Lecture Outline (Labeling Tradition)

- Revisiting the Work of <mark>Normative Theorists</mark>
- Introduction to the Labeling Tradition in Sociology of Deviance
- <mark>Problematizing Social Control</mark> and the Work of Moral Entrepreneurs
- Deviance as a Political and Social Construct: Unpacking the 'Meanings' and Symbolism of Deviance
- Edwin Lemert's Conception of Primary and Secondary Deviation

normative: why individuals commit crime/deviance

constructionist: why do certain individuals, behaviours, acts, actions, conditions comet to be defined as "deviant" in certain historical, structural, situational & institutional context

highlights the time and space of deviance

Labeling Tradition

- Focuses on the process of deviantization and criminalization
- Importance of social reactions, definitions and social processes in the construction of crime and criminals
- Social audience becomes the critical variable since it is the audience which eventually decides whether or not any given action or actions will become a visible case of deviation (Erikson 1962: 308)

Labeling Tradition

- Theoretical Contributions:
- Sought to answer the question of why certain behaviors, acts, individuals, conditions come to be defined as criminal or deviant in certain historical periods
- Expanded the scope and definition of deviance to include everyone and everything which appears "different" from the "norm"
- Power is a key variable

Labeling Tradition

How does a type of behaviour or condition come to be viewed and treated as "deviant" in the first place?

What factors influence the identification of, and reaction to, individual "offenders"?

How do these reaction processes actually work?

What are the social consequences for the individual labeled as "deviant"?

Labeling Tradition

...social groups create deviance by making the rules whose infraction constitutes deviance, and by applying these rules to particular people and labeling them as outsiders. From this point of view, deviance is *not* a quality of the act the person commits, but rather a consequence of the application by others or rules and sanctions to an "offender". The deviant is one to whom that label has successfully been applied; deviant behaviour is behaviour that people so label (Becker 1963: 9).

Outsiders

Labeling Tradition

- Stigma contestations
- Work of <mark>rule-creators</mark> and <mark>rule-enforcers</mark>
- Selective process revolves around the key social variables of social class race and ethnicity etc
- <mark>Stigma = Master status</mark>

BUT DURKHEIM WOULD SAY ALL THESE LABELLING IS GOOD
- CELEBRATING CRIMINALITY TO REINFORCING CONVENTIONALITY

female violators are seen as moral violators as well
- violating gender norms as well as the

Labeling Tradition

- Concepts of primary and secondary deviation
- Deviance amplification and <mark>status degradation</mark> ceremonies
- Self-fulfilling role
- <mark>Creation and sustenance of "deviant</mark> career"

edwin lemert focuses on exactly how we deal with the violators

adversarial justice system - someone v state

inquisitorial justice system

Labeling Tradition

The person becomes the thing he is described as being. Nor does it seem to matter whether the valuation is made by those who would punish or by those who would reform. In either case the emphasis is upon the conduct that is disapproved of. The parents or the policeman, the older brother or the court, the probation officer or the juvenile institution...Their very enthusiasm defeats their aim. The harder they work to reform the evil, the greater the evil grows under their hands. The persistent suggestion, with whatever good intentions, works mischief, because it leads to bringing out the bad behaviour that it would suppress. The way out is through a refusal to dramatize the evil. The less said about it the better. The more said about something else, still better.

Frank Tannenbaum (1938) in *Crime and the Community*

Labeling Tradition

the punishment that we stage and execute is not punitive, is not retributive

john braithwaite
- reintegrative

how to achieve non-stigmatising
- the principles of normalisation
3 ways to achieve:
1) through architecture - prisons/halfway house dont appear to look like it
2) through programs - humanise the social place

The community's decision to bring deviant sanctions against the individual...is a sharp rite of transition at once moving him out of his normal position in society and transferring him into a distinctive deviant role. The ceremonies which accomplish this change of status, ordinarily, have three related phases. They provide a formal confrontation between the deviant suspect and the representatives of his community (as in the criminal trial or psychiatric case conference); they announce some judgment about the nature of the deviancy (a verdict or diagnosis for example), and they perform an act of social placement, assigning him to a special role (like that of prisoner or patient) which redefines his position in society (Erikson (1962: 311)

sg prison have programs to let kids meet their parents in prisons

the use of such images help to reinforce
stereotypes

us vs them idea
- either make it normal (there is nothing