I. Deviance
   A. What is deviance?
      1. Deviance is defined as the recognized violation of cultural norms
         a. Occur when there are normative violations in our society – life is less orderly and predictable.
         b. Deviance: Any violation of a widely held norm.
            • Prescriptive Norms: Dictate what is expected ("thou shalt").
            • Proscriptive Norms: Govern forbidden conduct ("though shalt not").
            • Most deviance is ignored, mildly punished, amusing, or supported by the larger society (ex. The US Constitution protects many deviant acts through the first amendment).
             • Serious violations versus social blunders.
             • Judgements about what is and what is not deviant are relative to the society in which the deviant act occurs.
         c. Deviance may exist in behavior or simply in a person's very existence
         d. It may be positive or negative

   2. The social foundations of deviance
      a. Deviance varies according to cultural norms
      b. People become deviant as others define them that way
      c. Both rule-making and rile-breaking involve social power
B. The Functions of Deviance: Structural Functional Analysis
   1. Emile Durkheim: The functions of deviance
      a. Durkheim identified four distinct functions of deviance
         • It affirms cultural values and norms
         • Clarifies moral boundaries
            • Deviance as boundary setting
               • It occurs when shared norms set the limits of acceptable behavior.
               • Confrontations test the limits of acceptable behavior
         • Promotes social unity
            • Deviance can be used as a unifying force by reaffirming the strength of societal norms as well as our commitment to them.
            • A common temper or anger can be brought to bear against another group, reinforcing identity and consensus.
         • Deviance as Safety Valve
            • It allows controlled expression of deviance to stop any large scale deviance (ex. prostitution, Woodstock, etc.)
         • Encourages social change
C. Deviance calls forth **social control** -- attempts by society to regulate the behavior of individuals

1. Because deviance may appear disruptive to social life, all societies develop some means of controlling it.

   a. Mechanisms that monitor behavior and penalize the violation of norms are known as **social controls** (from weak kinds to death).

   - Sociologists divide them into two kinds:
     - **Internal Social Controls**: Seated within the individual and are learned through socialization.
       - We are taught that certain behaviors are normal and others are not.
       - This socialization runs so deep we learn to really want to conform and not be deviant. Ensures conformity and predictability.
     - **External Controls**: rely on social mechanisms to prevent deviance (ex. police, law, gov, family, and peers).
       - They are societal mechanisms that monitor our behavior: they reward conformity and punish non-conformity.
       - They are used when our internal controls are not reliable, or a social situation is too important to be left up to individual responsibility. (ex. speeding).

   - **Informal Controls**: Expressions of Approval and affection by significant others -- but it also includes expression of disapproval.

   - **Formal Agents of Control**: These are agents that occupy statuses specifically charged with norm enforcement.
D. Berger on Social Control:

1. **Social Control**: are the various means used by society to bring its disobedient and hard to handle members back into line.
   a. No society can exist without social control.
      - Any group of people has to develop methods of social control or it cannot stay together (even in this classroom).
      - Methods of control will change from one situation to the other – they vary with the purpose and character of the particular group.

b. **Control Mechanisms** are used to eliminate undesirables, trouble makers, or rebels in a society – they also motivate people to conform to the group
   - The oldest means of social control is physical violence.
     - No state can exist without a police force, army, or some armed force
     - Violence is the ultimate foundation of any political order.
   - In Western democracies it is under emphasized but still present (voluntary compliance, popular legislation.
   - Using violence all the time would be counter-productive to running society
     - So the very fact that we know violence can exist and does exist (the threat of it) is enough.
     - Violence is used sparingly and as a last resort, threat is enough for social control.
     - Everyone lives in social situations where if the peaceful means of coercion fail, violence will be used against them.
   - There is social control other than violence:
     - Political and Legal Controls
     - Economic pressure (effective because it threatens lifestyle, survival)
       - Both in strikes (UPS) and by your employer.
c. **Primary Groups**: We live and work in these compact groups that have potent but subtle social control mechanisms. These mechanisms are brought to bear on the potential or actual deviant (non-conformist).

- They can use persuasion, ridicule, gossip, shame, guilt, or disgrace to get you to conform to the group norm (common belief system).
  - It varies from group to group
- These group dynamics stem from the human desire to be accepted
- Must be careful because these dynamics can be manipulated (cult leaders, politicians, etc.)
- Ridicule and Gossip are prime social control mechanisms
  - How many people might not raise their hand or ask a question in class because of fear of sounding stupid or being made fun of?
- Social Control is frequently based on fraudulent claims (use of false threat or claim)
- Concentric Rings of control: we live at the center of a set of concentric rings (outer – political/legal system; center – morality, custom, manners)

d. **Sphere of the Intimate**: deals with personal choices one has made to define beliefs, world views, and themselves (friends, family, work, etc.)

- Most devastating to us, we aren’t prepared when control is used in these situations – we are too closely tied to it, to intimate with it – it reflects on us – may show us as wrong. We risk losing ourselves in a total way.
- **Occupations**: includes formal and informal controls.
  - Codes of conduct that are essential to keep job and moving ahead, codes of ethics (Prof. dating students), must alter behavior, dress, language, etc.
- **Family/Friends**: most important social ties and strongest control system
  - This can carry more psychological weight and power than many other types of situations where control is involved

e. **External Controls**: peer pressure, unspoken rules, etc. that force one to stay within their class position.

- But class position is so strong that it isn’t likely one will rise above it.
- It influences us from birth – shapes/forms personality of people.
- The way society penetrates our consciousness
- Different social strata exert different pressures on members – some will work better than others
E. Explanations for Deviance

1. Merton's Strain Theory (Functionalism)
   a. Society establishes goals for all to seek and dictates which means are legitimate to use in this effort
   b. Some groups of people lack access to these means yet still desire the success goals
      • In an anomic, changing situation, a structural strain develops between culturally prescribed goals of the social system and the socially approved means of attaining these goals.
      • Structural strain produces a lot of deviance
   c. There are several ways of responding to such a dilemma
      • **Conformity**: Accepts both conventional goals of society and conventional means to obtain them (a conformist).
      • **Innovation**: Accepts the goals of society, but rejects the socially approved means to obtaining those goals.
        • Uses deviance to obtain goals instead.
      • **Ritualism**: No interest in the prescribed goals of society, but goes through the motions by following prescribed rules and behavior (still deviant).
      • **Retreatism**: Rejects the means and the goals of society but does not replace them with their own or anything socially valued.
      • **Rebellion**: Rejects goals and means of society and replaces them with new goals and means.
   d. Problems with the theory
      • It explains some types of deviance better than others
      • Fails to explain why an individual would choose one type of adaptation to strain over another
      • Ignores the fact that not everyone seeks success in conventional terms of wealth
        • Assumes that the means and goals of a society are legitimate and ignores issues of power
          • Those with power define the means and goals and can prevent segments of the population from attaining them.
2. **Labeling Theory (Symbolic Interaction)**
   a. **Labeling Theory** involves the assertion that deviance and conformity result not so much from what people do, but from how others respond
      - The process by which a definition is attached to an individual
      - Looks at how labels are applied, the consequences of such labels for the individual, and the power of some people to attach labels to others.
      - Deviance resides in the reactions of other people to a behavior.
        - By attaching a negative label to a person, that person becomes deviant, thus deviance is not identified or explained, but actually created.
        - Through narrowing of options and internalizing of definitions used by significant others.
        - Once you are labeled as deviant, people treat you that way, you begin to act deviant in order to fulfill expectations, take up company with others labeled as deviant (self-fulfilling prophecy).

   b. A **stigma** is a powerfully negative social label that radically changes a person's self concept and social identity
      - A moral blemish may be attached to the characteristic defined as deviant and the deviant must carry around with them (e.g. convict).
      - Stigmas are often attached in formal rituals called degradation ceremonies
      - They are deepened by retrospective labeling -- the interpretation of someone's past consistent with present deviance

   c. **Power** is an important factor in the process of labeling
      - People with a lot of power and high status can label others as deviant and have it stick – become accepted by others.

   d. **Labeling and Mental Illness**: Thomas Szasz argues that *mentally ill* is a label we attach to people who are different, not really a type of sickness
e. Medicalization of Deviance
   • The transformation of moral and legal matters into medical issues
   • The meaning of homosexuality has been defined and redefined in recent decades
   • Whether deviance is defined morally or medically has three profound consequences
     • Affects who responds to deviance
     • Affects how people respond to deviance
     • Affects whether the deviant is regarded as being personally competent

f. Problems with theory:
   • Most applicable to minor forms of deviance
   • Spontaneous crimes with no time for labeling
   • Self-conscious choice to be deviant
   • Labeling may cause a reaction to become “normal” instead of fulfilling the deviant role.
3. Sutherland's **Differential Association Theory** (Symbolic Interactionism)
   a. All deviance is learned through contacts with others -- especially in primary
groups
   b. Deviance is learned through the same processes as conformity – socialization.
      • Deviant and criminal norms are internalized
   c. **Differential Association**: People Learn Conformity or Deviance from the people
      they associate with.
      • Peers have a strong influence over those who are not socially developed
   d. Four points into socialization into deviant behavior:
      • Deviant behavior is learned through interaction with others (peer groups, 
        intimate groups)
      • Learning such behavior comes from acquiring techniques, motives, drives, 
        and attitudes for such behavior
      • People learn definitions (mindset or attitudes) favorable to the norms in 
        question
      • Frequency, length, and intensity of a person’s associations determine the 
        impact of those associations on the person
   e. Two problems with theory:
      • What about those living in high crime areas who do not become criminals?
      • Why is a given culture defined as deviant in the first place?
4. **Deviance and Inequality** (Social Conflict Analysis)
   a. **Basic Principles**
      - The norms of any society generally reflect the interests of the rich and powerful
      - The powerful have the resources to resist most deviant labeling
      - The laws may be inherently unfair
   b. **Deviance and Capitalism**
      - Steven Spitzer suggests that deviant labels are chiefly applied to those who impede the operation of capitalism
   c. Problems with theory
      - Assumes that laws benefit only the rich
      - Implies that crime arises only in societies that treat their members unequally
        - Crime and deviance are cultural universals

5. **Demographics**
   a. Demographic characteristics have an effect on deviance and crime
      - Gender and Age have an effect on who commits crime
      - Young males tend to be the biggest offenders
      - Race, education, class, and how many parents in the household can also have an effect.