociological and social problems (opening section)

> **TEACHER NOTE**
> Branch point: choosing 53 produces Ending 3, The Road Not Taken (also reachable from Section 15). Links to Question A1 (social v. sociological problem, 4 marks). Common error: treating "social problem" as "any problem". Push students to the idea of definition by dominant groups.

Section 2: The Voicemail

Leads to: 3

What happens: *Marian's voicemail, left at 21:14, says she has spent eight months auditing the council's Saltmarsh Together strategy and needs someone "nobody here pays".*

The sociology. Marian's audit asks a sociological problem in Willis's sense: not "how do we fix the problems on the register?" but "who decides what counts as a problem in Saltmarsh?" The chapter warns that if sociologists simply accept the "definitions of the powerful" they risk failing to investigate the powerful's role in creating those problems.

How the story dramatises it. Marian's reference for Ada is that she walked out of a university rather than keep quiet about a funder. Marian wants a sociologist outside the council's payroll, because an auditor who is paid by the audited cannot ask the second kind of question freely.

Evaluation points.

- Independence is a precondition for questioning official definitions, but not a guarantee of objectivity: Marian herself has taken a side (see Section 35).

- The voicemail arrives ten minutes too late: knowledge needs someone who acts on it.

Textbook: Sociological and social problems (opening section)

> **TEACHER NOTE**
> No clue here. The reference to Ada leaving a university belongs to the series' continuity (This Sociological Life), not this chapter. Ask students to find Marian's sociological problem in the audit title in Section 5.

Section 3: The Quay

Leads to: 52 or 4

What happens: *Ada and Jonah find an unfenced, poorly lit quay: four lamps dark, the railing removed for a festival stage. A constable repeats the line "nobody's fault". Ada can accept the accident verdict or keep looking.*

The sociology. Painter and Farrington (1997) found that better-lit areas experience less crime: changes to the physical environment change behaviour. Morris (2004) lists "conditions", such as planning regulations, alongside problems and needs as things governments regulate. Mills's distinction applies: a hazard built into the environment is a public matter, but the verdict "wet night, wine, power chair" locates the cause in the individual.

How the story dramatises it. The constable's sentence ("Wet night, wine at the reception, power chair, unlit edge") lists personal circumstances first. Ada's reply ("Nobody's fault is always somebody's decision") is the sociological problem in a line. Jonah counts the dark lamps and writes the number down: data before theory.

Evaluation points.

- The scene shows lighting and railings as policy choices with consequences, not natural facts.
- Counter: some accidents are only accidents. The sociological question is whether the framing was inevitable.
- Link to disability (Adomaitiene): environments designed without some people in mind create social problems for them.

Textbook: Sociological and social problems; Sociology and Social Policy

> **TEACHER NOTE**
> Branch point: choosing 52 produces Ending 2, A Tragic Accident. Links to Question A3 (private trouble, public problem, public issue, 6 marks). Common error: calling the accident verdict a lie. The ending's own note says it is a way of not asking the sociological question.

Section 4: The Preview Hall

Leads to: 5 or 6

What happens: *The festival preview hall still holds the Saltmarsh Together boards, a Festival of Cultures banner and a model of the Global Quarter. A steward says Marian left early to meet someone "about a railing".*

The sociology. Three ideas are planted. First, the chapter's cross-cultural example of personal space: the British keep a circle of roughly 60cm around the body, and feel uncomfortable if others enter it uninvited. Second, social policy as "the main principles under which the government directs economic resources to meet specific social needs" (Calvert and Calvert, 1992): the Strategy boards. Third, culture as a product to be displayed, which Section 18 develops.

How the story dramatises it. The forty guests each hold "a precise sixty-centimetre circle of air", a norm so deeply learned nobody notices it. The Festival of Cultures and the glass model of the Global Quarter show culture presented as something to admire from a distance.

Evaluation points.

- Personal space shows that behaviour we think of as natural is cultural, and varies between societies (Hungary around 40cm).
- Evaluate: “the British” is itself a generalisation. The chapter warns that the majority group is not homogeneous, and class, age and ethnicity shape norms within it.

Textbook: Sociology and Social Policy; Cross-cultural diversity; Global Culture

> **TEACHER NOTE**
> No clue. Links to Question C1 (Murdock and variation; personal space is one of the chapter’s examples). Sir Edwin Fairweather’s slipped vowel and the Miss Crane’s Speech & Deportment leaflets belong to the series’ socialisation thread (Curtain Call at the Lantern), not this chapter. Do not over-read them.

Section 5: Her Workspace

Leads to: 6 or 8 | Awards: Clue A (The Audit Draft)

What happens: *In Marian’s workspace, Ada finds the audit draft with its three-box diagram and the quay as the worked example. Joss Merrin insists Marian would never have gone near that edge.*

The sociology. The chapter, following Mills, takes unemployment as its example. It is a private trouble when seen as a problem for an individual and their family; a public problem when seen as a problem for society as a whole; and a public issue when treated as a sociological problem that seeks the causes. Adomaitiene (1999) adds that disabled people face social problems such as unsuitable building environments, and are often labelled as a social problem in themselves.

How the story dramatises it. Marian’s diagram applies the triad to the quay: one woman’s misfortune is the private trouble, unsafe quays for disabled residents the public problem, and why the council removed a railing and switched off lamps the public issue. Her note (“Do NOT let them turn ‘the quay’ into ‘Marian’s trouble’”) states the stake. The desk lowered to wheelchair height shows an environment designed for the person.

Evaluation points.

- Strength: the triad shows how the way a problem is framed decides which policy response seems appropriate (Stanley warns that the wrong framing “may produce inappropriate social policy”).
- Limitation: the boundaries are blurry, and it is unclear who decides when a trouble becomes an issue.
- Joss’s evidence (“she knew every metre of that quay”) already undermines the individual-fault explanation.

Textbook: Sociology and Social Policy (Mills); Sociological and social problems (Adomaitiene)

> **TEACHER NOTE**
> Clue A. Links to Questions A1 and A3. Common error: treating “public problem” and “public issue” as synonyms. The chapter separates them: the problem is society’s, the issue is the sociological question about causes. The indicative content for A3 matches Marian’s diagram almost exactly.

Section 6: The Rail Requests

Leads to: 7 | Awards: Clue B (The Rail Requests)

What happens: *Marian’s correspondence shows three requests for a railing in fourteen months, answered “noted”, “scheduled for review” and “no budget available”. The adviser’s office replies that accessibility is best handled through “individual support plans”.*

The sociology. Morris (2004) separates needs (such as those of the elderly or the poor) from conditions (such as planning regulations). The reply moves a condition (an unfenced edge) into the

category of an individual need. Stanley argues people in different social positions see different problems, and Carter says definitions come from dominant groups. Social policy also means directing resources, and “no budget available” is a decision about whose problem gets funded.

How the story dramatises it. Jonah’s summary (“the edge isn’t the problem. The person who might fall off it is”) is the whole critique. Ada adds that this is “cheaper” and “sounds kinder”: the move from environment to individual costs less and looks more caring.

Evaluation points.

- Individual support plans can help real people. The criticism is that they substitute for changing conditions, not that they are worthless.
- Evaluate: is this neglect or rationing? Section 13 gives Strand’s case that resources are limited.
- Link to Mills: the reply keeps the problem a private trouble.

Textbook: Sociology and Social Policy; Sociological and social problems (disability)

> **TEACHER NOTE**
> Clue B. Links to Question A2 (disability and the social v. sociological distinction, 6 marks). Common error: saying the council simply “hates disabled people”. The sociological point is about where a problem is located (the person or the environment), not about motive.

Section 7: The Lamp Log

Leads to: 8 | Awards: Clue C (The Lamp Log)

What happens: *The council’s lighting schedule switches off alternate quay lamps from 22:00 as an energy saving. Marian had pinned the abstract of Painter and Farrington’s lighting study beside it. Only one working lamp lights the unfenced stretch.*

The sociology. Painter and Farrington (1997) examined the relationship between street lighting and crime. Their study addressed a sociological problem (how changes to the physical environment change individual behaviour) and also suggested a solution to a social problem. The chapter uses it to show that sociological research can have practical, real-world applications.

How the story dramatises it. Marian’s margin note (“And fewer broken ankles. And fewer drownings. The study didn’t have a column for those.”) extends the finding to a new case. Ada’s summary (“Neither of them is a person. Both of them are decisions.”) turns hazards into policy choices.

Evaluation points.

- Evaluate Marian’s use of the study: it is about crime, not drownings, so her inference is an argument rather than a finding.
- Research can support a policy; it cannot compel one. The council had the evidence and chose differently.
- “Decisions, not persons” points to structure rather than individual blame, but the later scenes show individuals acting within structures.

Textbook: Sociological and social problems (Painter and Farrington); Sociology and Social Policy (Morris)

> **TEACHER NOTE**
> Clue C. Links to Question B2 (Painter and Farrington, 6 marks). Good students will notice the study concerns crime, and that Marian extends it. Reward that. The distinction between structure and individual agency is not named in this chapter, so treat it as extension.

Section 8: The Case Board

Leads to: 9, 13, 17, 21, 25, 28, 31, 34, 37 (if clue D and clue F or I), 40

What happens: *Ada and Jonah pin up the evidence. The player can visit each thread in any order.*

The sociology. The chapter's opening distinction, stated out loud: a social problem is behaviour that powerful groups disapprove of, and is therefore relative; a sociological problem is a question about why something comes to be defined as a problem. The chapter also notes the two sometimes coincide (they can be "synonymous"), which is why social policy is where they most often meet.

How the story dramatises it. Ada says Marian "was asking the second kind of question in a building run on the first". Jonah's question, "So who decided Marian was a problem?", gets the answer that nobody did: they decided her quay was nobody's. The hub structure lets the player investigate in any order, like an open question.

Evaluation points.

- The distinction is useful but not watertight. Marian's own audit is both a sociological question and a plan for policy change.
- Evaluate whether sociologists can ask the second kind of question without eventually taking a side (Becker, Section 35).

Textbook: Sociological and social problems (opening section)

> **TEACHER NOTE**
> Branching hub. The route to Section 37 requires clue D and either clue F or clue I. Section 40 asks for seven of fifteen clues. Planning task: before students read Sections 9 to 36, ask them to predict which perspective each suspect will represent (Keast and Marsland, Strand and rationing, Dell and global culture), then check afterwards. Links to Question A1.

Part 2: Keast and the Engaged Sociologist

Professor Roland Keast is the chapter's Marsland made flesh: a sociologist who believes the discipline should be in the room where policy is made. Sections 9 to 12 test that belief against Mills's warning about sociology as an instrument of administration.

Section 9: Professor Roland Keast

Leads to: 10 or 12

What happens: *Keast, the council's Strategic Adviser, defends sociology that works with policy. Ada can ask about the register or about his movements the night before.*

The sociology. Marsland (1994), from a conservative New Right perspective, argues sociology should address social problems as defined by the political consensus in democratic societies and has a "necessary, important, and constructive role" in policy. A "fully engaged" sociology, he says, takes social policy seriously, and one that refuses to leaves the field open to psychology, economics and vested interests whose partisan opinions go "unsupported and unchecked by objective research". Tombs and Whyte (2003) take the opposite view, urging sociologists to take the standpoint of the underdog.

How the story dramatises it. The poster reads SOCIOLOGY THAT WORKS. Keast's line ("I stayed and was useful") is Marsland's argument in the first person. He rebuts Marian's underdog view almost in the chapter's words. His habit of polishing his glasses is introduced here, and matters in Section 23.

Evaluation points.

- For Marsland: research in the room can improve policy, and evidence beats opinion and vested interests.
- Against: "problems as defined by consensus" accepts the definitions of dominant groups, which the chapter warns against.
- Keast is not a straw man. The next scene gives him a good answer.

Textbook: Sociology and Social Policy > Perspectives

> **TEACHER NOTE**
> Links to Questions B3 and B4. The glasses-polishing is a plot identifier (Section 23), not chapter content. Marian's notebook (Section 35) says outright "Marsland = Roland". Ask students to find the matching quotations in the chapter before they reach that page.

Section 10: The Problem Register

Leads to: 11 or 12 | Awards: Clue D (The Problem Register)

What happens: *Abara, now a council Policy Insight Officer, hands over the Priority Problem Register: groups ranked by "friction" and complaint volume, with no lamp, railing or planning decision on it.*

The sociology. Stanley's definition (public friction, a public outcry) has been turned into a measuring instrument. Carter's point is that influential groups define what counts, and Abara's line ("Whoever complains, and whoever counts the complaints") says the same. Morris's three categories help: the register contains people (problems, needs) but no conditions.

How the story dramatises it. "Isolated older residents (care-cost risk)" and "accessibility requests (cost to be managed)" recast needs as costs. Loitering youth, street traders and rough sleepers are ranked as problems. The built environment never appears as one.

Evaluation points.

- Strength: governments must ration and need some measure of demand (Strand argues this in Section 13).
- Limitation: complaint volume measures who complains, not who is harmed. Groups with the least voice are the least likely to be heard.
- The register attaches "problem" to people rather than to conditions.

Textbook: Sociological and social problems (Stanley; Carter); Sociology and Social Policy (Morris)

> **TEACHER NOTE**
> Clue D, required (with F or I) to unlock Section 37. Links to Questions B3 and F1. Abara's remark about research ethics being "a metanarrative" is continuity from This Sociological Life (postmodernism), outside this chapter.

Section 11: The Engaged Sociologist

Leads to: 12

What happens: *Keast defends his register as making friction "countable". Ada quotes Mills; Keast dismisses Mills as "a very poor civil servant".*

The sociology. Mills (1959) argued that an "unimaginative view" of sociology as "solving social problems" reduces it to "the accumulation of facts for the purpose of facilitating administrative decisions". The chapter says sociologists tread a fine line between co-option (becoming a tool for making people conform more efficiently) and marginalisation (being irrelevant to the people studied).

How the story dramatises it. Keast's answer is good: someone has to make the decisions the writers comment on. Ada recognises it as the answer she once gave herself, "with tenure behind you". The scene makes the point that co-option feels reasonable from the inside.

Evaluation points.

- Keast's defence has merit: measuring a problem is better than guessing, and sociology often influences policy indirectly.
- But "friction made countable" treats complaints as the problem. The measure shapes what is seen.

- Marginalisation is the other danger: refusing to engage can be just as irrelevant.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> Links directly to Question B3 (evaluate Mills's argument using Keast, 8 marks). Marking tip: look for balance, because the scene supplies a counter-view and the chapter itself names marginalisation as a risk.

Section 12: What Keast Won't Say

Leads to: 8

What happens: *Keast says he left the reception at half past ten by taxi and that, had he wanted an audit gone, he would have commissioned a review.*

The sociology. Mostly plot. The sociological thread is Keast's "civilised method": a review is a way of managing an inconvenient finding by routing it into process. The chapter notes the relationship between sociology and policy is rarely explicit and that governments take opinions from many parties, which gives institutions room to absorb research without acting on it.

How the story dramatises it. "Noted", "scheduled for review", "individual support plans" and now "a review": the council's vocabulary of delay is consistent. Keast's account (taxi, wife away) is later contradicted by the pass log.

Evaluation points.

- Keast's denial sounds persuasive: a man with such methods has no need for violence. Evaluate how far that argument is itself evidence.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> No clue and little theory, so avoid over-reading. The account here is contradicted by Clue M (Section 38). Useful discussion: list the council's "civilised methods" (review, retainer, consultancy) across Sections 12, 15 and 20.

Part 3: Strand, Social Policy and the Retainer

Councillor Philippa Strand brings the chapter's definition of social policy into the room, then offers Ada a contract. Sections 13 to 16 show how policy turns definitions of problems into money, and how research money can become a retainer.

Section 13: Councillor Philippa Strand

Leads to: 14

What happens: *Strand, Leader of the council, says the Strategy "gets problems rationed": eleven million pounds, about a quarter of what anyone calls a problem.*

The sociology. Social policy is the direction of economic resources to meet specific social needs (Calvert and Calvert, 1992). Scarcity forces choices about which problems, needs and conditions to fund. The chapter notes governments seek opinions from a range of interested parties, not all of whom have an academic insight into social issues.

How the story dramatises it. Strand is warm, practical and not a cartoon villain. Her defence of the register ("The register tells me which quarter") is the strongest argument for it. She offers Jonah a sweet "with real kindness and no intention of letting it affect anything".

Evaluation points.

- Strand's rationing argument is the best defence of ranking problems at all.

- But a ranking built on complaints encodes who has a voice, and the quarter that gets funded is the quarter that complains loudest.
- Evaluate whether Strand's sincerity matters if the outcome is the same.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> Links to Question B1 (social policy, 4 marks). Ask students to argue Strand's side before attacking it.

Section 14: Problems, Needs, Conditions

Leads to: 15

What happens: *Strand recites the definition of social policy and its three objects of regulation, mentions that conditions "don't complain", and names the festival and Global Quarter sponsors.*

The sociology. Calvert and Calvert define social policy as the principles under which government directs economic resources to meet specific social needs. Morris (2004) develops this: governments identify and regulate social problems (such as crime), needs (such as those of the elderly or poor) and conditions (such as planning regulations). The chapter also warns of "vested-interests", powerful groups whose partisan opinions go unchecked.

How the story dramatises it. Strand delivers the definitions in "the cadence of a lecture she'd given to new councillors". Lighting is her example of a condition. Marian wanted conditions on the register next to people, and Strand's answer is "conditions don't complain. People do." The sponsors named (Fairweather Foundation, Harborline, Blackwood Holdings) set up the next part.

Evaluation points.

- The three categories give students a way to classify the quay: lamps and railings are conditions, not problems or needs.
- Evaluate sponsorship: when private bodies underwrite public events and development, whose needs are most likely to count? The chapter does not discuss sponsorship, so this is extension.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> Links to Question B1 (4 marks). The scene reads like a model answer, so ask students to underline the definitions. Sir Hugo and Blackwood Holdings are series continuity, not chapter content.

Section 15: The Retainer

Leads to: 53 or 16 | Awards: Clue J (The Retainer)

What happens: *Strand offers Ada a twelve-month retainer of four thousand pounds a month. Ada can sign or decline.*

The sociology. The chapter says over-identification with the powerful risks sociologists being seen as agents of social control, researching ways to "protect the interests of the powerful by helping to uphold the status quo". Mills warned of sociology becoming a tool for finding more efficient ways of making people conform. Becker (1967) argues value-neutrality over social issues is impossible, and sociologists must choose whether to promote the interests of the disadvantaged or support the state.

How the story dramatises it. Strand says it "isn't a bribe" but "an opportunity for useful work", and notes that the first problem they might solve together "needn't be a tragic accident". Ada's reflection ("a contract on a nice desk") is Mills's warning made small and domestic. Signing leads to Ending 3.

Evaluation points.

- Co-option rarely looks like corruption. Ending 3 says "Nobody ever told you what to conclude. They didn't have to."

- Counter: paid work is not inherently corrupting. The test is whether the sociologist can still ask the sociological question.
- Either choice takes a side, which supports Becker's claim.

Textbook: Sociology and Social Policy; Feminism (Becker)

> **TEACHER NOTE**
> Clue J. Branch point: signing leads to Section 53 (Ending 3), which is also reachable from Section 1. Links to Questions B3 and B4. The chapter frames the risk as co-option into social control rather than funding bias.

Section 16: Confirming the Figures

Leads to: 8

What happens: *Jonah finds the retainer's budget line, "INDEPENDENT RESEARCH CAPACITY", was created last month from money earmarked for a follow-up to Marian's audit.*

The sociology. Social policy directs economic resources, so a budget is a statement of priorities. The retainer is funded from Marian's own research money, so research capacity has been redirected from asking questions to managing them. The chapter's warning about co-option applies at the level of a spreadsheet.

How the story dramatises it. Ada's verdict ("She's tidying a budget. It's worse in a way. Nobody has to decide anything wicked.") captures a structural explanation without a single villain.

Evaluation points.

- A structural explanation requires no one to intend harm, which is more convincing than a conspiracy and harder to challenge.
- Evidence caution: Jonah's figures show timing, not intent.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> No clue. This pre-empts a student error of treating Strand as the murderer, and prepares Question F1 (structure and the individual, 10 marks).

Part 4: Dell, Global Culture and the Price of a Problem

Cormac Dell's Global Quarter turns the chapter's section on global culture into a business plan: hybridisation, Disneyization and the commodification of culture. Sections 17 to 20 end by showing that a definition of a problem can itself be a commercial asset.

Section 17: Cormac Dell

Leads to: 18

What happens: *Dell, whose company is building the Global Quarter, says Saltmarsh is "three hundred years of people arriving" and that he is giving arrival "a postcode".*

The sociology. The chapter notes that Britain contains indigenous ethnicities (English, Scottish, Welsh, Irish) and a diversity of immigrant ethnicities, and that immigration over the past fifty or so years has produced distinctive minorities. Plumb (1995) argues the process of global cultural convergence is accelerated by the idea that culture has become a commodity to be bought and sold.

How the story dramatises it. Dell's phrase for turning arrival into a place on a map is a neat statement of commodification. Marian objected to "the idea that culture is something you can put in a building", which is the clash between culture as lived and culture as product. The investors' board lists the Fairweather Foundation under "Community & Cultural Partners".

Evaluation points.

- Dell's claim contains truth: migration really has shaped places like Saltmarsh.
- But a developer's celebration of diversity is selective: it prefers the marketable parts.
- Evaluate whether culture can be "put in a building" without changing it.

Textbook: Global Culture; Intra-cultural diversity > Ethnicity

> **TEACHER NOTE**
> No clue; sets up Section 18. Links to Question E3 (convergence v. diversity, 8 marks). Dell's "people arriving" echoes the chapter's account of immigration, so ask students to find it.

Section 18: The Prospectus

Leads to: 19 or 20 | Awards: Clue K (The Prospectus)

What happens: *The Global Quarter prospectus offers "One City, Every Flavour": franchise-ready, standardised zones. A community cafe and the quayside almshouses are shaded for demolition.*

The sociology. The chapter defines cultural hybridisation as people choosing elements of different traditions to create something new (Bhangra; chicken tikka masala). Bryman (2004) calls the opposite trend Disneyization: it celebrates diversity and choice but presents standardised, almost homogeneous versions, like Disney World's sanitised "Wild West". Ritzer (1996) calls it McDonaldization. Sklair (1999) offers three processes: localised globalism, globalised localism and global cultural convergence.

How the story dramatises it. Dell uses the chapter's own hybrid example ("Chicken tikka masala... is authentically British, which is better") to defend something that is not hybridisation at all: "Diversity, but at a standard." The zones (Little India, Little Poland, Creole Corner) turn the groups named in the chapter into branded products. Ada's reply ("A culture you can buy a ticket for") is Plumb's commodity point.

Evaluation points.

- For hybridisation: it is a positive creative process, which is what Dell claims.
- Against: real hybrids emerge from people's own choices, whereas the Quarter is top-down standardisation.
- Sklair shows local forms can adapt and persist (Regev's "local varieties of rock"), so the Quarter's outcome is not inevitable.

Textbook: Global Culture; Cross-cultural diversity (Mauritius)

> **TEACHER NOTE**
> Clue K. Links to Questions E1 (hybridisation v. Disneyization, 6 marks), E2 (Sklair, 6) and E3 (8). Common error: using the two terms interchangeably. Dell does this on purpose. Ask why he borrows a hybridisation example to defend standardisation.

Section 19: Authentic, Standardised

Leads to: 20 | Awards: Clue E (The Licence)

What happens: *Page nine of the prospectus shows a "community readiness score" licensed from the Problem Register "by arrangement with Prof. R. Keast". Dell says Keast receives a declared fee.*

The sociology. Carter says a social problem is whatever influential groups define as one. Here the definition has a price. Mills's warning (sociology facilitating administrative decisions) has an additional edge: the facts facilitate a commercial decision as well. The chapter also notes that over-identification with powerful interests affects value-neutrality.

How the story dramatises it. Dell's logic ("Streets people complain about are cheap... stop being cheap once we've arrived") shows the register serving investment. Ada's observation, "The definition of

a problem had a price per square metre," is the chapter's distinction in commercial form. Keast has a direct financial interest in the register staying as it is.

Evaluation points.

- Declaring an interest is a minimal form of openness, but it does not remove the incentive.
- Evaluate: does the fee make the register's scores less valid, or only less trustworthy?
- The mechanism of rising property values after investment is extension rather than chapter content.

Textbook: Sociological and social problems (Carter); Sociology and Social Policy (Mills); Global Culture (Plumb)

> **TEACHER NOTE**
> Clue E, one of the five that count towards "the case holds" in Section 47. Links to Questions B3 and F1. The gentrification mechanism is not in this chapter; flag it as extension if students raise it.

Section 20: What Dell Won't Say

Leads to: 8

What happens: *Dell says he was at an investor dinner until midnight and that, had he wanted Marian out of the way, he would have offered her a consultancy.*

The sociology. Mostly plot. The thread: Dell's "I have lawyers. I don't need accidents" repeats the council's pattern of influence by offer and process (a review, a retainer, a consultancy), which matches the chapter's concern that sociologists can be co-opted rather than silenced.

How the story dramatises it. Ada thinks it "probably the most honest sentence anyone in Harborline would say all week". The alibi is checkable (card receipts) but is never checked, which fits his role as a red herring.

Evaluation points.

- Evaluate: does a denial that describes how influence usually works count as evidence of innocence?

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> No clue; Dell is a red herring. Link to Section 12 and 15: three powerful people offer different "civilised methods" of absorbing Marian's audit. Avoid over-interpretation.

Part 5: Dockside Voices (Age, Class, Gender and Ethnicity)

Marian's panel of five voices (age, class and gender, ethnicity, religion and the university) turns the chapter's section on intra-cultural diversity into people. Sections 21 to 30 meet Albert, Bernie and Darek, and in each case an institution's definition meets a lived experience.

Section 21: The Almshouses

Leads to: 22 or 24

What happens: *Albert Quayle, eighty-one and a former docker, lives in the almshouses overlooking the quay. A council form labels him "COGNITIVE: fluctuating confusion". Ada can sit and let him talk, or ask what he saw.*

The sociology. The chapter says old age in Western societies is frequently seen as a diminished identity and stigmatised as undesirable. Gianoulis (2006) argues medicalisation contributes: disorientation is viewed as a symptom of "senility" rather than the result of personal and social change.

Adomaitiene's point about disability applies too: groups can be labelled as a social problem in themselves.

How the story dramatises it. Albert's own comment ("why they'd put it on a form instead of a handrail") names the issue. His window looks over the quay, he does not sleep much, and he knows the cranes by name: experience the form does not record.

Evaluation points.

- The chapter shows old age is not universally devalued: Kagan (Colombia) and the Sherbro of Sierra Leone value it.
- Barrett et al. suggest subjective age varies between societies, and Albert refuses the stereotype of passive decline.
- Caution: some cognitive decline is real. The issue is how a label is used.

Textbook: Intra-cultural diversity > Age

> **TEACHER NOTE**
> Branch: 22 (sit down) or 24 (ask directly). Links to Question D2 (age as socially constructed, 6 marks). The choice illustrates how a researcher's approach shapes the data they get, which belongs to the research-methods material rather than this chapter.

Section 22: The Test

Leads to: 23

What happens: *Albert tells Ada about thirty-one years on the quay, eight assessments this year, and how his claim that he could hear the old lamps hum was recorded as a hallucination.*

The sociology. Gianoulis's medicalisation point in action: an accurate perception (sodium lamps do hum, the new ones do not) is recorded as a symptom. Albert's remark that he has been moved "from the register of men to the register of problems" describes the labelling of age as a social problem. Kagan's example of valuing elderly knowledge gives the contrast.

How the story dramatises it. Ada passes the test by sitting down and letting Albert tell it his way. The detail of the humming lamps links two threads: the council's energy-saving lamps and its way of reading an old man.

Evaluation points.

- The lamps show expert knowledge medicalised: what Albert hears is accurate.
- Counter: assessments exist to protect vulnerable people. The critique is about how they displace listening.
- The contrast with societies that value elders shows decline is cultural, not natural.

Textbook: Intra-cultural diversity > Age

> **TEACHER NOTE**
> Links to Question D2. Ask students to find the sentence where social construction is most explicit (Albert's "register" line). Albert's story explains the "confusion" label that the solicitor uses against him in Section 50.

Section 23: What Albert Saw

Leads to: 8 | Awards: Clue G (Albert's Account); Flag ALBERT_HEARD

What happens: *Albert describes seeing Marian under the single working lamp at 11.20pm with a tall, silver-haired man who polished his glasses while he talked.*

The sociology. The medicalisation of old age means Albert's evidence arrives pre-discredited. The chapter's view of old age as stigmatised and diminished explains why a man who has seen the council's form many times would not ring the police.

How the story dramatises it. “I know what they write about a man who rings in the night about a lamp.” Albert’s silence is a consequence of the label. The description (silver hair, glasses polished on a handkerchief) points to Keast, which connects to Section 9. Sitting down and listening has earned the account.

Evaluation points.

- The label suppressed the evidence: the council’s record made the witness feel unable to report.
- Testimony still needs corroboration. The pass log and email in Sections 38 and 39 supply it.
- Link to Ending 5: only players who listened to Albert reach the fullest ending.

Textbook: Intra-cultural diversity > Age (Gianoulis)

> **TEACHER NOTE**
> Clue G and flag ALBERT_HEARD, checked at Section 49. Links to Questions D2, F1 and F2. Common error: saying Albert is unreliable “because he is old”, which repeats the council’s label.

Section 24: Dismissed

Leads to: 8 | Awards: Flag ALBERT_DISMISSED

What happens: *Ada asks Albert directly what he saw. He says he was asleep, makes tea and talks about the weather.*

The sociology. The chapter says sociologists risk being seen as agents of social control. Albert has met clipboards before, and treats Ada as one. The label of “confusion” is a reason he says nothing to those in authority.

How the story dramatises it. Ada rushes (“there’s a clock running”) and treats Albert as a source, not a person. He gives “exactly as much as he’d been asked for and a good deal less”. Whatever he saw leaves the room unheard.

Evaluation points.

- Evidence depends on trust as well as technique: the same question gets different answers from different approaches.
- Ada loses the clue by acting like the institution Albert has learned to distrust.

Textbook: Sociology and Social Policy (agents of social control); Intra-cultural diversity > Age

> **TEACHER NOTE**
> Flag only. ALBERT_DISMISSED is recorded in the notebook and does not change the route. A player here does not receive Clue G, so the fuller ending is closed to them. Links to Question D2.

Section 25: Bernie’s Cafe

Leads to: 26 or 27

What happens: *Bernie Hackett runs the cafe on the Dockside corner and sits on Marian’s panel for “class and the women’s side of things”. She complains that opera gets the Grand Lantern while her stalls get the lane by the bins.*

The sociology. The chapter distinguishes high culture (Gans, 1974: the art, music and literature preferred by the well-educated elite) from popular culture (Giddens, 2006: entertainment for large audiences). Katz-Gerro et al. describe societies as “culturally stratified” between a small cultured elite and the masses. Brooks (2006) says middle-class “superior tastes” are confirmed by “expressions of disgust” at perceived violations of taste.

How the story dramatises it. Bernie’s line, “Nobody’s called what my lot do ‘culture’ since the war,” challenges the hierarchy. The cafe’s notice board, layered over decades with bingo, lifts and Parent & Toddler, is community culture that the festival does not count.

Evaluation points.

- The high/popular distinction explains the hierarchy, but is contestable: why should bingo, football or brass bands count as lesser culture?
- Gans and Katz-Gerro describe a division that the elite benefits from.
- Evaluate: does the chapter's class description risk stereotyping working-class tastes?

Textbook: Intra-cultural diversity > Class

> **TEACHER NOTE**
> Links to Question D1 (Gans, Giddens, Brooks, 6 marks). Common error: equating class with income alone. The chapter links lifestyle to income but also to cultural taste. The cream Miss Crane card on the notice board is series continuity.

Section 26: The Festival Programme

Leads to: 27 | Awards: Clue H (The Festival Programme)

What happens: *The festival programme places opera, a string quartet and Shakespeare in a Fine Arts Quarter, and the brass band, a Mauritian dholl puri stall and a Bangladeshi women's catering group in an "informal" Community Lane behind the venue.*

The sociology. The chapter's examples of high culture (classical music, opera, Shakespeare) and popular culture (pop music, cinema, J.K. Rowling) map onto the programme. Brooks's "disgust" point is in the Sentinel's use of "chavs": the chapter notes "chavs" may buy expensive clothes but are mocked for a lack of taste.

How the story dramatises it. Bernie's "Informal. Like we're underwear." and Jonah's "High culture for the cultured, and a lane by the bins for the masses" sum it up. Bernie also notes that Keast's register calls Saturday football on Dockside "friction (noise)": a leisure activity becomes a problem when defined by others.

Evaluation points.

- The programme is direct evidence of cultural stratification.
- Counter: festivals must organise by venue. The strongest critique is where each group is placed and what the labels imply.
- The "friction (noise)" line links culture to social problems: whose pastimes get defined as problems.

Textbook: Intra-cultural diversity > Class; Cross-cultural diversity

> **TEACHER NOTE**
> Clue H. Links to Question D1. Common error: summarising Brooks as "classes dislike each other". The chapter's point is that disgust confirms claims of superior taste.

Section 27: What Bernie Knows

Leads to: 8

What happens: *Bernie lists the five panel members and explains that Marian moved the cabinet consultation from six in the evening to the afternoon because many women who clean the city "can't do six o'clock".*

The sociology. Scott (2004) argues female life chances are affected by asynchronies: family responsibilities restrict the synchronisation of their lives with the requirements of work and wider society. Dahrendorf (1979) defines life chances as relative chances of gaining what society considers desirable. The chapter's employment figures (83% of personal-services roles held by women) illustrate horizontal segregation.

How the story dramatises it. The six o'clock consultation is an asynchrony in practice: women "at somebody else's tea table" cannot attend. Bernie's summary of the panel ("the people who aren't problems yet") shows Marian's method of consulting people the register ignores.

Evaluation points.

- Marian's fix shows research turning into practical change, but only because she noticed the asynchrony.
- Evaluate: the council did not mean to exclude anyone. Scott's concept explains exclusion without intent.

Textbook: Intra-cultural diversity > Gender

> **TEACHER NOTE**
> Links to Question D3 (life chances and asynchronies, 6 marks). The chapter's statistic concerns personal services as a whole, not cleaning specifically, so ask students to be careful how they use it.

Section 28: Darek Kowal

Leads to: 29 or 30

What happens: *Darek Kowal, the night guard who found Marian, says police asked whether he quarrelled with her. He designed quay walls in Gdansk, and a constable called him "the foreign lad with the keys".*

The sociology. Winston (2005) defines ethnicity through people seeing themselves as distinctive on a shared cultural background. The chapter's Table T2 lists "Other White" as the largest minority group (2.5%), and notes the white majority is not homogeneous. It identifies horizontal segregation (minorities concentrated in particular occupations) and vertical segregation (employment at lower levels).

How the story dramatises it. A skilled engineer working as a night guard on the minimum wage illustrates, loosely, the chapter's point that workplace inequality affects ethnic minority life chances. The constable's phrase labels Darek as the problem on the basis of who he is, not what he did. Darek logged the missing railing three times.

Evaluation points.

- The chapter shows that minority experience is diverse: Indian and Chinese professionals do well, others do not. Darek's case is not typical of all minorities.
- Caution: the chapter's occupational examples are for long-established minorities, so applying them to Polish workers is an extension.
- The 2007 table is dated. Ask students whether the pattern is likely to have changed.

Textbook: Intra-cultural diversity > Ethnicity

> **TEACHER NOTE**
> Links to Question D4 (ethnic minority data and Darek, 6 marks). Labelling theory is not part of this chapter, so mark the point as extension where used.

Section 29: The Key Log

Leads to: 30 | Awards: Clue I (The Key Log)

What happens: *Darek's site log records three hazard reports about the unfenced quay, each stamped "noted", and an alibi (a 34-minute call to his mother) confirmed by the cabin camera.*

The sociology. The stamped reports repeat the pattern in Section 6: a hazard is recognised procedurally but not acted on. The alibi shows records can contradict assumptions: police treated Darek as a suspect without checking his camera. The labelling of a minority worker as a risk is extension beyond the chapter.

How the story dramatises it. “They asked me where I was and then wrote it down as if I’d said something else.” The neat log, in an engineer’s hand, shows a man documenting hazards that no one wanted to count.

Evaluation points.

- The log is evidence for both the hazard and Darek’s innocence, undermining the stereotype.
- Evaluate why the police did not ask for the camera: assumptions can replace evidence.

Textbook: Intra-cultural diversity > Ethnicity; Sociology and Social Policy

> **TEACHER NOTE**
> Clue I. One of the clues that unlock Section 37 (clue D and F or I). It is not among the five that count for Section 47. Links to Questions D4 and F1.

Section 30: What Darek Saw

Leads to: 8

What happens: *Darek heard the side door’s pass reader beep at seven minutes to midnight. Nobody asked him; they asked whether he quarrelled. The door system belongs to the council.*

The sociology. Mostly plot. The sociological thread is that the questions asked decide the evidence found: Darek is treated as a problem person rather than a witness. The chapter’s point that people in different positions see problems differently (Stanley) applies to the investigators themselves.

How the story dramatises it. “Everything here is the council’s.” Jonah’s question (“Which system logs the beep?”) points to the next step, Section 37.

Evaluation points.

- The framing of the police interview shows how a category can shape evidence collection.

Textbook: Intra-cultural diversity > Ethnicity

> **TEACHER NOTE**
> No clue. Sets up Jonah’s errand in Section 37. Avoid over-reading.

Part 6: Halloran, Halvorsen and the Five Voices

The press turns the register into a map, and Marian’s notebook turns her method into a position. Sections 31 to 36 show the media’s part in defining problems, then bring the chapter’s sociologists’ debate (Becker, Tombs and Whyte, Marsland) and the five voices together.

Section 31: Rex Halloran

Leads to: 32

What happens: *Halloran, the Sentinel’s editor, has a front page ready: “TRAGEDY ON THE QUAY: HOW SAFE ARE DOCKSIDE’S ‘PROBLEM STREETS’?” He prints Keast’s register as a quarterly “Top Ten Problem Streets”.*

The sociology. Stanley’s definition of a social problem includes a “public outcry or call for action”. Adomaitiene notes disabled people are labelled in the media as a social problem in themselves. The press supplies both the outcry and the label, and the register supplies its raw material.

How the story dramatises it. A woman’s death is being turned into a story about the safety of residents’ streets: the problem relocates from the quay to the people. Keast’s office feeds Halloran the register each quarter, so a council instrument becomes a public one.

Evaluation points.

- The press can be an independent check or a channel for official definitions. Here it is a channel.
- Deviancy amplification (Wilkins) and moral panic (Cohen) are relevant but belong to another chapter, so treat them as extension.

Textbook: Sociological and social problems (Stanley; Adomaitiene)

> **TEACHER NOTE**
> No clue. Sets up Section 32. Halloran is continuity from the series (the Sentinel and the Thorncastle pitch deck).

Section 32: The Problem Streets

Leads to: 33 | Awards: Clue L (The Problem Streets)

What happens: *The Sentinel's map shades Dockside streets by friction score. Three of the top ten are where Bernie's customers and Albert's neighbours live. The quay is white: it scores zero.*

The sociology. Carter's relativity of "problem" applies: a thing is a problem if influential people complain. Nobody lives on the quay, so nobody complains. The March clampdown (dispersal orders, extra patrols) is social policy aimed at people, and the chapter warns that a purely problem-based approach makes sociology an agent of social control.

How the story dramatises it. "Complaints went up afterwards, which proved the point." The map is circular: the register justifies the clampdown, and the clampdown produces more complaints, which raise the score. The only place where a woman has just died has never appeared on a map.

Evaluation points.

- The map is a powerful piece of evidence for the idea that problems are defined, not found.
- Evaluate: does it show bias, or only the distribution of complaints? Students should consider both.
- The self-confirming loop is extension (deviancy amplification).

Textbook: Sociological and social problems (Carter); Sociology and Social Policy

> **TEACHER NOTE**
> Clue L. Links to Questions B3 and F1 (conditions without complainants). The amplification loop is covered in a different chapter, so flag it as a stretch point.

Section 33: What Halloran Knows

Leads to: 8

What happens: *Halloran says the council press office called it a "tragic accident" at 6.20am, fifteen minutes after the police were called. "Roland's office likes to have a line ready for everything."*

The sociology. Mostly plot. The sociological thread: the label arrived before the investigation, so the official definition was ready first (Carter). The chapter's point is that dominant groups have the resources to define events quickly.

How the story dramatises it. Halloran says it "could be efficiency. It usually is." The scene allows both readings, which suits the casefile's structural theme.

Evaluation points.

- Efficiency and manipulation can look the same from outside: a structural explanation does not need a plot.

Textbook: Sociological and social problems (Carter)

> **TEACHER NOTE**
> No clue. The timings (police call 06:05; statement 06:20) can be compared with Darek finding her at 06:02 (Section 28). Do not over-read.

Section 34: Dr Wren Halvorsen

Leads to: 35

What happens: *Halvorsen, now freelance, gives Ada a notebook Marian asked her to keep "somewhere dry" if the cabinet went badly.*

The sociology. The chapter says sociologists must be aware of their relationship to powerful and powerless groups and the potential uses to which their research may be put. Halvorsen's freelance choice ("for anyone who'd pay and wouldn't misuse it") is a practical answer.

How the story dramatises it. Marian's trust in a friend to hold the notebook, and Halvorsen's irony about having told Marian that Ada "wouldn't be any use to anybody", set up Section 35.

Evaluation points.

- Choosing clients who won't misuse your work is a practical form of Becker's choice. Evaluate who decides what counts as misuse.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> No clue. Halvorsen is continuity from This Sociological Life (interpretivism), not this chapter.

Section 35: Marian's Notebook

Leads to: 36 | Awards: Clue F (Marian's Notebook)

What happens: *Marian's notebook sets out Becker, Tombs and Whyte, and Marsland, names Keast's sociology as the problem ("Marsland = Roland"), and records her plan to confront him at the quay.*

The sociology. Becker (1967) argues value-neutrality over social issues is impossible, so sociologists should choose how and why their research is used: to promote the interests of the disadvantaged or to support the activities of the state. Tombs and Whyte take the first view ("the standpoint of the underdog ... applied to the overdogs"). Marsland takes the second.

How the story dramatises it. "The only dishonesty is pretending we haven't [chosen]." Marian's verdict on Keast ("Not wicked. Just useful. Useful to whom?") frames his career as Marsland's argument in practice. Her plan to confront him at the quay ("I want him standing where it happens before he votes") sets the motive.

Evaluation points.

- Becker's strength is honesty about values. The weakness is the risk that choosing a side shapes the evidence selected.
- Marian's evidence (lamp logs, rail requests) was documentary, which shows a standpoint need not mean ignoring facts.
- Marsland's counter-claim, that refusal leaves the field to vested interests, remains a serious one.

Textbook: Sociology and Social Policy > Feminism (Becker); Perspectives (Tombs and Whyte; Marsland)

> **TEACHER NOTE**
> Clue F, one of two that unlock Section 37 (with clue D). Links to Question B4 (underdog, 10 marks): this notebook is the key evidence. Common error: reading Becker as "bias is fine". The chapter says neutrality is impossible, so sociologists should choose openly.

Section 36: What Halvorsen Knows

Leads to: 8

What happens: *Halvorsen explains Marian's method: not one "community" but five ways of being counted wrongly (class, age, gender, ethnicity and religion). The council invited one faith "representative" to speak for eleven congregations in four languages.*

The sociology. The chapter treats class, age, gender, ethnicity and religion as dimensions of intra-cultural diversity and repeatedly warns against treating groups as homogeneous. Religion varies in belief, practice and organisation: between religions, within them and within those subdivisions. McGuire (2002) says religions have a "dual character", individual and communal. The Census (2001) shows South Asians ranking religion as the second most important aspect of identity.

How the story dramatises it. Halvorsen's line ("every one of them has an inside, and the council only ever reads the outside") is the case's sociological summary. The scene collects Bernie (class), Albert (age), Joss (gender), Darek (ethnicity) and Mrs Sandhu (religion).

Evaluation points.

- The five-voice method avoids treating "the community" as a single entity.
- Limitation: five categories leave others out, and the chapter shows categories intersect (a working-class woman's life chances differ from an upper-class man's: Dahrendorf).

Textbook: Intra-cultural diversity (all five); Religion

> **TEACHER NOTE**
> Links to Question D5 (religion, 6 marks). Mrs Sandhu never appears on the page, so students must apply McGuire and the Census to the one-representative detail. "Other White" is the largest listed minority in the chapter's table, which is narrower than the story's phrasing; check students use the table.

Part 7: Jonah's Errand (Records and Corroboration)

These five scenes are mostly the detective plot. The chapter says little about evidence handling, so the sociology here is lighter and more indirect: who controls the records, and how a pattern differs from a case. The teacher notes mark what is chapter content and what is extension.

Section 37: Jonah's Errand

Leads to: 38

What happens: *Jonah reasons that everything on the site is logged by the council. A guest login and a single initial, C, appear on the mat: Abara has taken the "metanarrative's spreadsheet" personally.*

The sociology. Mostly plot. The sociological thread is the chapter's point that powerful groups control definitions and, here, the records that support them. Abara's anonymous help is a sociologist inside the system choosing a side (compare Becker).

How the story dramatises it. Jonah's logic ("Marian distrusted phones. If she wanted to meet somebody she'd have put it in writing") shows a sociologist-in-training treating documents as data.

Evaluation points.

- Evaluate the ethics of using an unauthorised guest login. The chapter defers research ethics to a later chapter, so treat this as discussion.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> Reached only with clue D and either clue F or clue I at Section 8. Not a chapter scene. Abara's "metanarrative" joke is continuity from This Sociological Life.

Section 38: What Jonah Found

Leads to: 39 | Awards: Clue M (The Pass Log)

What happens: *Jonah finds Keast's pass entering the Customs House side door at 23:52 and leaving at 00:14, contradicting his account of going home by taxi at half past ten.*

The sociology. Little chapter content. The irony is structural: a council system that logs people as problems also logs the adviser who built the register. Records produced by the powerful can be turned against them.

How the story dramatises it. The door reader's log matches Darek's memory of the beep (Section 30) and Albert's timing (Section 23), so independent sources point the same way.

Evaluation points.

- A pass log proves attendance, not intent (see Section 50). Evaluate how much weight convergent evidence can bear.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> Clue M, one of the five (E, G, M, N, O) that count towards "the case holds". Largely plot. Ask: how does corroboration increase confidence in testimony? (Extension: reliability.)

Section 39: The Summons

Leads to: 8 | Awards: Clue N (The Summons)

What happens: *Marian's 21:58 email asks Keast to meet her on the quay: "I want you standing where it happened before you vote on what counts as a problem." His copy was deleted at 07:09 the next morning, about an hour after Marian was found.*

The sociology. Marian's wording condenses the chapter's question (who decides what counts as a problem?) into a demand that Keast see the place he is defining. Deleting the email is a concealment, which the chapter's ethical objectivity (not falsifying evidence) would condemn.

How the story dramatises it. Marian's plan from her notebook (Section 35) is confirmed by her own email, so the notebook's "Thursday, at the quay" is no longer only her private note.

Evaluation points.

- The email establishes a motive for the meeting and for concealment, but not for harm.

Textbook: Sociology and Social Policy

> **TEACHER NOTE**
> Clue N, one of the five that count for Section 47. Mostly plot.

Section 40: The Case Board, Again

Leads to: 42 or 41

What happens: *Ada counts the clues she holds. Seven or more leads to the cabinet meeting; six or fewer means it is too soon.*

The sociology. The chapter's lesson is indirect: any threshold for what counts as a problem, or as enough evidence, is a human decision. The register's friction scores work the same way. The seven-clue rule is a design choice in the game, not a finding.

How the story dramatises it. Ada lays out every clue and counts: the quantifying move after an exploratory phase.

Evaluation points.

- Evaluate whether counting clues is a fair test of whether a case has been made.

Textbook: Sociological and social problems (opening section)

> **TEACHER NOTE**
> Branch point: seven or more clues to Section 42; six or fewer to Section 41. Not a chapter scene. Fifteen clues (A to O) exist in total.

Section 41: Too Soon

Leads to: 8 or 42

What happens: *Ada says a licence and an unflattering map are "a pattern", not "a case". She can go back and gather more, or bluff it.*

The sociology. The distinction between a sociological pattern (how problems are defined) and criminal proof (who did it) runs through the casefile and returns in Ending 6 (Section 56). A sociological answer does not automatically supply legal evidence.

How the story dramatises it. Jonah's question ("Back out and dig more? Or bluff it?") puts the choice between method and nerve to the player.

Evaluation points.

- Bluffing may force a reaction, but it relies on evidence the player does not yet hold.

Textbook: Sociological and social problems (opening section)

> **TEACHER NOTE**
> Branch point: gather more clues (Section 8) or bluff (Section 42). A bluffing player can reach Section 47 with few clues and hit the wobble in Section 50. Links to Question F2.

Part 8: The Reckoning

Sections 42 to 50 bring the case to the Customs House. Physical evidence breaks the accident narrative, Ada chooses how to present, and the final accusation tests how much of the case is structure and how much is one person's act.

Section 42: The Customs House, Reopened

Leads to: 43 | Awards: Clue O (The Freewheel Lever)

What happens: *At the property store, Joss shows Ada the red freewheel lever under Marian's power chair. It is engaged, which Marian would never have done near water.*

The sociology. The lever shows another person acted, which overturns the individual-accident reading (a private trouble). It also shows the people most affected by the environment know it best: Marian knew her chair's risks, and Joss was taught never to touch the lever. Adomaitiene's point about disabled people being labelled as a problem is countered by Marian's expertise.

How the story dramatises it. Joss's quiet "It's engaged now" is the key evidence. The lever carries the chapter's lesson in a single object: a death framed as one woman's misfortune had a human cause.

Evaluation points.

- The lever shows a person acted, but not who.
- Both explanations are needed: structure framed the “accident” and an individual exploited the frame (Question F1).

Textbook: Sociology and Social Policy (Mills); Sociological and social problems (disability)

> **TEACHER NOTE**
> Clue O. Needed with two of E, M, N to press on from Section 50. Links to Question F1 (10 marks). Structure and agency are not named in the chapter, so mark them as extension.

Section 43: Which Case to Make

Leads to: 44 or 45

What happens: *Ada and Jonah choose how to open: with the people (Marian’s five voices) or with the paper (the licence, pass log and email).*

The sociology. The choice maps onto Tombs and Whyte (give the powerless the information to challenge the powerful) and Marsland (research as an input to the process). Becker’s point applies: how the research is presented is a choice about whom it serves.

How the story dramatises it. Rook watches, “a man who’d been asked for a quiet second opinion and received an entire municipality.”

Evaluation points.

- People-first aligns with the underdog standpoint. Paper-first speaks in the council’s language. Evaluate which persuades whom.

Textbook: Sociology and Social Policy > Perspectives

> **TEACHER NOTE**
> Choice only. The flags PEOPLE_FIRST and PAPER_FIRST are recorded in the player’s notebook and do not change the route. Links to Question B4.

Section 44: People First

Leads to: 46 | Awards: Flag PEOPLE_FIRST

What happens: *Ada reads the five voices aloud: Albert’s window, Darek’s three hazard reports, Bernie’s lane by the bins, Joss’s six o’clock consultations and one chair for eleven congregations.*

The sociology. Tombs and Whyte: sociologists should “take the standpoint of the underdog [and] apply it to the study of the overdogs”. Ada quotes Marian quoting them. The five voices are the chapter’s intra-cultural diversity (class, age, gender, ethnicity, religion) used as evidence.

How the story dramatises it. The hall is silent “in the way that halls are when a room full of people recognise themselves in a report they’d planned to approve without reading.”

Evaluation points.

- Strength: it gives weight to voices the register ignored.
- Risk: emotional force can stand in for evidence, so the case still needs the paper (Sections 47 and 50).

Textbook: Sociology and Social Policy > Perspectives (Tombs and Whyte); Intra-cultural diversity

> **TEACHER NOTE**
> Flag only. Good revision for Question D (all five categories) and B4. Ask students to find the full Tombs and Whyte quotation in the chapter.

Section 45: Paper First

Leads to: 46 | Awards: Flag PAPER_FIRST

What happens: *Ada lays out the register, the licence, the summons, the pass log and the lever in order. "Nobody here decided to kill a woman. Somebody decided what counted as a problem. The rest followed."*

The sociology. Social policy directs resources and so leaves a paper trail, which shows how definitions of problems became decisions. Ada's line ("Somebody decided what counted as a problem. The rest followed.") is nearly the wording of Question F1.

How the story dramatises it. The council's officials absorb the evidence "with a bureaucrat's stillness, which is the stillest kind there is".

Evaluation points.

- Strength: it speaks to the audience in its own language.
- Weakness: it risks reducing lived experience to documents, which Mills would call the accumulation of facts for administrative decisions.
- Does the paper account excuse the individual? Ending 4 suggests not.

Textbook: Sociology and Social Policy (Calvert and Calvert; Morris)

> **TEACHER NOTE**
> Flag only. Question F1 (10 marks) quotes this scene: ask students to evaluate the claim using at least three clues.

Section 46: The Accusation

Leads to: 47 or 51

What happens: *Ada says someone told them he had gone home and came back through a side door at 23:52. She must name Keast or Darek.*

The sociology. Carter's relativity again: a problem needs a face, and the register already has a row for people like Darek. The accusation's details point at Keast, so choosing Darek means ignoring the evidence for a category.

How the story dramatises it. The room waits "to hear it said aloud". The player's choice is between following the clues and following the reflex.

Evaluation points.

- Evaluate the difference between an accusation based on evidence and one based on stereotype.

Textbook: Sociological and social problems (Carter); Intra-cultural diversity > Ethnicity

> **TEACHER NOTE**
> Branch point: Darek leads to Section 51 (Ending 1, Someone Has to Be the Problem). The description in the scene matches the pass log, so students choosing Darek must explain what they have ignored.

Section 47: The Case Against Keast

Leads to: 48 or 50

What happens: *Ada lays out the licence, Albert's account, the pass log, the email and the lever. Four or more of clues E, G, M, N and O means the case holds.*

The sociology. The evidence converges from different sources: a financial interest (E), testimony (G), records (M, N) and physical evidence (O). The licence also shows Keast as the kind of "vested-interest" Marsland says engaged sociology should check, which is the irony of his position.

How the story dramatises it. The case is laid out "in order", so the player sees how separate threads become a whole.

Evaluation points.

- Motive is not proof of the act. The case holds because several independent sources agree.

Textbook: Sociology and Social Policy > Perspectives (Marsland)

> **TEACHER NOTE**
> Branch point: four or more of E, G, M, N, O leads to Section 48; three or fewer leads to Section 50 (the wobble). Links to Question F1.

Section 48: The Confrontation

Leads to: 49

What happens: *Keast confesses. He says Marian told him: "you've turned every person in this city into a column. When you look at that water, which column is it?" He describes the red lever, four seconds, and going back inside.*

The sociology. Keast restates Marsland's belief that a sociology refusing to engage with governing leaves it to those who have never read a page of it. Marian's question is Mills's critique: sociology reduced to facts for administrative decisions loses the people in them. Keast's last justification ("an unlit quay is an accident, and the Strategy has always been very good at absorbing accidents") shows structure used to cover a person's act.

How the story dramatises it. Keast's level voice is "worse". He is tragic in the sense that a consistent worldview led to a catastrophic act, but the scene does not excuse him.

Evaluation points.

- Evaluate whether his confession shows a flaw in engaged sociology or in the man.
- No theory in the chapter predicts an individual's act. The theory explains the framing that made the act easy to absorb.

Textbook: Sociology and Social Policy > Perspectives; Sociology and Social Policy (Mills)

> **TEACHER NOTE**
> Links to Question B3 (8 marks). The lever and "four seconds" connect to Clue O. Ask students: does the confession prove the theory or only the crime?

Section 49: The Choice to Publish

Leads to: 55 or 54

What happens: *Rook arrests Keast. The adoption vote is still on the agenda and Marian's audit is unread. With the flag ALBERT_HEARD, Ada can move to the fuller ending.*

The sociology. The choice is Mills's: treat the death as a private crime or as a public issue. Becker's argument applies: Ada must decide whose interests the outcome serves. The design makes the fuller ending depend on having listened to Albert, so who a researcher asks decides what they can show.

How the story dramatises it. The arrest could end everything neatly, but Marian's audit is "still unread by anyone with a vote".

Evaluation points.

- Is it fair that the outcome depends on an earlier choice? It mirrors real research, where whom you ask decides what you find.

Textbook: Sociology and Social Policy (Mills; Becker)

> **TEACHER NOTE**
> Branch point: flag ALBERT_HEARD leads to Section 55; otherwise the arrest ends the story at Section 54. Links to Question F2.

Section 50: The Wobble

Leads to: 48 or 56

What happens: *The council's solicitor calls the evidence circumstantial: a declared licence, a door log proving attendance and an elderly witness whose care file records confusion.*

The sociology. The solicitor uses Albert's label from Section 21 against him: the medicalisation of old age follows him into the cabinet room. Declared interests, attendance and testimony are each individually answerable.

How the story dramatises it. Rook's certainty thins "grain by grain". Clue O and two of E, M and N save the case.

Evaluation points.

- The solicitor's points are fair in law. The sociological point is how a label pre-empts credibility.

Textbook: Intra-cultural diversity > Age (Gianoulis); Sociological and social problems

> **TEACHER NOTE**
> Branch point: clue O and at least two of E, M, N leads to Section 48; otherwise Section 56 (Ending 6). Links to Questions D2 and F2.

Part 9: The Six Endings

Each ending is tied to a concept from the chapter. Together they show different ways a definition of a problem can be accepted, exploited, challenged or lost.

Section 51: Someone Has to Be the Problem

Leads to: End (Ending 1 of 6)

What happens: *Ada accuses Darek Kowal. He does not argue. His camera and call log clear him within the day, but the Sentinel has run its headline and the register has a new line: MIGRANT NIGHT-WORKERS (RISK).*

The sociology. Carter's point in its most practical form: a social problem is what powerful groups define as one, and it needs a face. Darek logged the hazard and became the problem while the hazard stayed where it was. The chapter's "Other White" data is a reminder that this group is the largest minority nobody consults.

How the story dramatises it. "He'd learned that arguing only ever proved the thing being argued." The register absorbs the mistake and grows a new category.

Evaluation points.

- A clear illustration of relativity. Ada herself reproduces the reflex she set out to expose.
- Labelling and scapegoating are extension beyond the chapter.

Textbook: Sociological and social problems (Carter); Intra-cultural diversity > Ethnicity

> **TEACHER NOTE**
> Links to Questions A1, D4 and F2. Reached from Section 46 by accusing Darek.

Section 52: A Tragic Accident

Leads to: End (Ending 2 of 6)

What happens: *Ada lets the verdict stand. The cabinet adopts the Strategy, Marian's audit is filed as a background paper, and a railing goes up eight months later after a second person goes into the basin.*

The sociology. Mills's distinction in action: her death was handled as a private trouble, one woman's misfortune, rather than a public issue about how a city is built. The verdict was not a lie but a way of not asking the sociological question.

How the story dramatises it. Ada's line to Jonah ("'Her trouble' is a very convenient kind of truth. It doesn't ask who switched off the lamps") is the ending's thesis. The railing comes after the second incident, so policy responds to more harm rather than to the first.

Evaluation points.

- The eventual railing shows policy can change, but at a cost.
- Evaluate whether an honest accident verdict can ever be neutral.

Textbook: Sociology and Social Policy (Mills)

> **TEACHER NOTE**
> Links to Question A3 (6 marks). A model ending for the private-trouble definition. Reached from Section 3.

Section 53: The Road Not Taken

Leads to: End (Ending 3 of 6)

What happens: *Ada declines to look into Marian's death, or signs Strand's retainer. The council's version stands, the Strategy is adopted, and the retainer pays the rent.*

The sociology. The point at which, in Mills's words, a sociologist becomes a means of facilitating administrative decisions: co-option into the social control process, paid on time, with nothing sinister about it. Becker's argument that sociologists must choose a side is met by default: Ada serves the state without choosing to.

How the story dramatises it. "A report a quarter on which problems to solve first. Nobody ever told you what to conclude. They didn't have to." The unpainted line on the door glass marks what is lost.

Evaluation points.

- The ending takes Keast's role: a sociologist deciding which problems to solve first.
- Evaluate: is Ada corrupted, or only constrained? Money and the survival of the agency are real pressures.

Textbook: Sociology and Social Policy (Mills); Feminism (Becker)

> **TEACHER NOTE**
> Links to Questions B3 and B4. Reached from Section 1 (declining) or Section 15 (signing).

Section 54: Arrest, Quietly

Leads to: End (Ending 4 of 6)

What happens: *Rook takes Keast's confession. The Strategy is withdrawn "for review" and the register rewritten in softer language. The lamps come back on and the railing takes a year; the Global Quarter goes ahead.*

The sociology. A public issue treated as a private crime is a convenient way of ensuring it never has to be treated as a public issue. The culprit is caught and the immediate hazard fixed, but the definitions of problems stay almost exactly as they were.

How the story dramatises it. “It was accurate, as far as it went.” The council keeps the policy and loses the person.

Evaluation points.

- Partial gains (lamps, a railing) matter, and an engaged sociology might defend them.
- Compare with Ending 5: what separates the two is the question of whose voices are heard.

Textbook: Sociology and Social Policy (Mills; Marsland)

> **TEACHER NOTE**
> Links to Question F2 (10 marks), which uses this ending and Ending 5. Reached from Section 49 when ALBERT_HEARD is not held (or if the player keeps it simple).

Section 55: Problems, Problems

Leads to: End (Ending 5 of 6)

What happens: *Albert stands and says what he saw. The panel reads Marian’s five chapters aloud. Strand withdraws the register and the Strategy is redrafted with conditions first and the panel on the committee. The quay gets a railing, eight working lamps and a plate: TEAGUE QUAY.*

The sociology. A private trouble recognised as a public issue; a register of people replaced by a scrutiny of conditions (Morris’s third category); and the five voices of class, age, gender, ethnicity and religion heard from the inside. Ada takes a side openly (Becker) and is accountable for it.

How the story dramatises it. Albert’s line (“I’ve a form says I hear lamps humming. I do. They’ve stopped.”) is the medicalisation theme reversed. Ada paints her business line on the glass: “Everybody is playing a part. I find out who wrote the script.”

Evaluation points.

- The sociologist’s job here is not to solve the council’s problem but to ask who defined it, yet the case does change policy, which combines Marsland’s engagement with Marian’s standpoint.
- Evaluate: is the resolution too tidy? Real policy change is slower and less certain.

Textbook: Sociology and Social Policy (Mills; Morris; Becker; Tombs and Whyte); Intra-cultural diversity

> **TEACHER NOTE**
> Links to Questions F1, F2 and B4. Reached from Section 49 with flag ALBERT_HEARD. The cream envelope at the end (the Fairweather Foundation and “The Real Me”) leads into the next case in the series and is not chapter content.

Section 56: Reasonable Doubt

Leads to: End (Ending 6 of 6)

What happens: *Keast walks out, steered by the council’s solicitor. Strategy adopted, quay railed in spring, and Marian’s audit lies in a drawer until Joss takes it home.*

The sociology. A pattern is not proof. The sociological problem, how this city defines its problems, is answered in full; the criminal question needed evidence the system had made very easy to dismiss, including an old man’s account already filed as confusion.

How the story dramatises it. “Being right and being able to prove it are different problems.” The railing arrives, “nobody could say exactly why”.

Evaluation points.

- A sociological explanation does not by itself provide legal evidence.
- The structural change comes without anyone being held responsible, which is a partial success at best.

Textbook: Sociological and social problems; Intra-cultural diversity > Age

TEACHER NOTE

Links to Question F2. Reached from Section 50 when the case wobbles. The legal idea of reasonable doubt is not in the chapter.

Clue finder

The fifteen clues, with the section where each is found and the sociology it carries. Clues E, G, M, N and O decide whether the case against Keast holds (Section 47).

Clue	Evidence	Section	The sociology it carries
A	The Audit Draft	5	Private trouble, public problem, public issue (Mills)
B	The Rail Requests	6	A condition recast as an individual need
C	The Lamp Log	7	Painter and Farrington; conditions as policy decisions
D	The Problem Register	10	Problems defined by complaint and by who counts
E	The Licence	19	A definition of a problem as a commercial asset
F	Marian's Notebook	35	Becker; Tombs and Whyte; Marsland
G	Albert's Account	23	Age, medicalisation and credibility
H	The Festival Programme	26	High culture, popular culture and stratification
I	The Key Log	29	Ethnicity, hazard reports and an unchecked alibi
J	The Retainer	15	Co-option into social control
K	The Prospectus	18	Hybridisation, Disneyization and commodified culture
L	The Problem Streets	32	Definition by complaint; places without complainants
M	The Pass Log	38	Records that contradict testimony
N	The Summons	39	The sociological question made personal
O	The Freewheel Lever	42	Physical evidence against the private-trouble story

The Textbook

Sociological and social problems

Although the difference between a "social" and "sociological" problem may, at first glance, seem academic, the distinction is significant in terms of how we understand the sociological enterprise, the nature and purpose of social policy and the contribution of sociologists to such policies.

In this respect, a social problem, Stanley (2004) suggests, involves behaviour that "causes public friction and / or private misery" and involves a "public outcry or call for action" to resolve the problem. While this means a variety of behaviours - from crime, through poverty to unemployment - have the potential to be considered social problems, Carter (2001) suggests behaviour is only considered "a problem" when it is defined as such "according to the beliefs and values of some influential or dominant group in society". A social problem, therefore, is behaviour of which powerful social groups disapprove and this suggests it is a relative concept; what may be considered a social problem by one group may not be seen as such by another.

Sociological problems, however, fall into two broad categories:

- The idea societies have to solve certain fundamental problems - food, shelter, socialisation and the like - if they are to exist over time. Explaining things like the nature of social order, social control and social change are, therefore, *sociological problems* but not necessarily *social* problems.

- Willis (2011) suggests a sociological problem is simply a question "that demands explanation" and while this doesn't discount the possibility of social and sociological problems being, at times, the same (*synonymous*), sociological problems tend to be framed in terms of understanding how and why behaviour comes to be defined as a social problem in the first place.

An example of this distinction is provided by the concept of ‘disability’. Adomaitiene (1999) notes how ‘the disabled’ face a number of *social problems***,** from discrimination and lack of facilities to unsuitable building environments. In addition, ‘the disabled’ are frequently labelled, especially in the media, as a social problem in themselves. A sociological problem here might be to explain why discrimination occurs, or how disability is constructed as a social problem. If sociologists simply accepted their role was to "provide solutions to social problems" and a "social problem" was whatever powerful people said it was then the role of sociology would be fundamentally different.

While providing solutions to social problems is not, therefore, part of the sociologist's job description, this doesn't mean the two never meet. Sociological research can have practical. real-world, applications that contribute to both an understanding of, and solution to, social problems. Painter and Farrington's (1997) study of the relationship between street lighting and crime - the better-lit an area the less crime it experienced - not only addressed the *sociological problem* of how changes to the physical environment change individual behaviour, it also suggested solutions to a social problem. While the relationship between social and sociological problems is not, therefore, straightforward, we can examine the point where they frequently meet in relation to social policy.

Sociology and Social Policy

Calvert and Calvert (1992) define social policy as "the main principles under which the government directs economic resources to meet specific social needs" and Morris (2004) develops this by suggesting it involves governments identifying and regulating:

- social problems, such as how to deal with crime.
- needs, such as those of the elderly or the poor.
- conditions, such as planning regulations.

We can begin, therefore, by noting the relationship between sociology and social policy is rarely explicit, in the sense of governments directly basing social policies on sociological research. This is partly because governments frequently seek opinions from a range of interested parties, not all of whom have an academic insight into social issues. In addition, sociologists frequently have different opinions to politicians or the media about what constitutes ‘a problem’ and how it should be tackled. While these ideas are important, we outlined in the previous section some uses of sociological knowledge, with social policy as one area in which

contemporary sociological knowledge has had an impact and we can explore this relationship in a little more detail.

Social policy, as we've argued, is an area where social and sociological problems frequently meet. However, as we've stressed, the distinction between social and sociological problem is not simply academic. If sociologists think only in terms of social problems there is the risk of over-identification with a particular social group - those to whom certain types of behaviour are problems - and this potentially impacts on value-neutrality. If sociologists simply accept the 'definitions of the powerful' they risk failing to investigate the possible role of such groups in creating such problems.

Over-identification with the interests of the powerful also means sociologists risk becoming seen as agents of social control, with their role one of researching ways to protect the interests of the powerful by helping to uphold the *status quo*. This reduces the study of human behaviour to a narrow, 'problem-based' perspective and raises questions about the scope of sociological research: Mills (1959), for example, argued that an 'unimaginative view' of sociology as "solving social problems" reduces sociology to "the accumulation of facts for the purpose of facilitating administrative decisions". Sociologists, therefore, need to be constantly aware of their relationship to powerful and powerless groups and the potential uses to which their research may be put – a position that treads a fine line between co-option into the general social control process, whereby sociological research becomes a tool for finding more efficient ways of making people conform and marginalisation, whereby sociological research is irrelevant to the lives of the people who are the subject of that research.

Mills, therefore, considered the focus of sociological research to be public issues rather than public (social) *problems* or 'private *troubles'*. Something like *unemployment*, for example, takes on a different character depending on whether it's seen as a:

- private trouble - a problem for an individual and their family.
- public problem - a problem for society as a whole.
- public issue - a sociological problem that seeks to understand the causes of unemployment.

Stanley (2004) argues this distinction is important because depending in which view is taken "it may produce inappropriate social policy". The argument here is that not only "do people in different social positions see different social problems, they may also see the same social problem in different ways". This argument suggests the relationship between sociology and social policy is complex, not just in terms of how official policy-makers view and use sociological research, but also how sociologists see their research and its potential uses. This has resulted in a somewhat uneasy relationship between sociology and social policy; on the one hand, sociologists may want their work to be recognised as a useful contribution to understanding behaviour, but on the other they're aware of the potential for such research to be used in different ways, for different purposes, by different groups. It has also led to sociologists defining their role in relation to social policy differently.

Feminism

In recent times, feminist research has focused on a range of policy issues and practices designed to highlight female inequality across the globe. Pascall (1997), for example, has charted how social policies that reduce the State's welfare role result in an increasing dependence on 'women's unpaid work' as carers, while Misra (2000) highlights how, in the USA, social policies relating to employment, poverty reduction and reproduction have been both influenced by 'women's activism' and *connected* to show how policy in one area, such as the development of 'family-friendly' employment policies, relates to policies in another area - such as poverty, where single parents have been largely unable to share in the benefits created by such policies. Although a significant part of the 'feminist project' has been to identify and address social disadvantages experienced specifically by women, other sociologists have pointed to the ways 'disadvantaged groups' are either the target for social policies (the 'social problem' approach) or politically marginalised. In this respect Becker (1967) argues value-neutrality over social issues is impossible and sociologists should make a choice about how and why their research is used – to promote the interests of the disadvantaged or to support the activities of the state.

Perspectives

Tombs and Whyte (2003), from a left wing perspective advocate the former by arguing that rather than conducting research to inform social policy, the sociologist's role is to empower the powerless by providing the information they need to challenge the policies of the powerful. Sociologists, they argue, should "take the standpoint of the *underdog* [and] apply it to the study of the *overdogs*" Marsland (1994), from a conservative

New Right perspective, disagrees. He argues the task of sociology is to address ‘social problems’ as they are defined and identified by the political consensus in democratic societies and that "sociological research has a necessary, important, and constructive role to play in relation to policy formulation, implementation, and evaluation". In this respect he argues a ‘fully engaged’ sociology is one that takes a commitment to social policy seriously; a sociology that refuses to become involved in social policy simply leaves the field open to other social sciences, such as psychology and economics and vested-interests - powerful groups who partisan opinions go unsupported and unchecked by objective research.

THE DIVERSITY OF HUMAN BEHAVIOUR AND CULTURAL VARIATION

Murdock (1945) argued that one feature of human societies is that they share a large number of cultural universals - behaviours common to all societies, past and present, such as:

- groups defined by age (age grading).
- family groups.
- language.
- status differences.
- greetings.
- gestures.
- joking.
- superstitions.

While these features may arguably be universal, it's evident different societies interpret these behaviours in different ways:

- when European people meet, it’s often acceptable to shake hands; in Japan it’s more acceptable to bow when greeting someone.

- In India shaking hands with someone of the opposite sex may be unacceptable.

- To beckon someone with the palm facing upwards and crooking your index finger is an acceptable way of calling someone towards you in America; in India, the same action is an insult.

In this respect, while we may be able to talk on one level about cultural uniformities it's clear we also need to think about cultural diversity, in two main ways:

1. Cross-cultural diversity refers to differences *between* societies. Broad cultural differences between Britain and Mauritius for example include things like:

- language.
- political organisation (while both are democracies Britain has an unelected monarch as Head of State, while Mauritius is a Republic with a President elected by parliament).
- different social, political and economic histories.

There are, of course, many further differences we could note, ranging from cuisine, through cultural products, such as music, dance and literature, to religious festivals

Another example of cross-cultural diversity involves personal space:

- the British like to maintain a circle of space of that extends roughly 60cm around the body - and people feel uncomfortable if others enter this space uninvited
- in Hungary, personal space extends around 40cm.
- in Argentina it can be so small as to be almost non-existent.

Attitudes to sexuality also differ, in terms of both relationships between people of a different sex and those of the same sex.

- in Saudi Arabia, a man holding another man's hand in public is a sign of mutual respect.
- in Britain it would be assumed the two men were (sexual) partners.
- in Uganda, where homosexuality is a criminal offence, they might be arrested and imprisoned.

While most societies recognise only two sexes - male and female - some societies recognise a "third sex" (transgendered individuals); in some Native American tribes certain males (*berdache*) take-on the gender identity and social status of females.

2. Intra-cultural diversity, on the other hand, involves differences *within* the *same* culture - something we can illustrate using examples across a range of social categories.

Class

We can identify distinctive class groupings in modern industrial society (working / middle and upper, for example), each of which has their own particular cultural attributes and differences. In relation to work, manual occupations (plumber, road sweeper) are working class, while professional (non-manual) occupations (dentist, accountant) are middle class. Different classes also have different levels of educational achievement; middle class children, for example, are much more likely to attend university than their working class peers. Middle class cultural lifestyles are more likely to include things like opera, theatre and fine dining; working class cultural pursuits are more likely to include gambling (such as betting on horses), ~~cinema~~ and McDonald's. While lifestyles are related to income differences that come from higher levels of education and work (with its clear status differences - the middle classes occupy more middle and senior managerial positions), they are also based on cultural tastes**.**

High culture, for example, involves the idea some cultural products and practices are *superior* to others: classical music, opera and the works of Shakespeare are *high cultural* forms whereas pop music, cinema and the works of J.K. Rowling ("Harry Potter") are not. As Gans (1974) puts it, high culture relates to "The art, music and literature...that were (and are) preferred by the well-educated elite". Thus, those who prefer high cultural products see themselves as "superior" to those who do not; the "cultured", a relatively small elite, believe they have more refined tastes than "uncultured the masses". Katz-Gerro et al (2007) suggest this view of high culture sees societies as “culturally stratified” in terms of a basic division between a small, cultured, *elite* at the top and a large mass at the bottom who embrace popular culture, something Giddens (2006) defines as “Entertainment created for large audiences, such as popular films, shows, music, videos and TV programmes” (the very opposite of high culture). It is the “culture of the masses” - a term used to suggest a shallow, worthless and disposable form of culture.

While a cultural elite could, in even the past, separate themselves from "the masses" physically and culturally, in contemporary Britain it's increasingly difficult to maintain *status distinctions* on the basis of how people speak, behave or dress, but differences can be maintained through the consumption of cultural products and ideas; taste is something claimed by the cultural elite that, conveniently, can't be bought or learnt; it is bred into an elite over many generations. It is also, Brooks (2006) argues, increasingly incorporated into middle class cultural themes in two ways: firstly, the middle classes see their cultural tastes - the consumption of music, food, literature, film, clothing and so forth - as *qualitatively* different to those of the working class. Secondly, their "superior tastes" are confirmed by “expressions of disgust at perceived violations of taste" - an example being the notion of a white, working class, "chav culture". Although "chavs" may buy expensive clothes, their lack of taste (involving cheap flashy jewellery for example) marks them apart for (middle class) ridicule.

Age

Cultural diversity, both within and between societies, is expressed through age in a couple of significant ways; firstly, the notion of different biological age groups (child, youth, adult, elderly) and, secondly, the cultural characteristics associated with biological age, such as different assumptions about how people of a particular age should behave. Childhood, for example, involves a range of cultural differences involving things like:

- permissions - children are allowed to exhibit behaviours, such as play, discouraged in adults.

- denials - children are not allowed to do things, like have a sexual relationship, open to adults. Table T1 highlights cultural differences between societies in relation to ideas about sexual maturity and sexual orientation.

Table T1: Age of Consent: Selected Societies

Country	Male-Female Male-Male Sex Female-Female Sex	Male-Male Male-Male Sex Female-Female Sex	Female-Female
Canada	14	18	14
Chile	12	18	18
France	15	15	15
Guyana	13	Illegal	Illegal
Iran	Must be married	Illegal	Illegal
Korea	13	13	13
Saudi Arabia	Must be married	Illegal	Illegal
Spain	13	13	13
Tunisia	20	Illegal	Illegal
G. Britain	16	16	16

Youth involves cultural categories, such as pre-teens (“teenies”), teens and young adults, that reflect differences in things like consumption; not only do different categories of youth have different cultural tastes, young people generally have different tastes to both children and adults in areas like music, fashion, food and language. Youth lifestyles are also more likely to be played out in public, in the street or pubs and clubs, whereas elderly lifestyles are generally played-out in private - the home and family.

Adulthood involves cultural differences constructed around *rights*, such as marriage and full-time work and *responsibilities*, such as child care, that mark them apart from other age groups. In Western societies such as Britain, Europe and America there are cultural variations in how old age is perceived, although it's frequently seen as a diminished identity; one that has "lost something" - such as the ability to earn an independent living because of compulsory retirement - in the transition from adulthood. In this respect old age is frequently looked-at disapprovingly (stigmatised) as something undesirable. Gianoulis (2006) argues the medicalisation of old age contributes to this process: “Instead of viewing the disorientations of older people as being the result of personal and social change, they are viewed as symptoms of ‘senility’”. For many, therefore, old age is seen as an inevitable process of decline, senility, helplessness, withdrawal from society and loneliness. This process is not, of course, inevitable; cultural variations within societies mean that, for some, old age brings changing patterns of consumption and leisure, especially among the better off. This can also involve different interpretations of the meaning of “being old”, whereby the elderly refuse to conform to conventional stereotypes of old age. Barrett et al (2003) also argue different societies produce different subjective experiences of aging. Americans and Germans, for example, “tend to feel younger than their actual age…but the bias toward youthful identities is stronger at older ages, particularly among Americans”.

In some non-Western societies, however, old age is viewed in significantly different ways; Kagan (1980), for example, notes how in Columbia (South America) the elderly are valued for the knowledge and experience they are able to pass-on to other members of society. For the Sherbro of Sierra Leone, increasing age brings the individual "closer to God" and is, in this respect, something to be welcomed.

Gender

Although gender-based cultural variations exist in and between societies, we need to keep in mind that men or women of different classes, ages and ethnic backgrounds may display widely-different cultural behaviours even though they share the same gender. In terms of life chances - what Dahrendorf (1979) defines as an individual’s *relative chances* of gaining the kinds of things a society considers *desirable* (such as a high standard of living) and avoiding those a society considers *undesirable* (such as low social status) - a working class woman's life chances are lower than an upper class man's. Equally, an upper class woman has greater life chances than a lower class man. Conversely, Stanworth (1984) argues the life chances of men and women of the same class, age and ethnicity are not necessarily the same; within families, for example, men across many different cultures take the greater personal share of "family" resources.

While some obvious gender differences exist in most societies - men and women dressing differently, having different attitudes to cosmetics, body-decoration and the like, there are also a range of less-obvious differences. Some of these are related to patriarchal ideologies (ideas that support the domination of women by men) that result in differences in how men and women are treated, both by each other and society as a whole. In many societies, for example, a range of gendered inequalities exist within families; from women

doing more domestic labour, through having greater responsibility for care of the children, the sick and the elderly, to suffering greater levels of domestic violence. There are also differences in attitudes to children. In the UK, for example, Self and Zealey (2008) report, around 20% of women remaining "childless by choice".

In terms of education girls in the UK generally outperform boys at every level of the education system, although once again class and ethnic factors are important; Asian boys, for example, outperform both white British and Afro-Caribbean girls. For women, however, better educational performance doesn't automatically translate into the workplace. Although in Britain there are no restrictions on women taking-on paid employment, in Saudi Arabia women require the permission of a male guardian to work outside the home. In the UK workplace female employment patterns are less diverse, the result of horizontal workplace segregation. Female dominated occupations frequently involve a "caring and support role" that reinforces traditional notions of female (and by extension male) identities. The Equality and Human Rights Commission (2011), for example, notes the percentages of female employment in selected occupational areas as:

- 83% personal services
- 77% administration and secretarial
- 14% architects, planners and surveyors
- 06% engineering

Gender differences are also apparent in a global context with Eitzen and Baca-Zinn (2003) arguing that while "Women perform 60% of work world wide", they earn "10% of income". Scott (2004) suggests one explanation here is that female life chances are affected by asynchronies; family responsibilities restrict opportunities for the synchronisation of their life with the requirements of wider society and, in particular, work. Childcare, for example, doesn't fit easily with full-time work; it also restricts opportunities to develop the social networks that ease many men through the various workplace promotion and career ladders.

Ethnicity

Ethnicity refers to cultural differences between social groups that, as Winston (2005) suggests, involves people "seeing themselves as being distinctive in some way from others" on the basis of a shared cultural background and history. Song (2003) suggests ethnic groups have a "common ancestry" and "memories of a shared past" constructed around a variety of "symbolic elements…such as family and kinship, religion, language, territory, nationality or physical appearance".

Although Self and Zealey (2007) note that "Historically the population of Great Britain has predominantly consisted of people from a White British ethnic background" it would be a mistake to think this majority ethnic group is all the same (*homogeneous)* since it consists of a range of ethnicities, English, Scottish, Welsh and Irish that could be seen as minority ethnicities within the white majority. In terms of wider ethnic diversity we can note how immigration over the past 50 or so years has produced a range of distinctive ethnic minorities (Table T2).

Table T2: UK Ethnic Minorities:
Source: Self and Zealey (2007)

Minority Group	Percentage
Other White	2.5
Indians	1.8
Pakistanis	1.3
Mixed ethnicity	1.2
Black Caribbean	1.0
Black Africans	0.8
Bangladeshis	0.5

This pattern of ethnic diversity is further complicated by "other ethnicities", such as Chinese and people who live and work in the UK but are officially resident elsewhere. Favell (2006), for example, estimates around 200,000 French live and work in London and the South East ("London is now the fourth largest French city after Paris, Lyon and Marseilles").

While ethnic diversity is significant, it's more useful to note a range of diverse experiences between ethnic groups. In education, for example, Babb et al (2006) report that, at GCSE the top achievers (Indian pupils) achieve at over twice the rate of the lowest (Black Caribbean pupils). In terms of living standards, the Equality and Human Rights Commission (2011) found "stark disparities in relation to ethnicity which in many

cases result from inequalities in *education* and *employment*". This suggests workplace inequality has a significant impact on ethnic minority life chances. Within the workplace, two main forms of segregation are notable:

- vertical segregation involves ethnic minorities employed at lower organisational levels, although there are exceptions: "Indian and Chinese people are twice as likely to be employed as professionals as White British people". These groups have higher levels of employment and, in general, their rates of pay match those of white workers. There are also variations within ethnicities. Bangladeshi and Pakistani women, for example, are more likely to have professional employment than their male counterparts.

- horizontal segregation is a significant source of ethnic occupational difference. Around 25% of Pakistani men work as taxi drivers while Bangladeshi men/women (66/40%) and Chinese men/women (40/40%) work in the hotel and restaurant industry. Platt and Noble's (1999) Birmingham, UK study found "Bangladeshi, Black Caribbean, and Pakistani ethnic groups are over-represented in the low-income population" and Berthoud (1998) notes a diversity of income levels between non-white groups, with Pakistanis and Bangladeshis amongst the very poorest - a situation fuelled by larger than average family size, high rates of male unemployment, lower levels of female employment and lower levels of income.

Religion

Religion is not a single (*homogeneous*) entity; there are, for example, wide variations in religious *beliefs, practices* and *organisation* either within particular societies (an historical dimension to diversity) or in a global context (a cross-cultural dimension). In terms of beliefs, for example:

- Christianity, Judaism and Islam, involve the worship of a single god (monotheism).

- other forms (such as paganism) involve the worship of many different gods (polytheism).

- some forms don't involve 'god' at all; the North American Sioux understood the world in terms of *Waken* Beings or Powers - the expression of anything 'incomprehensible'.

In terms of practices, some forms allow direct communication with God through prayer, but others do not. McGuire (2002) suggests cultural variations exist because all religions have a "dual character"; on an individual level they involve a diversity of beliefs, practices and ways to 'be religious', some of which involve communal practices, such as attending religious ceremonies, while others do not. It's possible, for example, to be "Christian" without ever setting foot inside a church. Different religions also require different levels of personal commitment, such as attendance at services or praying a certain number of times each day.

On a wider social level religions perform certain functions - things like:

- socialisation (into a range of moral beliefs and values, for example).
- social solidarity.
- social control.

The latter may involve both direct controls - what people may wear or eat, for example - and indirect controls, such as providing a moral template for how people are expected to lead their life "in accordance with God". Looking specifically at examples of religious diversity in a global context, we can note this exists on three major levels.

1. There are differences *between* religions, such as Christianity, Islam, Hinduism, Buddhism, Shinto and so forth.

2. There are differences *within* religions; Christianity, for example, has two major belief systems (Protestantism and Catholicism).

3. There are differences of belief, practice and organisation within this second level. Protestant Christianity, for example, involves groups such as Presbyterians, Baptists and Methodists, while within Islam we find groups such as Wahhabi and Alawite.

A further dimension involves religion and ethnic identity. Winston (2005), for example, notes many ethnic groups are "defined mainly in terms of religion (e.g. Jewish or Muslim people)". This convergence of religious and ethnic identity may be strengthened or weakened by an ethnic group's geographical location. O'Beirne

(2004), for example, suggests religion is a relevant factor "in a person's self-description, particularly for people from the Indian subcontinent" living in Britain. She suggests immigrant groups use religion as a way of hanging-on to a sense of cultural and ethnic identity when moving to a different country.

Analysis of the UK Census (2001), for example, shows that:

- Christians ranked religion the 7th most important aspect of their identity, while Muslims. Sikhs and Hindus ranked it 2nd.

- White Britons ranked religion as the 10th most important aspect of their identity, but South Asians ranked it 2nd.

We should, however, note that even when comparing two apparently similar ethnic groups (such as Indian and Pakistani, often grouped as "South Asians"), differences of affiliation exist. The different forms of affiliation (Hindu, Muslim and Sikh, for example) found among Indian ethnicities suggests a higher level of religious *fragmentation* among this group than among their Pakistani counterparts.

Global Culture

While we've largely illustrated cultural diversity using a British context, a wider dimension involves the idea that all societies around the world are increasingly characterised by a globalised culture, where the rapid global movement of cultural ideas, styles and products that can be picked-up, discarded and *adapted* to fit the needs of different cultural groups. The variety of cultural products, in terms of both things and ideas, from which to choose are vast and people are no-longer restricted to local or national cultural choices. In this respect cultural products are malleable (open to manipulation and change) and where people are exposed to a range of cultural influences and choices it is possible to develop a "pick and mix" approach to culture; choosing elements of one cultural tradition, for example, and mixing them with elements of another (or several) cultures to create something *new*, *different* and *unique* - a process called cultural hybridisation. In Britain, examples might include new forms of music (*Bhangra* is Asian (*Punjabi*) music transformed into dance music that combines traditional rhythms and beats with Western electric guitars and keyboards) and food; Britain's most popular dish - *Chicken Tikka Masala* - is not authentically Indian in origin, but rather a hybrid of Indian and British cuisine.

Different nations contain a mix of ethnic groups. Britain, for example, contains both indigenous ethnicities, such as Scots, English and Welsh, and a diversity of immigrant ethnicities from South Asia, Europe, the Caribbean, China and Africa. Mauritius, on the other hand, consists of four major ethnic groups:

- Indo-Mauritian.
- Creole.
- Sino-Mauritian.
- Franco-Mauritian.

However, the argument here is that cultural globalisation has seen the development of global cultural forms, expressed in two main ways:

First, the claim globalised culture reflects how local or national cultural developments can spread around the world, to be picked-up, shaped and changed to suit the needs of different groups. The prime mover here is information technology - the development of cheap personal computers and mobile phones coupled with the evolution of the Internet.

Second, an alternative interpretation suggests a process of convergence and similarity *within* cultural groups; all cultures are becoming much the same; *sharing* the same language (English), *doing* much the same kinds of things (watching American films, wearing American clothes, visiting similar web sites) and *consuming* similar products (from film and television, through social networking web sites, to food and drink - Big Macs, Pepsi, Coke...).

Alongside this we find diversity *between* cultural groups; like-minded individuals share certain cultural similarities across national boundaries, but these groups are many and varied. Cultures, in this respect, resemble "strands of influence"; some young people in Britain, Japan and India, for example, may develop *common cultural bonds* around, for example, sport, music or computer games, whereas others may develop cultural bonds based around Pokemon cards or Manga comics.

Sklair (1999) argues that to understand global cultural development we need to think about three processes:

1. Localised globalism means some forms of globalised culture are adapted and changed by particular (local) cultural behaviours. Regev (2003), for example, suggests “rock music” - a global product of American origin - is now consumed and filtered through many different cultural influences to produce new and different "local varieties of rock".

2. Globalised localism involves some features of *local* cultures, such as their uniqueness and individuality, becoming part of globalised cultures. Rather than seeing the globalisation of culture as making everything *the same*, globalisation creates new and diverse cultural forms.

3. Global cultural convergence is, for Bryman (2004), evidenced by what he calls the Disneyfication of culture: "The process by which the principles of Disney theme parks dominate more and more sectors of American society as well as the rest of the world". While Disneyfication celebrates "diversity" in consumption, lifestyle and notions of "freedom" and "choice", it presents standardised, almost homogeneous, versions of these ideas - just like Disney World itself presents a rather sanitized version of things like "The Wild West". In this respect the global trend is for cultural differences to gradually disappear as all societies start to adopt ideas and attitudes broadly similar in style and content.

This process, Plumb (1995) argues, is accelerated by the idea culture has become a commodity to be bought and sold. Similarly, Lechner (2001) suggests the economic power of global companies such as Coca-Cola, Nike and McDonalds creates a consumer culture where standardised commodities are promoted by global marketing campaigns” to “create similar lifestyles”, an idea Ritzer (1996) terms the McDonaldization of self and society; corporate cultural products are s*tandardised* and *homogenised*. Wherever you are in the world e*veryone* who buys a McDonald’s hamburger gets the same basic product, made to the same formula and which tastes much the same. Global economics means consumer products must be created to appeal to the widest possible range of tastes across the widest possible range of cultures - from Britain to Bosnia and Bangalore - something Berger (1997) characterises as McWorld culture - the idea global culture is increasingly Americanised: “Young people throughout the world dance to American music, wearing T-shirts with messages about American universities and other consumer items. Older people watch American sitcoms on television and go to American movies. Everyone, young and old, grows taller and fatter on American fast foods”.