I. Define: A norm violation (folkway or mores) subject to negative sanctions.

A. Becker: It is not the act itself but the reactions to the act that make something deviant.

B. Deviance is defined through interaction with others

C. Crime: Violation of law as norms

D. Stigma: blemish on “normal identity”
   1. Not always a behavior
   2. Norms of ability
   3. Norms of appearance
   4. Involuntary memberships
   5. “Mixed group” interaction
      • Avoid Interaction
      • Manage the stigma
E. Deviance is relative

1. Why: Circumstances
2. When: Time period
3. Where: Location

II. Theoretical Perspectives

A. Symbolic Interactionist Perspective

1. Differential Association theory:
   a. Deviance is a learned behavior
   b. Different groups we associate with pull us towards or push us away from deviance

2. Control Theory
   a. Inner Controls: internalized morality, religious principles, desire to be considered good, fears of punishment etc.
   b. Outer Controls: people who influence us not to deviate (family, friends, police, etc.)
   c. Stronger bonds with society promote more effective inner controls

3. Labeling Theory
a. Labels endowed with good or bad connotations are applied to people
b. Labels become part of self-concept
c. Labels embedded in self-concepts propel or deter deviance
d. Use strategies to neutralize negative labels

B. Classical: Deviance is the result of rational hedonism

1. Rewards of the behavior outweigh the costs of sanctions
2. Deterrence: Sanctions should outweigh the rewards of deviance

What modern theoretical perspective is closely related to a classical view?

C. Functional: Some deviance is functional and contributes to the social order

1. Functions of Deviance
   a. Boundary Setting: Rule reminders
   b. Group solidarity: Increases group cohesiveness
   c. Innovative: Promotes social change when norms are too rigid
d. Conformity: Reminds us that norm compliance is easier

e. Tension-Reduction: Deviance as a safety valve

When might Durkheim argue that deviance has become dysfunctional?

How is the “Naked Guy an example of the relativity of deviance? What functions of deviance are illustrated?
Berkeley’s ‘bare all’ attitudes still too much

By CATHERINE CHRIS
Special to the Chronicle

BERKELEY, Calif. — Ever since the University of California at Berkeley expelled the “Naked Guy” last winter, life hasn’t been the same in this laid-back college town. It’s been even more revealing.

On Earth Day, nudists sponsored a booth at a local fair. One day last month, customers shopped at a clothing store in the buff.

This even show up naked at City Council meetings.

The expulsion of Andrew Martinez, known as the Naked Guy, for showing up for class unclothed, seems to have inspired a larger movement.

Perhaps it should have been expected in Berkeley, a bastion of the counterculture where the offbeat is warmly received. The city, after all, is nicknamed “Berkeley,” for a reason.

This summer, the nudists have been strolling around town, wearing nothing except colored socks, bright tennis shoes, and an occasional backpack. They’ve become so common they’re taken for granted.

No one really gawks, Berkeley residents note proudly, except tourists.

A popular postcard captures the fashionable trend. It depicts, from the rear, a pair of naked women in their 40s walking hand in hand on the Berkeley campus.

The nakedness prompted disputes at City Hall. And each time the council met to discuss action, nudists showed up. At one meeting, six people disrobed. At another a man wore black lingerie on his head.

The mayor let them speak, and no one was arrested.

In the end council adopted a ban against public nudity on a 6-3 vote. The ordinance takes effect today, but debate on its wisdom continues.

Council member Maudele Shirk, for one, supports the naked people. “People have the right to do whatever they want to do as long as it doesn’t infringe, and part of that right is freedom of expression,” said Dale Barrett, Shirk’s legislative assistant. “The majority of the citizenry is enlightened enough so that a clothing optional situation doesn’t upset people.”

Nudity proponents contend that the ban clashes with everything Berkeley stands for. Council member Donna Spring thought of a compromise to accommodate nudists and non-nudists. She proposed the city allow nudists to gather at a designated park once a month. That didn’t fly.

“I am concerned about just how reactionary we seem to be getting,” Spring said.

It’s difficult to find people who oppose the nudists, although some sidestep the topic, saying the city should tackle more serious issues such as unemployment and homelessness.

To publicly denounce the nudists here, where the free speech movement originated, would be to attack tolerance and tarnish the city’s politically correct label.

An 11-year-old boy eating a pastry with his mother at a bakery was one of the few to actually criticize those who walk in the buff.

“I wouldn’t do it,” said Dylan Smeder, scrunching up his face in disgust. “I think it’s pretty weird.”

Marilee Smeder, his mother, though, was more supportive.

“If someone wants to walk around nude, as long as he’s not being sexually inappropriate with children, where’s our sense of humor?”

Nina Walker, a 20-year-old store clerk, also doesn’t want to strip anyone of their right to go naked. She said she doesn’t want to go nude, but those who do should have that freedom.

“I think it’s kind of unfair,” Walker said. “This is supposed to be the area where you’re free to do what you want, as long as you don’t hurt anyone. I mean, what’s next? If they ban that, they can ban something I choose to do.”

John Range, a writer who has signed a petition against the new ordinance, called the action, “mild martial law.”

“We have to have the freedom to follow our conscience.” Range said. “I could say a man in a business suit is harmful. He represents the values of greed and corporate empire to my children.”

Martinez, the man who started it all, shops, nude of course, at Owl Discount Drugs on the busy Telegraph Avenue once a week near the campus. Other nudists also shop there.

Store owner Jan Chin said a few of the cashiers are offended by the burly, muscular ex-student. But the unclothed customers, he said, have yet to create a commotion.


The laissez-faire attitude makes some wonder whether police will enforce the ordinance. Council member Mary Wainwright, who proposed the measure, is one who hopes police follow through.

“I guess I have old-fashioned ideas and good moral standards,” she said. “Why do we have to be the city of freedom for everyone?” she complained. “Why should we be the nucleus for all the weird people?”
2. Strain theory: Mainstream values generate crime
   a. Cultural Goals: A strong desire to achieve whatever objectives society promotes
   b. Institutionalized Means: legitimate ways of achieving success
   c. Strain or frustration occurs when paths are blocked

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<thead>
<tr>
<th>MODES OF ADAPTATION</th>
<th>CULTURAL GOALS</th>
<th>INSTITUTIONAL MEANS</th>
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<tbody>
<tr>
<td>CONFORMITY</td>
<td>Accepted</td>
<td>Accepted</td>
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<tr>
<td>DEVIANCEN</td>
<td>Innovation</td>
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<td>Ritualism</td>
<td>Rejected</td>
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<td>Retreatism</td>
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<td>Rebellion</td>
<td>Rejected/replaced</td>
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SOURCE: Adapted from Merton 1957, 140.

D. Conflict Theory

1. Social Class is a determinant of crime
   a. Illegitimate opportunity structures: a way for the poor to obtain resources
   b. Street crime more likely to be committed by the lower class (poor)
c. White collar crime more likely to be committed by the upper/middle class

d. White collar crime
   • costs society more $
   • More people affected

How would conflict theory explain why we are more afraid of street crime?

1. Power and inequality are the chief characteristics of society
2. The power elite controls the criminal justice system
3. Social control agents protect those in power

If this is true, why are white-collar criminals ever prosecuted?

III. Punishment as Social Control
A. Prisoner Growth

![Graph showing the growth of prisoners in the U.S. over time.](image)

B. Capital Punishment in the U.S.

![Map of the United States showing the number of states with and without the death penalty.](image)
### C. Four Justifications for punishment

<table>
<thead>
<tr>
<th><strong>Retribution</strong></th>
<th>The oldest justification of punishment that remains important today. Punishment is atonement for a moral wrong by an individual; in principle, punishment should be comparable in severity to the deviance itself.</th>
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<tr>
<td><strong>Deterrence</strong></td>
<td>An early modern approach, deviance is viewed as social disruption, which society acts to control. People are viewed as rational and self-interested, so that deterrence requires that the pains of punishment outweigh the pleasures of deviance.</td>
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<tr>
<td><strong>Rehabilitation</strong></td>
<td>A modern approach linked to development of social sciences, deviance is viewed as the product of social problems (such as poverty) or of personal problems (such as mental illness). Social conditions are improved and offenders subjected to intervention appropriate to their condition.</td>
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<tr>
<td><strong>Social Protection</strong></td>
<td>A modern approach easier to effect than rehabilitation. If society is unable or unwilling to improve offenders or reform social conditions, protection from further deviance is afforded by incarceration or execution.</td>
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### D. Recidivism and Rehabilitation
IV. Medicalization of Deviance

A. Define: Viewing deviance as an illness
B. What are some examples of this?

C. What has led to this?

- Rise in the power and influence of medicine
- Increasing recognition of organic causes (biology, genetics, hormones, physiology)