Explaining Social Deviance

Professor Paul Root Wolpe
Paul Root Wolpe, Ph.D.

Professor of Sociology, University of Pennsylvania

Paul Root Wolpe received his bachelor’s degree cum laude, with a concentration in the sociology and psychology of religion, from the University of Pennsylvania. He received his M.A. and Ph.D. from Yale University, under a National Institute of Mental Health Fellowship in Mental Health Services Research and Evaluation. His graduate thesis investigated holistic medicine as an example of professional deviance.

Wolpe has been on the faculty of the Department of Sociology at the University of Pennsylvania since 1986. Previously, he spent five years as the Director of Research in the Department of Psychiatry at Jefferson Medical College, teaching medical students and faculty about the sociological aspects of medicine and bioethics. He also worked as an ethnographer of the Paiute, Ute, and Shoshone of Nevada and Utah. Currently, in addition to his duties in the Department of Sociology, Wolpe serves on the faculty of the Center for Bioethics at the University of Pennsylvania.

Wolpe has an eclectic set of interests and accomplishments. He has published in both the sociological and medical literature, particularly on unconventional and alternative movements within medicine. He coauthored, with Jannell L. Carroll, *Sexuality and Gender in Society* (Addison-Wesley, 1996). While at Jefferson, he studied the relationship between medicine and religion, and was contracted by the National Institute of Drug Abuse to explore the drug and alcohol counseling and treatment services provided by churches, synagogues, and mosques in Philadelphia.

Wolpe is the recipient of several writing and teaching awards.
# Table of Contents

## Explaining Social Deviance

<table>
<thead>
<tr>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Professor Biography</strong></td>
</tr>
<tr>
<td><strong>Course Scope</strong></td>
</tr>
<tr>
<td><strong>Lecture One:</strong> The First Step: Asking the Right Questions</td>
</tr>
<tr>
<td><strong>Lecture Two:</strong> Demonism: The Devil’s Children and Evil Empires</td>
</tr>
<tr>
<td><strong>Lecture Three:</strong> Deviance as Pathology: I’m OK, You Are Twisted</td>
</tr>
<tr>
<td><strong>Lecture Four:</strong> Social Disorganization: Deviance in the Urban Landscape</td>
</tr>
<tr>
<td><strong>Lecture Five:</strong> Functionalism and Anomie: Why Can’t We All Just Get Along?</td>
</tr>
<tr>
<td><strong>Lecture Six:</strong> Learning Theory: You Have to be Carefully Taught</td>
</tr>
<tr>
<td><strong>Lecture Seven:</strong> Control Theory: Spare the Rod, Spoil the Child</td>
</tr>
<tr>
<td><strong>Lecture Eight:</strong> Labeling Theory: Is Deviance in the Eye of the Beholder?</td>
</tr>
<tr>
<td><strong>Lecture Nine:</strong> Conflict and Constructionism: Every Step You Take, I’ll Be Watching You</td>
</tr>
<tr>
<td><strong>Lecture Ten:</strong> Case Studies: Sex and Science</td>
</tr>
<tr>
<td><strong>Table I:</strong> Theories of Deviance: A Schema</td>
</tr>
<tr>
<td><strong>Glossary</strong></td>
</tr>
<tr>
<td><strong>Bibliography</strong></td>
</tr>
</tbody>
</table>
Explaining Social Deviance

Scope:
This set of ten lectures examines the complex topic of deviance and how major sociological theories have attempted to both define it and understand its role in both historical and modern society. By examining a variety of theories, Wolpe is able to provide a framework for understanding how religion, science, popular culture, power relations, and personal and collective values influence how a society will define deviance at any given point in time. The application of those definitions has a direct impact on other areas of social life including the mental health profession, systems of deterrence, the judicial system, and the arts. Intended for those with some understanding of sociology, the series traces Western theories of deviance from classical demonism to constructionism.

The first lecture introduces the topic of deviance and explores its relationship to criminology. The lecture goes on to outline the three major perspectives of deviance: absolutist, objectivist, and subjectivist. The absolutist perspective is based on the acceptance of universal norms of morality; the objectivist perspective explains deviance as a variation from established societal norms; and the subjectivist perspective views deviance as the result of societal reactions to certain individuals, groups, and behaviors.

Lecture two explores the concept of demonism in both its classical and modern forms. As an example of an absolutist perspective, demonism bifurcates the world into good and evil, with evil often being characterized as supernatural in nature. Tracing the history of demonism from the Middle Ages to contemporary examples of Satanism, Wolpe illustrates how demonism has often been used to explain and categorize bad behavior when no other explanation is available.

Deviance as a form of pathology is the focus of lecture three. Beginning with the early work of Cesare Lombroso and ending with contemporary arguments supporting racial hierarchy theory, Wolpe analyzes the influence of science on sociological thought. Background information on the IQ controversy, the eugenics movement, and Social Darwinism, as well as their effects on other aspects of American social life are examined.

In lecture four Wolpe examines the first sociological theory of deviance, social disorganization. This theory, which gained prominence at the University of Chicago in the 1920s, contends that deviance is a result of the breakdown of a society’s ability to self-regulate itself and to solve communal problems. It is the first theory to move away from individualistic views of deviance and consider the role of social structure in deviant behaviors. Social disorganization firmly established fieldwork and empirical research as mainstays of sociology.

An overview of the work of Emile Durkhem and Robert Merton constitutes the bulk of lecture five. While not in agreement as to the role of deviance in society, both sociologists agree that it serves a function as do all social structures and institutions. Anomie, or the breakdown of social morality, is explored as either causing or preventing deviance. Preceding this overview of the macro theory of functionalism is a discussion on the meaning of society.

Lecture six is devoted to learning theory, the theory of deviance that examines the influence of subcultures on individual behavior. In this lecture, Wolpe describes how differential association, identification, and reinforcement socialize people into particular norms and behaviors, including the behavior system of deviance. Ways that deviants negotiate living in two cultures, normative and deviant, are outlined using Sykes and Matza’s techniques of neutralization.

Lecture seven, control theory, moves away from the question “Why do people deviate?” to the question “Why do people conform?” Included in this analysis is the idea that most people are in constant discord with society, but through a process of social bonding, they commit to the normative behaviors and rules of conduct. Based heavily on the idea that people are all inherently motivated to deviate, the concept of deterrence plays a key role in control theory.

In lectures eight and nine, Wolpe concentrates on societal reactions to deviance, outlining how deviance has been both constructed and labeled in society. In lecture eight Wolpe uses mental illness and homosexuality, forms of involuntary, noncriminal deviance, to illustrate the dynamics of labeling theory. Lecture nine provides background information on the influence of Karl Marx on conflict theory, a theory that continues to view labeling as an integral part of what is viewed as deviant, but which includes the added dimension of a dominant ideology. The key components of constructionism, claims making and image making, are explored using contemporary examples from art, advertising, and political ideology. Inherent to the constructionist perspective of deviance is the problematic nature of social truth, which Wolpe illuminates in his discussion of social problems as a form of claims-making activity.
The final lecture applies the theoretical perspectives discussed in this course to sexual deviance. From the
demonistic perspective of sex as sin to the constructionist view of sex as claims making, Wolpe illustrates how each
teach theory explains sexual deviance and how those explanations continue to influence contemporary thought. The
lecture series concludes with reasons why science, as a social institution, must be constantly deconstructed and
analyzed as a social process that is susceptible of its own form of claims making.
Lecture One
The First Step: Asking the Right Questions

Scope: In this lecture, the topic of deviance is introduced as a complex, often ambiguous, social phenomenon that raises numerous questions about how a varied and often arbitrary set of characteristics can be used to name the same idea. Absolutist, objectivist, and subjectivist theories of deviance are defined and illustrated by way of historical and contemporary examples. These theories provide a framework for examining how religion, societal norms, power relations, and personal values and beliefs are often used to determine which personal characteristics and behaviors are labeled deviant, and by default, which individuals, groups, or behaviors are sanctioned in societies.

Outline

I. Deviance is difficult to define because of the inherent complexity in determining what is right and good.
   A. Several questions need to be asked before attempting to define deviance.
      1. What is acceptable behavior in any given society?
      2. Who determines which behaviors are deserving of censor?
      3. What accounts for the varied set of behaviors and characteristics viewed as acceptable and unacceptable?
      4. Is deviance defined by what people do, what they believe, or who they are, or by society’s reactions to these characteristics?
   B. Sociologists attempt to answer specific questions when studying deviance.
      1. Why does society view some people and behaviors as deviant?
      2. What is the possible rationale behind labeling some behavior deviant?
      3. What is the power relationship between those labeled deviant and those who have determined what should be regarded as standard acceptable behavior?
      4. What role has history played in determining how a society defines deviance?
      5. How does culture influence what is viewed as deviant behavior, and how do various cultures compare in their understanding of deviance?
      6. Why is deviant behavior so interesting to people?

II. Criminality is a subdiscipline of deviance.
   A. All behavior that is labeled deviant is not automatically labeled criminal.
      1. Deviance includes breaking both formal and informal rules.
      2. Criminal behavior often becomes relativized in modern society.
   B. Both criminal and noncriminal behaviors are subjective and often flexible.

III. There are three major organizational perspectives of deviance.
   A. Absolutism suggests that there are universal norms of morality.
      1. Absolutist theory is highly influenced by religious beliefs.
      2. Diversity in religious doctrine makes the absolutist view of deviance difficult to apply universally.
   B. Objectivist theory is based on the thinking that each society creates a set of norms to prevent chaos; deviance is the violation of those norms.
      1. The socialization process instructs individuals in what is considered acceptable behavior.
         a. People learn social norms by testing boundaries.
         b. Each new social situation presents new boundaries.
      2. The definition of deviance as rule breaking is too simplistic.
         a. The established norms and rules of a given society are often ambiguous, contradictory, and many
are informal.

b. Many catchall rules are enforced arbitrarily depending on the situation and who is breaking the rule.

3. Objectivist theory relies on statistical measures of deviance.
   a. Determining a “normal” bell curve and standard deviation of morality is highly subjective.
   b. A measurement of deviance can only be applied after it has been determined what deviance actually is.

C. Subjectivist theory places more emphasis on society’s reaction to given behaviors than on trying to define deviance.
   1. Deviance does not exist in isolation.
   2. Those who have power establish norms.
   3. When norms are not applied consistently, it becomes increasingly difficult to label any behavior deviant.
   4. Subjectivist attempt to understand how a society determines what is deviant and what such determinations reveal about the society itself.

IV. How do individuals contribute to the social discourse on deviance?
   A. It is important that individuals examine their own conscious and unconscious ideas about deviance.
   B. Individuals must understand that naming deviance serves only to categorize it, not explain it.

Recommended Reading:
Erich Goode, ed., Social Deviance

Supplemental Reading:
Susan Caffrey, and Mundy, Gary, eds. The Sociology of Crime and Deviance: Selected Issues

Questions to Consider:
1. What has been the influence of Puritanism on the American view of deviance? How is this influence still apparent in contemporary society?
2. If deviant behavior is unable to exist in isolation, does it follow that positive characteristics and behaviors also exist as societal reactions?
Lecture Two
Demonism: The Devil’s Children and Evil Empires

Scope: Classical demonism illustrates the absolutist perspective of deviance by dividing the world into good and evil. To follow the universal set of rules on which a society is based is “good;” to disrupt the plan is “evil” and an affront to God and society. This dualistic perspective, which is often characterized by a supernatural element, suggests that there is something fundamentally wrong with those who do not adhere to the social order. Classical demonism has reemerged as an explanation for deviance in modern society, often being used as a convenient way to explain and categorize bad behavior. Modern demonism, while more secular than the classical form, continues to divide the world into opposing forces – those who know what is right and those who do not.

Outline

I. Demonism is an integral part of the absolutist perspective of deviance.
   A. Demonism supports the notion that there is a universal set of rules that define morality.
   B. Conversely, that which is wrong is wrong absolutely and cannot be modified.
   C. Both classical demonism and modern demonism bifurcate the world into good and evil.
      1. The world is viewed as a battleground.
      2. Good is used to describe those who follow “the plan” and evil describes those are against “the plan.”
      3. Demonism is often reified into God and the devil.
   D. Demonism has both a theological and sociological context.

II. The oldest perspective of deviance, classical demonism, is dualistic in nature.
   A. The reasons for deviance can be found in the realm of the supernatural.
      1. Evil implies something fundamentally wrong as opposed to something that can be corrected.
      2. Evil acts are beyond a person’s control.
   B. Classical demonism was used to divide the world into clear categories of good and evil.
      1. Opposition to the balance of the social order was believed to be able to spread if not controlled.
      2. Historical periods like the Middle Ages are replete with examples of attempts to eradicate society of evil.
         a. Public punishment was important because it helped society purge itself.
         b. Public confession reinforced the need to uphold the social order.
   C. Sociologist Peter Berger adds a sociological perspective to demonism by saying that societies are both materially and socially artificial.
      1. Historically it has been impossible to admit that society is an artifice because by doing so one admits that society is subjective and therefore subject to review and deconstruction.
      2. A nomos is created to serve as an organizing principle of society.
         a. This social order is not artificial; it is part of a plan and is the way the world should be.
         b. The nomos is infused into the sacred.
         c. Deviance is more than a wrong act; it is an affront to society itself.
   D. One of the historical consequences of demonism was it put unlimited authority into the hands of a centralized church.
      1. Some believed this was advancement in society because authority could be exerted in the absence of an individual.
      2. Centralization of power always leads to abuse of power.

III. Classical demonism is part of contemporary society.
   A. It is believed by many that Satanic forces are influencing young people.
1. The case of Tom Sullivan mobilized a community against Satanic forces and demonization.
2. Did Satanism cause Tom Sullivan to do evil or did circumstances cause Tom Sullivan to turn to Satanism?

B. Classical demonism is a convenient explanation and categorization for particular crimes.

IV. Modern demonism is more secular and less supernatural.
   A. Good and evil are no longer overtly tied to religion; God doesn’t need to be present for the world to be divided into those who know what is “right” and those who don’t.
   B. Subtle forms of modern demonism include the Religious Right, Ronald Reagan and the “evil empire,” white supremacists, the Nation of Islam, and homosexuality and AIDS.
   C. Modern demonism, as classical demonism, is a useful system for identifying the enemy.
   D. Everyone has a demonistic perspective to some degree.
      1. People naturally want to believe there is an order to the world.
      2. Knowing something is “evil” does not help people create responses to social issues or help them learn about the social processes that have created evil.

V. What can sociologist learn from the study of demonism?
   A. Demonism is a social construct that allows certain groups to express power through the use of a label that has a long history.
   B. Society uses evil to differentiate between those that it wants to view as evil and those that it wants to excuse.

Recommended Reading:
Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion*

Supplemental Reading:
William S. Bainbridge, and Rodney Stark, *Religion, Deviance and Social*

Questions to Consider:
1. How did the McCarthy era illustrate modern demonism? What other historical events or times periods illustrate a demonistic perspective?
2. How does contemporary literature and film continue to perpetuate the idea of demonism?
3. How did classical demonism play a role in early European anti-Semitism?
Lecture Three
Deviance as Pathology: I’m OK, You Are Twisted

Scope: The pathological perspective of deviance is based on the assumption that there is a fundamental difference between those who are deviant and those who are not. Scientific thinking of the nineteenth and twentieth centuries has been marked by the attempt to explain this difference through the study of racial hierarchy, heredity, intelligence, and genetics. One of the major flaws of this theory is that despite its contention that deviance must be viewed empirically, it is still highly moralistic and discriminatory.

Outline

I. Pathological theory is based on the assumption that there is a fundamental difference between the person who acts in a deviant way and the person who does not.
   A. While demonistic theory views deviance as a sin, pathological theory views deviance as an illness.
   B. Pathological theory still has a moral overtone.
   C. Pathological theory attempts to explain deviance scientifically.

II. Early nineteenth century thinking about criminal behavior was highly influenced by Social Darwinism.
   A. Social Darwinism proposed that a progression of random mutation and the survival of the fittest lead to more complex organisms.
      1. Complexity became synonymous with better and more complex organisms also became viewed as more moral.
      2. Scientists applied this idea of progression to human groups.
   B. Racial hierarchy theory was based on the premise that whites passed through all other races in utero.
      1. Ontogeny recapitulates phylogeny is the process by which individual development in utero mirrors the stages of species development over evolutionary history.
      2. Those who did not pass through the evolutionary process were atavists.
         a. Atavism was used to explain numerous birth defects and even social relationships.
         b. Down’s Syndrome (originally called Mongolism) was used as an example of this arrested development.
   C. In 1876 Cesare Lombroso’s The Criminal Man used racial hierarchy theory to explain criminal behavior.
      1. Lombroso cautioned people to look for atavism in their own children by supplying them with stigmata, or signs of atavism.
      2. Deviance is now taken out of the realm of the supernatural and discussed scientifically.
      3. Lombroso’s research compared intraspecies variation to interspecies variation.
      4. The major flaw of Lombroso’s thinking was that it presupposed that those at the “lower end” of the racial hierarchy had a predisposition to criminal behavior.
      5. Lombroso directly influenced the modern eugenics movement.

III. There are many problems with a pathological theory of deviance.
   A. The theory is highly deterministic and suggests that there is an inevitable tendency because of certain traits toward criminal behavior.
   B. The theory uses Social Darwinism, a theory that traces the evolution of biological forms and applies it to social forms.
   C. It is a highly moralistic theory, suggesting that atavism is evil.
   D. The most destructive aspect is the idea of hereditary infection, the theory that implies that interbreeding will bring down the genetic level of a race.

IV. The twentieth century ushered in the eugenics movement.
   A. The eugenics movement advocated for maintaining purity, especially sexual and racial purity.
B. Textbooks of the time addressed ways to avoid hereditary problems.
   1. All early twentieth-century eugenics texts warned against masturbation, sexual impropriety, and race mixing.
   2. Henderson’s 1901 text suggested that one way to stop the spread of dysgenic genes would be to exterminate those perceived to be deviant.
C. Eugenics during the early 1900s was a social movement.
   1. Research centers for the study of eugenics became common.
   2. The middle class was very supportive of the movement.
   3. The movement encouraged the fit to reproduce and the unfit not the reproduce; even such things as mate selection mirrored this thinking.
D. The New York State Custodial Asylum for Feeble-minded Women institutionalized the U.S. eugenics movement.
   1. The asylum was built for poor, fertile women.
   2. The asylum’s sole purpose for existence was as a prophylactic institution.
E. Until 1976 U.S. laws continued to sanction involuntary sterilization for particular groups including the mentally ill, epileptics, hereditary criminals, sex offenders, and moral degenerates.
F. The use of intelligence tests further divided those who were viewed as “fit” and those who were viewed as “unfit.”
   1. Alfred Binet, who was commissioned to develop a test to identify learning disabled children, never intended for the test to be used to measure intelligence.
   2. H.H.Goddard used Binet’s test as an intelligence test that divided people into three groups: moron, dull, and intelligent.
      a. Goddard included anyone he identified as engaging in criminal behavior (e.g., prostitutes, juvenile delinquents, and alcoholics) in the moron category.
      b. Goddard believed that not only should society keep the feeble minded from breeding, they should also be kept out of the country.
      c. Goddard’s culturally biased test was used to identify which immigrants coming into the United States were likely to be feeble minded.
G. Robert M. Yerkes used Binet’s test to identify potential defectors from the Army.
H. This misuse of Alfred Binet’s test directly influenced the xenophobia of the time period.
   1. Testimony before Congress helped to pass the Immigration Restriction At of 1924.
   2. Because of this act, people fleeing Europe during World War II could not enter the United States.
V. Theories of racial hierarchy have reemerged in the late twentieth century.
A. Charles Murray’s The Bell Curve presents a modern argument for racial hierarchy and intelligence.
B. J. Phillipe Rushton has proposed that to understand AIDS one must understand the hierarchy of the three races, which in his view places Mongoloid on top.
C. Present-day theories of racial hierarchy are paramount to moral racism and capture the major flaws of any racial hierarchy theory.
   1. It becomes a moral obligation to guard against race mixing.
   2. Racial hierarchy always implies protection of one race and condemnation of another.

**Recommended Reading:**

**Supplemental Reading:**
Cesare Lombroso, *Uomo Delinquente*
Questions to Consider:
1. How did Social Darwinism help rationalize and perpetuate the institution of slavery in the United States?
2. How are even seemingly positive stereotypes about groups of people (e.g., the Asian American model minority myth) moralistic? How does the perpetuation of such stereotypes give credence to racial hierarchy theory?
Lecture Four

Social Disorganization: Deviance in the Urban Landscape

Scope: The first sociological theory of deviance emerged from the University of Chicago in the 1920s. The rapid changes taking place in urban areas in the early 1900s and the fall of Social Darwinism posed new questions for sociologists to examine. Despite its inherent bias and circular logic, which basically rendered deviance and urban life synonymous, the social disorganization theory firmly established fieldwork and empirical research as mainstays of sociology. It was also the first theory to suggest that individuals are influenced by the structure of the social world in which they live.

Outline

I. Schools of theoretical thought may appear to be a series of theories where each one proves the last “wrong.”
   A. Theories are not so much proved “wrong” as new questions emerge which a current theory cannot answer.
      1. Often new theories incorporate information from the preceding theory.
      2. Many theories (e.g., pathological theory) reemerge at a later point in history.
   B. Social science even studies itself to understand why particular theories emerge at particular times.
   C. An organizational schema for understanding theories divides them into absolutist, objectivist, and subjectivist with each having a macro, micro, and midrange focus.
      1. The macro level attempts to explain society as a whole.
      2. The micro level attempts to explain social influences on individuals.
      3. The midrange investigates social structures larger than individuals but not as large as all of society.
   D. Social disorganization is a midrange theory because it only attempts to explain deviance in cities.

II. The first American social theory of deviance, social disorganization, emerged from the University of Chicago in the 1920s.
   A. Sociologists in the 1920s saw the city of Chicago as a social laboratory.
      1. Sociologists began to go into the field and collect data; this was the beginning of sociological fieldwork.
      2. What they wanted to understand was why cities were so deviant.
      3. The fieldwork was relegated to the worst parts of the city; so they were often studying the poorest people.
      4. World War I changed the way sociologists viewed science; it was no longer viewed as holding all of the answers to society’s questions.
   B. Cities were a relatively new concept in the 1920s.
      1. Industrialization, massive immigration, and migration created great wealth and extreme poverty.
      2. The ideal human existence was still believed to be pastoral – rural settings and small towns.
      3. Cities were viewed with interest, curiosity, and repulsion.
   C. Ferdinand Toennies named the division of rural and city life with moralistic overtones that suggested rural was good and urban was bad.
      1. The Gemeinschaft was used to describe the folk or rural society.
         a. The Gemeinschaft was a social structure based on tradition, a shared history, and shared values.
         b. Status in the Gemeinschaft was ascribed; people were able to place one another in their own social universe based on what was already known about them.
         c. An informal control structure based on public sanction and shame was able to exist because everyone knew one another.
      2. The Gesellschaft was used to describe the urban setting.
         a. Because people did not know one another, there was no shared history and, therefore, no shared traditions or values.
b. Status in the *Gesellschaft* was based on the achieved status of an individual.

c. A formal control structure based on laws and institutional sanction was needed because anonymity made shaming and ostracizing those viewed as deviant ineffective.

III. Social disorganization concluded that rapid change damages society’s organizational structure.
   A. Cities were seen as unable to agree on common values. Instead of normative consensus there was normative dissensus or an inability to agree on the accepted rules of behavior.
   B. Cities were described as places that could not mobilize themselves to solve communal problems.
   C. The thesis of the Chicago School was that social disorganization increased the rate of deviance.

IV. The social disorganization perspective, while flawed, helped advance the field of sociology.
   A. Social disorganization was the first theory of deviance proposed by sociologists; earlier theories relied on religion and science.
      1. This perspective firmly established sociological fieldwork and empirical research as part of sociology.
      2. Social disorganization moved away from the individualistic view of deviance to a view that included the influence of environment.
      3. The theory is still helpful in studying countries or regions that are moving from agrarian to industrialized societies.
   B. The primary criticism of the social disorganization is it never explained what constituted social disorganization.
      1. A circular logic where deviance defined social disorganization and social disorganization defined deviance rendered the two concepts synonyms and nothing was explained.
      2. The measures used were inadequate and biased.
         a. Only lower class crime was investigated.
         b. Only the worst parts of the city were examined.
         c. Poverty, deviance, and unemployment were used to define social disorganization.
      3. A form of disorganization that was considered different was used to define disorganization.

Recommended Reading:
Joseph R. Gusfield, *Symbolic Crusade: Status Politics and the American Temperance Movement*

Supplemental Reading:
James Gilligan, *Violence: Our Deadly Epidemic and Its Causes*

Questions to Consider:
1. Why is social disorganization an example of an objectivist theory?
2. How might the emergence of suburbia in the 1950s have changed Ferdinand Toennies’ thinking about *Gemeinschaft* and *Gesellschaft*? What is the social structure of suburbia?
Lecture Five
Functionalism and Anomie:
Why Can’t We All Just Get Along?

Scope: Functionalism, the first macro theory of deviance discussed in this course, suggests that deviance is necessary in order for a society to create a set of moral boundaries and a collective conscience that goes beyond any individual. It is the deviance in society that allows those established moral boundaries to be constantly reexamined and, if necessary, redefined. Two very different, but highly influential views of deviance and anomie are explored: Emile Durkheim’s view which states that deviance prevents anomie, and Robert Merton’s view that anomie is a result of deviance.

Outline

I. Emile Durkheim’s theory of deviance was the first real sociological macro theory.
   A. Durkheim set forth many of the basic principles of sociology.
   B. Durkheim believed that society is an entity in and of itself from which everything else is derived.
      1. Individuals are born a tabula rasa into which society pours everything.
      2. Durkheim even viewed God as a projection of the social mind.
      3. Durkheim is referred to as a pure sociologist because he never turned to other sciences (e.g., biology, psychology) for explanations; everything came from sociology.
      4. The basic question that Durkheim wanted to answer was why does a society stay together?
   C. Durkheim’s view of society was that it is a shared moral sense, a collective conscience that goes beyond any individual.
      1. Durkheim was interested in society and how it functions as a unit.
      2. The social mind is the way a society conceives of itself; the moral sense or normative ways a society believes it should behave.
         a. When the moral sense of a society is violated, the society is outraged but also unified.
         b. It is the deviance that allows the moral sense to be debated, defined, redefined, and reinforced.

II. Functionalism suggests that the best way to understand the way things work in a society is to understand their function.
   A. It is problematic to explain something by its function because it is not necessarily the best explanation of why it exists.
   B. Durkheim argued that deviance was necessary in every society because it served functions.
      1. Deviance defines the moral boundaries for the entire social sphere.
         a. The moral boundaries are constantly being reevaluated through society’s reactions to deviance.
         b. People decide, formally and informally, what is deviant and the decision helps determine the moral boundaries, or in some cases, the new moral boundaries.
         c. Puritan society serves as an excellent example of a society using deviance as a function.
      2. Deviance promotes group solidarity.
         a. Deviance allows people the opportunity to discuss and debate their moral conscience in ways they would not otherwise do.
         b. The problem with group solidarity is it often causes an ingroup and an outgroup.
      3. Deviance serves an innovation function.
         a. Society must continually find ways to grow and change.
         b. Most great leaders have been viewed as deviant to some group of people.

III. While functionalism has declined, the idea of anomie, which has its roots in functionalism, has not.
   A. Anomie is translated as normlessness, deregulation, or normative confusion; it is a breakdown in the shared
moral sense of a society.

1. The only French term that Durkheim ever used in his writing as a synonym for anomie was *dérèglement*, which translated means derangement.

2. What is anomie?
   a. When the shared moral values of a society become so diffused so as to be unrecognizable, society begins to disintegrate.
   b. An immoral society replaces a moral one.
   c. Society turns to profane boundaries.

B. One of the greatest twentieth-century American sociologists, Robert Merton, created a different way of looking at anomie.

1. Merton defined anomie as what happens in society when aspirations are unfulfilled.
2. He believed that deviance occurred when there was a disparity between the goals that society has set forth (e.g., material wealth) and the means to achieving the goals.
3. Merton identified the strategies of anomie as conformity, ritualism, innovation, retreatism, and rebellion.

<table>
<thead>
<tr>
<th>Goals</th>
<th>Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conformity</td>
<td>+</td>
</tr>
<tr>
<td>Ritualism</td>
<td>−</td>
</tr>
<tr>
<td>Innovation</td>
<td>+</td>
</tr>
<tr>
<td>Retreatism</td>
<td>−</td>
</tr>
<tr>
<td>Rebellion</td>
<td>+</td>
</tr>
</tbody>
</table>

1. The innovation strategy is most important to the study of deviance because this is when someone will turn to criminal behavior.

2. Merton’s view of anomie has caused confusion because sociologists have used it in same way as Durkheim’s; however, the two concepts are opposite.
   a. Durkheim believed that deviance was necessary because it prevents anomie.
   b. To Merton, anomie causes deviance.
   c. The idea of anomie is still useful in helping sociologist study the moral boundaries of a society and how those boundaries are defined and redefined.

IV. There is no theory of functionalism that can explain or define the real functions of something.

A. The most important criticism of functionalism is that there is no mechanism to differentiate between real functions and absurd functions.

B. Functionalism is a circular theory; deviance exists because it is needed and it must be needed because it exists.

A. Anomie suggests that deviance serves a function, but if deviance can be defined and redefined in order to maintain a basic level of deviance, then deviance has not been defined.

Recommended Reading:

Supplementary Reading:
Emile Durkheim, *The Elementary Forms of Religious Life*
Emile Durkheim, *The Rules of Sociological Method*
Kai T. Erickson, *Wayward Puritans: A Study in the Sociology of Deviance*
Questions to Consider:

1. Does society need deviance to determine its moral boundaries? If a society does not need deviance, how can it be effectively controlled?

2. How can functionalism be used to rationalize those social problems for which society has found no viable solutions?
Lecture Six
Learning Theory: You Have to Be Carefully Taught

Scope: The underlying premise of learning theory is that deviance is not an isolated process; people are socialized into the particular behavior patterns and norms of the subculture to which they are exposed. As with any subculture, the subculture of deviance requires one to learn certain skills, attitudes, and rationalizations in order to be successful. Less interested in the actual manifestation of deviant behavior, learning theory attempts to explain the role that differential association and identification play in the socialization process and how one’s adopted behaviors are, over time, reinforced and rewarded.

Outline

I. Society is viewed as either an entity unto itself or as a group of subcultures.
   A. The macro view of society reifies it and ignores its complexity.
      1. Durkheim’s macro view of society failed to recognize that society is not a thing but an idea.
      2. Merton’s view of society suggests that there is only one set of goals in a society and ignores the different goals that might exist.
   B. Learning theorists believe in the process of socialization where many different groups influence people, both formally and informally, and what a person learns is different from group to group.

II. Learning theory suggest that some people are socialized into deviance and some normative behavior, and while the end result may be different the learning process is the same.
   A. Edwin Sutherland believed that criminal behavior was learned like any other behavior.
      1. Our social association determines what we will learn.
      2. Edwin Sutherland’s *The Professional Thief* details how someone learns to be a thief.
         a. A person who becomes a criminal must learn many social and technical skills that are part of the subculture.
         b. Sutherland decided that deviance is divided into subcultures; it is not an isolated process.
         c. Through differential association people in certain communities are more likely to come into contact with people who are deviant and are, therefore, more likely to adopt that behavior.
         d. Subcultures are organized into behavior systems of crime and perpetuate themselves until they have developed into a professional system of crime.
         e. Subcultures come into conflict with one another because of different forms of differential association.

III. Individuals accrue definitions in favor of deviance or unfavorable to deviance.
   A. The frequency, intensity, and stage of life that an individual comes into contact with criminal behavior are important factors in determining whether someone will view deviance as favorable or unfavorable.
   B. Voluntary noncriminal and criminal behavior may be addressed by criminology theories, but cannot explain noncriminal involuntary deviance.
      1. Differential association can help sociologists understand why people can be recruited into particular groups (e.g., cults).
      2. Differential association allows a subculture to convince a person to define a certain human situation as an appropriate time to break rules.
      3. Differential association provides a mechanism for the individual not to feel guilty.
   C. The major criticism of differential association, that a person can become a criminal without ever coming into contact with someone who is a criminal, lead to the development of two important ideas.
      1. Differential reinforcement (called operative conditioning in psychological terms) is when a person is rewarded for deviant behavior, while normative behaviors are unrewarded.
      2. Differential identification states that a person does not necessarily have to associate with a criminal, but only identify with a criminal in some way (e.g., through a movie, book, or story).
IV. Sykes and Matza expounded on how criminals are able to neutralize their behaviors.
   A. Most deviants live in two worlds, the normative world and the deviant subculture, which they must reconcile.
   B. To reconcile their behaviors, criminals adopt techniques of neutralization.
      1. Denial of responsibility is when someone denies doing anything wrong or believes that the criminal action wasn’t his or her fault.
      2. Denial of injury is when the criminal fails to see how anyone was hurt.
      3. Denial of the victim transfers the blame to the victim.
      4. Condemnation of the condemners is a statement against those that would judge the criminal action.
      5. Appeal to higher loyalties is when a criminal believes certain behaviors are justified — the end justifies the means argument.
   C. If a person didn’t have conventional values, neutralization wouldn’t be necessary.

V. Learning theory has been a powerful theory that explains many things, but it also has many limitations.
   A. Learning theory is good at explaining the socialization process into certain subcultures.
   B. Learning theory doesn’t really ultimately explain how people who are socialized in the same environment decide whether or not to become a criminal.
      1. Learning theory can’t explain crimes of passion.
      2. Learning theory can’t explain behaviors like a private sexual fetish.
   C. Learning theory says that people learn to be deviant but the real behavior that needs to be learned is how not to be deviant.

Recommended Reading:
Ronald L. Akers, Social Learning and Social Structure: A General Theory of Crime and Deviance

Supplementary Reading:
Edwin H. Sutherland, The Professional Thief: Annotated and Interpreted by Edwin Hardin Sutherland

Questions to Consider:
1. In addition to the “abuse excuse,” what are some other ways that differential association and identification might be used in a criminal’s legal defense?
2. How might a learning theorist distinguish between personality formation and socialization?
3. To what extent might later influences on a person’s life reverse the results of early socialization?
Lecture Seven
Control Theory: Spare the Rod, Spoil the Child

Scope: The underlying principle of control theory is that people are inherently motivated to deviance, and it is only because of social bonds and the fear of punishment that they do not act on these instincts. Accepting that if all normative controls were removed, people would deviate, social contract and control theorists attempt to explain what sociological and psychological processes must take place to insure that most members of society conform to established rules and norms. The role control theory has played in both historical and contemporary thinking on deterrence is also explored.

Outline

I. There is a tendency to accept that the way the world is, including all of the norms and rules that are taught, is the way the world has to be.
   A. For a long time sociologists have attempted to explain a theory of deviance by explaining deviance itself.
      1. The questions have been why don’t some people conform or follow the rules?
      2. Another way of looking at deviance is to explore why some people do conform.
   B. Dennis Wrong believed that people are constantly in discord with society; they do not accept socialization, norms, and values so easily.

II. Sigmund Freud’s most sociological theory examined the tension between the individual and society.
   A. Healthy development can only be achieved when a person learns to curb the id.
      1. The ego and superego are developed to help a person rationalize and moderate.
      2. Resolution of the Oedipus Complex is the first act of renunciation of desires.
   B. In order for society to flourish, people must learn that though they want to satisfy their desires, they must learn to curb them for the benefit of the collective.
      1. Freud maintained that deviance occurs when the normal development of the Oedipus Complex is blocked or incomplete.
      2. Freud was one of the first theorists to view deviance as normal and one of the last social contract theorists.

III. The ideas inherent in control theory predate Freud.
   A. The Hobbesian question of order was an early form of the social contract – people getting together to develop a way to coexist.
   B. John Locke’s social contract theory was in favor of a monarch who would help protect and regulate property.
   C. Jean Jacques Rousseau believed people did not need social contracts, but could reason their way to the satisfying resolution of problems.

IV. Social control theory examines the reasons why some people conform to society’s norms.
   A. Hirschi’s *Causes of Delinquency* proposed that the weaker a person’s ties to society, the less likely a person would be to conform.
   B. A person bonds with society in four ways:
      1. Attachment: People honor those they admire by accepting a certain set of values that they transmit.
      2. Commitment: People have investments in their social institutions or a “stake in conformity.”
      3. Involvement: When people are involved in the conventional activities that society has to offer, there is less time for deviant behavior.
      4. Belief: Those who believe in conventional norms and rules are more likely to follow them.

V. Deterrence has been a question since the Age of Reason.
   A. Cesare Beccaria analyzed the need to overhaul the feudal system of guilt and punishment and create standards of deterrence.
      1. Beccaria proposed that there be a legislative determination of laws and a judicial determination of guilt.
2. Beccaria was a utilitarian who believed that people calculate what they need and determine how much pleasure or pain will be associated with meeting those needs.

3. Underlying Beccaria’s theory was the belief that punishment prevents deviance.

B. Beccaria redid how the world thought about punishment.

C. The difficulty with his proposal was determining the true value of deterrence.

VI. An assessment of control theory raises many fundamental questions.

A. Are people inherently motivated to deviate as the theory suggests, or is there an inherent tendency to conform and be part of society?

B. What exactly constitutes deviance and how does society determine which acts are deviant?

C. Why is there “white collar” crime, when it is this group that is most “bonded” to society and has the greatest stake in conformity?

D. How does control theory explain involuntary noncriminal deviance?

Recommended Reading:
Travis Hirschi, *Causes of Delinquency*

Supplementary Reading:
William Golding, *Lord of the Flies*

Akers, Ronald L. *Deviant Behavior: A Social Learning Approach*

Questions to Consider:

1. How are the basic principles of control theory still apparent in the U.S. educational system? In the U.S. judicial system?

2. How could control theory be used in conjunction with learning theory to explain deviant behavior?
Lecture Eight  
Labeling Theory: Is Deviance in the Eye of the Beholder?

**Scope:** A theory of deviance that began to gain recognition in the 1960s and which continues to attract interest today is labeling theory. Labeling theory suggests that there is no fundamental difference between someone who is deviant and someone who isn’t deviant; people simply act and it is society that determines whether the behavior is deviant or not. Unlike earlier theories, labeling theory provides insight into how nonvoluntary, noncriminal behaviors like mental illness become viewed as a form of deviance.

**Outline**

I. A fundamentally different way of looking at deviance is to suggest that there is no basic difference between someone who is deviant and someone who is isn’t deviant.
   A. There is no basic behavior that is deviant.
      1. People just act; society labels the behavior deviant.
      2. The question is not what makes a deviant deviate? but instead: why does society censure certain acts when certain people perform those acts?
   B. In order to understand the labeling perspective one must look at a basic set of sociological assumptions.
      1. In order to understand society one must understand how meaning is created and communicated in society.
      2. Humans are “meaning animals” who filter information differently as they search for meaning and understanding.
      3. Social information is filtered through such things as personal prejudices, organizational and institutional policies, and overall social structures.

II. Labeling theory says that deviance can only be understood in terms of how a society reacts to behavior.
   A. There are three levels of questions in labeling theory:
      1. How does a particular behavior get labeled deviant?
      2. How does a particular individual get labeled deviant?
      3. How does a group get labeled deviant?
   B. Labeling is a dynamic social interaction.
      1. People and behaviors are labeled and relabeled as deviant.
      2. Deviance is a matter of interpretation that is fluid and subjective.
      3. Even seemingly universal ideas of deviance (e.g., murder) are subject to interpretation.
   C. Howard Becker’s definition of deviance suggests that deviance is not a quality of the act a person commits, but rather a consequence of the application by others.
      1. Deviant behavior is behavior labeled as deviant.
      2. A person who does not commit a murder, but who is believed to have committed a murder is still considered a deviant.
      3. Earlier theories of deviance (e.g., learning theory, social disorganization) do not address questions about how deviant status is assigned to particular people and behaviors.
      4. Becker created a typology of the ways people are viewed by society – as conformers or as deviants.
         a. Conformers are those who haven’t done anything wrong and society knows they haven’t.
         b. Deviants are those who have done something wrong and society knows they have (pure deviance).
         c. False deviants are those who believe they are conformers but who society sees as deviant.
         d. Secret deviants are those who believe they are deviant but society doesn’t know about their deviance.
      5. Moral entrepreneurs try to convince society how to think about issues and in the process define deviance.

III. Labeling theory is the first category of theories that can begin to address involuntary, noncriminal deviance.
   A. One of the questions to be asked is whether there is such a thing as mental illness?
      1. Mental illness is a social set of deviant definitions according to Thomas Szasz.
      2. Thomas Scheff defines mental illness as residual deviance, behavior that cannot be explained in any
other way.

3. Mental illness is when people cannot assume various social roles
4. Deviance has been given medical labels (e.g., alcoholism, gambling disorder).

B. The selective application of labels has much to do with power relationships.
   1. A person is assigned labels and then expected to admit to the status he or she has been assigned.
   1. Labels like mental illness become “master labels,” that cause people to begin what Erving Goffman called the “moral career of the mental patient.”

IV. Part of the assessment of labeling theory compares it to earlier theories of deviance.
   A. Labeling theory understands the subtleties of deviance better than the other theories.
      1. It is a good theory for focusing on societal reaction to deviance.
      2. Labeling theory does a good job of defining deviance.
      3. The theory is better at explaining social disagreement than social agreement.
   B. The weaknesses of labeling theory make it difficult for the theory to stand on its own.
      1. The vast majority of acts labeled as deviant say more about society than the fundamental nature of deviance.
      2. Labeling theory assumes powerlessness, which may not be true of the deviant.
      3. Labeling theory does not take into account the universal nature of some deviant acts.
      4. There is no need for rehabilitation because no act is actually deviant; it is only viewed as deviant.

Recommended Reading:
Howard S. Becker, *The Outsiders*

Supplementary Reading:
Erving Goffman, *Asylums: Essays in the Social Structure of the Mental Patient and Other Inmates*
Thomas Szasz, *The Manufacture of Madness*

Questions to Consider:
1. How is the idea of conformity an important concept in both learning and labeling theory?
2. How is labeling theory, which started to gain recognition in the 1960s, reflective of other social, philosophical, and political thinking of that time period?
Lecture Nine
Conflict and Constructionism: Every Step You Take, I'll Be Watching You

**Scope:** The competing interests that are part of all human interactions are the focus of constructionism and conflict theories. The explanation of deviance as pathological or as a result of certain social interactions gives way to a view of deviance that is more explicitly ideological in nature. Deviance is a matter of claims made and subsequently remade and supported through words and images by those who have something to gain by the perpetuation of such claims. In order to understand deviance, it is not the “deviant” who needs to be analyzed; rather it is the creation of deviance that must be deconstructed.

**Outline**

I. What characterizes social interaction is some set of competing interests.
   A. The engine that fuels social life is conflict.
      1. At the macro level there are subgroups (cities, states, countries) in conflict over resources.
      2. At the micro level individuals compete with one another to fulfill their wants and interests.
      3. Cooperation is a special form of conflict whereby wants and interests are temporarily negotiated.
   B. The idea that social life is primarily understood through conflict is implicit in all of the deviance theories.
   C. The dynamics of conflict were fundamental to the work of Karl Marx.
      1. Social life goes through stages and what characterizes those stages is the competition over resources.
      2. Some people have resources (the bourgeoisie) and some people only have their labor to sell (the proletariat).
      3. Because the bourgeoisie have wealth and power and want to maintain it, they create a sense of false consciousness in the lower class through the perpetuation of a dominant ideology.
      4. Marx believed that the conflict between the classes has been the single most important dynamic of human history.
      5. Much like the bourgeoisie labeled the proletariat lazy and deviant, images of the lower class are created and perpetuated in the United States.
   D. Conflict theory analyzes the conflict and power dynamics between groups.

II. Constructionism, or critical theory, is about an attempt at manipulating the meaning of society based on long-standing ideas and images.
   A. The difficulty in deciding whether or not something is deviant is there is no objective criteria that can be used.
   B. Social problems are created by the act of claiming that something is a social problem; it is a claims-making activity.
   C. The claims that people make about deviance are what must be examined.
      1. Who creates the claims?
      2. What is the relationship between those identified as deviant and those creating the claim?
      3. Why was the label created; what is to be gained by the claim?
   D. In constructionism there is no truth in any human sense; reality is constructed and applied differentially.

III. Scientific models are being replaced with literary models in Western society.
   A. The world is viewed as a text.
      1. A person’s relationship with a text is the only thing that can create reality for the reader; the reader cannot read into the author’s reality.
      2. The nomination of Robert Bork is an example of critical literary theory; Bork believed that governing documents must be read as they were originally intended and not interpreted.
      3. Barbara Kruger and the new artistic media combine art and literature to manipulate power images.
      4. The Willie Horton advertisements during the George Bush presidential campaign are an example of the need for deconstruction.
   B. Deviance is a matter of historical power relationships and how interests and claims making are represented through terms and images.
IV. Like all of the theories discussed, constructionism and conflict theory have both strengths and weaknesses.

A. The most obvious strength is the compatibility of the theories with the information age and emphasis on communication.

B. Deviance is viewed as only about politics and does not address the process of deviant behavior from a universal standpoint.

C. Constructionism and conflict theory is better at understanding social disagreement than agreement.

D. Both theories offer an explicit ideological perspective.

Recommended Reading:
Patricia A. Adler, and Peter Adler, eds. *Constructions of Deviance: Social Power, Context and Interaction*

Stephen J. Pfohl, *Images of Deviance and Social Control: A Sociological History*

Supplementary Reading:
Nancy A. Heitzeg, *Deviance RuleMakers and RuleBreakers*

Karl Marx, *Selected Writings in Sociology and Social Philosophy*

Questions to Consider:
1. Stephen Pfohl contends that all sociological theory is based on an implicit or explicit ideology; what has been the ideology of each of the theories studied in this course?

2. In addition to child abuse, what are some other examples of claims-making activity (e.g., attention deficit disorder, drug abuse)?
Lecture Ten

Case Studies: Sex and Science

Scope: Because every society devotes large amounts of time and energy, through both formal and informal means, determining what is sexually proper and what is taboo, Wolpe uses sexual deviance as an example of how each of the theories discussed in this course continue to resonate in modern thought. Sexual deviance as with all other scientific inquiry must be subject to constant scrutiny and deconstruction. Wolpe concludes the series discussing the role of science in society and the responsibility of each individual as “moral entrepreneur” to constantly negotiate the meaning of deviance.

Outline

I. The underlying ideas of the theories of deviance can be applied to questions regarding modern-day sexuality.
   A. Demonism views modern sexuality as immoral and evil.
      1. The moral fiber has broken down and there are no principles of morality.
      2. Demonism would suggest a need to reinfuse public sexual discourse with moral sensibility.
   B. Pathological theory continues to use the ideas of racial hierarchy to explain sexual behavior.
      1. There is less sexual promiscuity as one goes up the racial hierarchy.
      2. James Rushton argues that the Mongoloid race is the most advanced because they have fewer children, late virginity, the fewest number of children, and the lowest adultery rate.
   C. Social disorganization argues that sexual deviance is a function of socially disorganized areas.
      1. Social disorganization postulates that there is more sexual deviance in socially disorganized subcultures.
      2. Social disorganization reflects class bias toward sexual practice.
   D. Anomie suggests that sexual deviance is an attempt to redefine boundaries that have become ambiguous.
      1. Sexual boundaries have become unclear as a result of movements like the feminist movement.
      2. Sexual deviance (e.g., androgyny) arises to help a society determine new boundaries.
   E. Learning theory examines how people incorporate definitions of sexuality that they have accrued.
      1. Subgroups of sexuality teach people different ways to identify sex.
      2. People decide which subgroups of sexuality they relate to and identify with.
   F. Control theory attempts to correlate the absence of social bonds with social deviance.
      1. The culture must define sexual behavior.
      2. Strengthening the family unit and sex education would help form attachments and commitment.
   G. Labeling theory and constructionism reevaluates and deconstructs labels that are assigned to sexual deviance.
      1. Identity oriented movements (e.g., feminist movements, gay rights movements) have as their goal changing the labels that have been assigned to people.
      2. Deconstruction is a powerful cultural victory because it changes the popular image of a group of people.

II. Science has become the dominant way that people attempt to understand things in society.
   A. As the “arbiter of public truth,” science must be constantly scrutinized.
      1. Science must be deconstructed because science like everything else in influenced by culture.
      2. Science is not linear; it is a series of revolutions.
      3. Science is a discipline that supposedly looks at the natural world, but the means of investigation is often artificial.
      4. Science is an elaborate set of rules for claims-making activity to occur in society, with journal article often the final product.
   B. Science is embedded in its time – science is derived from society; society is not derived from science.
      1. The rejection of causality has created theories that are highly influenced by social context.
      2. Deviance is a form of claims making embedded in a social context.
         a. The controversy over creationism and evolution and debates about deviant science (e.g., astrology, parapsychology) beg the question: What makes science science?
b. Science is what scientists accept as science.
c. Scientists reinforce their own views through formal and informal means of social control.

III. Constructionism carries a profound message – a message that says society is always negotiating the meaning of truth.
   A. Everyone is a moral entrepreneur.
   B. The most important job people have as members of society is to challenge definitions of deviance.

Recommended Reading:
Paul Root Wolpe, and Jannell L. Carroll, Sexuality and Gender in Society

Supplementary Reading:
Richard D. Laws, and William O’Donohue. Sexual Deviance: Theory, Assessment, and Treatment

Questions to Consider:
1. How is the motion picture industry currently influencing new sexual definitions? How are other artistic forms, including advertising, influencing these new definitions?
2. What social and political events influenced the shift from “religion as arbiter of truth” to science as arbiter of truth?”
TABLE 1

Theories of Deviance: A Schema

Organized By Type of Theory and Scope of Focus

**TYPE OF THEORY**

<table>
<thead>
<tr>
<th>Scope of Theory</th>
<th>Absolutist (Universal Norm Violation)</th>
<th>Objectivist (Societal Norm Violation)</th>
<th>Subjectivist (Societal Reactions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Macro:</td>
<td>Demonism “Evil Empire”</td>
<td>Merton: Strain Theory; Durkeim: Anomie</td>
<td>Marx: Dominant Ideology</td>
</tr>
<tr>
<td>Midrange:</td>
<td>(None)</td>
<td>Chicago School: Social Disorganization</td>
<td>Goffman: Moral Career</td>
</tr>
<tr>
<td>Macro:</td>
<td>Demonism “Evil People”</td>
<td>Hirschi: Control Theory; Sykes and Matza: Neutralization Theory</td>
<td>Labeling: Definitional Theories</td>
</tr>
</tbody>
</table>

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Glossary

**Absolutist theories:** theories of deviance that advocate for universal standards or principles of morality.

**Achieved status:** statuses that depend on qualities over which the individual has some control.

**Anomie:** when the shared moral sense or typical norms that guide behavior are no longer appropriate or effective.

**Ascribed status:** the status conferred on a person by society or some group without the specific individual’s input, and for qualities over which the individual has little control.

**Atavism:** the recurrence in an organism of a character typical of ancestors more remote than the parents usually due to recombination of ancestral genes.

**Conflict theory:** a theory that focuses on the conflict and competition between various elements in society (emanates from the work of Karl Marx).

**Constructionism:** a theory of deviance whereby the labels assigned to certain people or behaviors are deconstructed in order to identify power relations.

**Control theory:** a theory that suggests that criminal behavior results from a lack of internal control by the individual or appropriate and effective social control mechanisms by society.

**Demonism:** an undesirable emotion, trait, or state explained by an attendant evil power or spirit.

**Deterrence:** the view that punishment will prevent future crime either by the specific criminal or by others for whom it will serve as a warning.

**Deviance:** actions that violate social norms that may or may not be part of the legal code.

**Differential association:** a theory that criminal and deviant behavior is learned through close and frequent association with deviant behavior patterns, norms, and values.

**Differential reinforcement:** a theory suggesting that deviant behaviors are reinforced in a deviant or criminal subculture, while normative behaviors are punished or unrewarded.

**Ego:** in psychoanalytic theory, the part of the personality that is in contact with reality.

**Eugenics:** a science that deals with the improvement of hereditary qualities of a race or breed

**Functionalism:** a methodological and theoretical orientation in which the consequences of a given set of empirical phenomena, rather than its causes, is the focus of attention.

**Gemeinschaft:** a social structure based on tradition, shared history, and shared values.

**Gesellschaft:** a social structure where there is no shared history, traditions, or values.

**Id:** the original system of the personality, the id consists of everything psychological that is inherited and that is present at birth, including the instincts.

**Labeling theory:** a theory of deviance proposing that some people have the power to categorize certain actions as appropriate or not, thereby creating deviance.

**Macro theory:** a theory that focuses on the large-scale social units (e.g., society).

**Micro theory:** a theory that focuses on small-scale social units (e.g., an individual).

**Midrange theory:** a theory that is applicable to limited ranges of data (e.g., a city).

**Nomos:** an organizing principle of society that is infused with what a society holds as sacred.

**Normative consensus:** agreed upon rules of behavior.

**Objectivist theories:** theories based on the thinking that each society creates a set of norms to prevent chaos, with deviance viewed as the violation of those norms.

**Ontogeny recapitulates phylogeny:** the process by which individual development in utero mirrors the stages of species development over evolutionary history.
Pathology: the study of diseases and especially the bodily changes produced by them.

Racial hierarchy theory: a theory that proposes that the races are inherently inferior or superior to one another.

Reification: the process by which something abstract is converted or regarded as concrete.

Social contract: any agreement between independent individuals concerning the basic institutional arrangements that are to determine their social or political arrangements.

Social Darwinism: a nineteenth century theory that compared social organizations to a living organism and where the social order is accounted as the product of natural selection of those persons best suited to existing living conditions.

Stigmata: signs of atavism.

Subjectivist theories: theories that place more emphasis on society’s reaction to given behaviors than on defining the behaviors themselves.

Superego: in psychoanalytic theory, the part of the personality that serves as the internalized moral arbiter of conduct or conscience.

Supernatural: the existence of forces outside of the ordinary realm.

Xenophobia: fear of foreigners.
Bibliography


