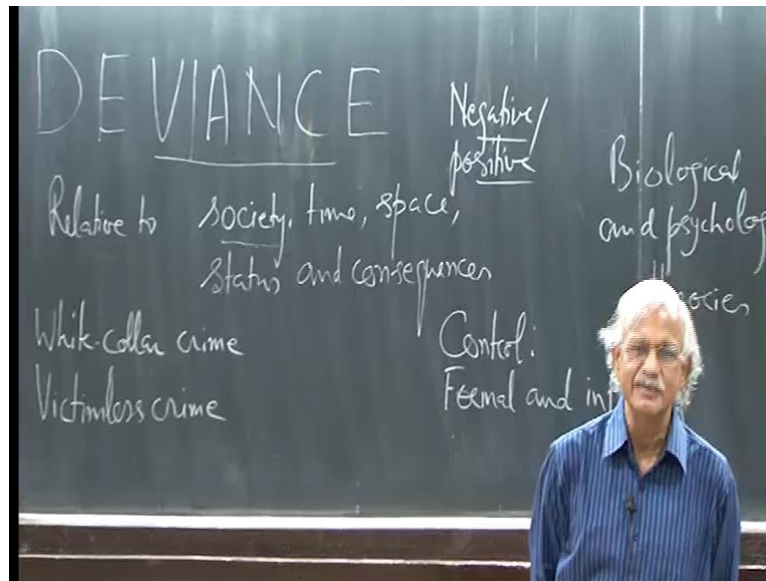


Introductory Sociology
Prof. A.K. Sharma
Department of Humanities and Social Sciences
Indian Institute of Technology, Kanpur

Lecture - 28
Deviance-II: Perspectives on deviance

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So, friends, today, we will again spend some time on deviance. Deviance, as it was defined in the last lecture, refers to departure from an approved behavior. And therefore, it becomes a complex issue, because there is not one behavior which is approved or disapproved. There are a variety of norms in society, beginning from folkways, to taboos. Folkways are mild. Mores are stronger because, mores relate to needs of society. Then, taboos, still stronger; then certain things which are vital for the functioning of society, for development, modernization, growth, and for which there is not much customary support. So, from time to time, state on behalf of society, may come up with some new laws. There was one kind of law, customary law, which was enforced by a formal organization of people. Its example is caste and village panchayath in our country. Caste and village panchayath did not evolve their own norms; norms already existed. All members of the village society knew what is right, what is wrong; how they ought to behave in different situation, and how they ought not. In cases of deviance, village panchayath, or caste panchayath simply noted that, somebody deviated from the customs of society and accordingly some punishment was given. But in a complex

society like ours, we have to enforce certain norms which are new, which are creation of the state, constitution, parliament. Our parliament makes certain acts; our parliament can make modifications to the constitution, the legal framework. Constitution is the written legal framework for justice in India.

So, deviance is a complex issue and I think, you should listen to this lecture on deviance carefully; partly because, in the book that we have prescribed, the chapter on deviance is missing; its only in passing, in, in discussing social control, that many textbooks of sociology talk about deviance. And, very few textbooks give special attention to this problem. So, before we go into theories of deviance, which will make the subject more clear, it is important to pay attention to two aspects of deviance. The deviance is not always negative. Deviance maybe negative, or maybe positive. Deviance simply means departure from the norms of society. Now, this departure can be in the negative direction, it can be in the positive direction. Departure from norms of society may harm the interests of certain individuals. It may sometimes harm the interests of the whole society; and generally, in that sense, it is viewed to be negative. So, killing of somebody, normally, for adultery, or bribe, or dowry, they are types of negative deviance in which when somebody indulges in a deviant act, we believe that, somebody is harmed; somebody's rights and entitlements and interests are affected; negative; killing is negative.

Dowry is also seen to be negative, because it affects the status of women and in some case, it can ruin the family of the bride. Similarly, corruption is often seen as negative. It weakens society. It makes the state ineffective and sometimes, the person who is entitled to certain benefits of the state will not get the benefit, and somebody who is not entitled, undesirable, unmeritorious people will get the reward. So, in that sense also, it is negative. But deviance can also be positive. Last time, while talking about the process of sanskritization, I mentioned that, in Bihar, at one time, it was against the norms of society, that yadavs wear sacred thread. Now, if yadavs started wearing sacred thread in Bihar, is it a negative deviance or positive deviance? I would not say it is a negative deviance, because it leads to pro-sanskritization; it leads to emancipation, or empowerment of a large community. One can view it like that; it is a positive deviance. In the previous case, previous lecture, I gave the example that, there may be a teacher in I I T system, who neglects his duty in the sense that, he does not pay sufficient attention

to teaching; teaching is a burden for him; and he also does not accept any administrative responsibility as of departmental committees, wardenship, JEE, GATE, or other responsibilities which are usually assigned to the teachers from the director. But he is a great researcher and he spends all the time in his lab; and he comes up with fantastic research findings, original papers published in the top journals of the world; and this fetches him Bhatnagar award; and maybe later on, a Nobel Prize. Now, is it a negative deviance? No. One can say that, it is a case of positive deviance. He deviated.

Many teachers deviate from certain norms of society and they do not (()) intellectuals, philosophers, many politicians, social workers, they are deviant in the sense that, they do not pay as much attention to their family as the ordinary, or middleclass clerks, bankers, executives, middle level executives, or middle level teachers pay. But we cannot say that, this kind of deviance is negative. In our country, when long time back, there was sati tradition; that, at the time of husband's death, a wife must put herself on the funeral pyre of the husband and burn herself. This was the norm; this was the norm. This was also the value, sati; sati tradition. Great things have been written about sati. Now, some women, or some reformers, Indian reformers, during last 200 years, who wrote, who fought against this practice, who mobilized public opinion against such a practice, against sati, against child marriage, against many other evils of Indian society; female infanticide, those who fought against female infanticide; un-touchability was the norm; unseeability and untouchability were the norms. Now, some people, Mahatma Gandhi, Dr. Ambedkar, now, these people fought against the norms of society. At one stage, Mahatma Gandhi decided to live in a slum-like situation in Delhi amidst the scavenging community. He lived among scavengers; he defied the norms of society.

When in his ashram, Mahatma Gandhi accepted an untouchable, some of the funders, those who used to support Gandhiji's activities, and Birla's, Birla group was one. They said that, Gandhiji you cannot do this; you cannot accept an untouchable in your ashram; if you do so, we will stop financially supporting your activities. And, Gandhi said no; if something is right, I will do it. If I believe that untouchables are also human beings and there is no difference between untouchables and so called savarnas; I will not heed to your advice, and I, in my ashram, my ashram is open for everyone; whether they are from untouchable caste, or they are from other caste; they are for everyone, irrespective of caste, or varna, or anything. Now, Mahatma Gandhi was deviant. Many people did not

like this; many people stopped morally, financially, politically supporting Gandhiji's ideas and he did not worry about it. Later on, one financier of Mahatma Gandhi, secretly gave him a cheque. He did not want to get identified that, although Gandhiji admitting untouchables in his ashram, this man is still continuing to supporting Gandhiji's activities. So, he gave the cheque in a very hidden, secret manner. He supported Gandhiji's activities, but in a hidden manner. So, Gandhiji was a deviant. Bhagat Singh was a deviant.

In all spheres, we can find; religion. The religion, or the sect propounded by Prabhu Pada, the founder of Hare Rama Hare Krishna movement was a deviant and not a small person. A very important sociologist Antony Giddens, a very powerful, a very influential sociologist, Antony Giddens, in his text book on sociology, describes this Hare Rama Hare Krishna movement as a movement of deviance. And, he gives a photograph in which some people are bringing a yatra and they are singing Hare Rama Hare Krishna; they are playing music; there are singing. And, to Antony Giddens, in his book on sociology, he clearly writes that, Hare Krishna represents an example of deviant subculture. You know, last time I said that, deviance can be individual; deviance can be grouped; individual deviance, group deviance. When one individual part, when one individual departs from the norms of society, singly, then, he is an individual deviant. When there is a group which departs from the norms of the society, and members of that group are trying to conform to norms of that group, then we have a case of group deviance. So, sometimes, individuals can depart from the norms of society; sometimes, groups depart from norms of society.

In a cultural city like West Bengal, everybody celebrates Durga pooja. Durga pooja is religious; Durga pooja is business; Durga pooja is cultural; Durga pooja is a celebration; business, politics, religion, market forces, civil society, politics, everything is combined in Durga pooja. Now, if members of communist party do not participate in Durga pooja, they are deviants; but in one way they are deviant; in another way, they are conformist. They are deviating from the laid down path, religious path of Bengali society. And, they are conforming, they are not deviants, because they are trying to conform to the value system and norms of the communist party. So, that again makes the discussion of deviance complex. It may be individual; when it is individual, for some individual reasons, some people depart from the norms of society. When it is group deviance, then,

the members of the group are actually, not deliberately, consciously, or for their own personal reasons, departing from the norms of society; they are conforming to the norms of the subculture, or the group.

So, that is why, Antony Giddens writes that, Hare Krishna represents an example of deviant subculture. It is not one person; when about a, about half century back, Hare Krishna movement was at its peak, and from the perspective of British society, hippies, vagabonds, drunkard, drug addicts, addicts of opium, retreatists and many types of psychotics and neurotics participated, from their perspective, they participated in Hare Krishna movement, then, it was a case of deviance; a group deviance. They belonged to a subculture. From the perspective of British society, that was a deviant act, that involved religious deviance. In place of going to church, they are going to Hare Krishna temples, ISKCON temples. They are living, they are shaving their head; they are living like (()) Hindus; they are worshipping cows; they are raising cows and drinking cow's milk; living on vegetarian diet; keeping a [FL] and in group, they are passing through the streets of London and other cities, singing prayers in the glory of Lord Krishna. It was a deviant act; but can we say it was deviant? From one perspective, it is deviant. So, deviant can be individual; deviant can be group; deviant can be negative; deviant can be positive. Otherwise, if all the time, you support all the norms of society; imagine, that everybody becomes a conformist. In India today, everybody becomes a conformist and everybody wants to live the life of a happy householder.

In one of our studies, we found that, in India, there are so many values; but the most important value is the value of the householder; that you have to play your responsibility as householder, [FL]; and if that means sacrificing life, sometimes taking hazards, health hazards, accepting bribe, killing somebody's interests, corruption, that is acceptable. For Indians, to fulfill their responsibility towards household, everything is acceptable. I think, although we cannot generalize and say that, for everyone this is true, but the norms seem to be this. Otherwise, why should there be corruption? And, this thing has been going on for thousands of years, perhaps. So, you find that, you must be familiar with that story, how Valmiki became a Valmiki; because Valmiki was like any other householder of modern India. And, his story says that, he was a dacoit; but it means that, he went against the norms of society to earn money for the welfare of his family members. He deviated from the norms of the society, to fulfill his expected responsibility

towards the family. He must bring money to family; that is the biggest norm of Indian society; that as householder, you have to bring money for your family. It does not matter, how you bring that money; you may be in a decent job; you may be in business; and if you are not in a good job, and if you are not in good business, then by hook or crook, you bring money, so that, you can support your spouse and children; that is the norm. But then, in those days, there were no sociologists.

But one day, Valmiki met some saadhu, and saadhu asked him, why is he corrupt? Why is he acting like a dacoit? Why does he indulge in a dacoity, in thefts, in killing of people? And, Valmiki said, it is because, it is his responsibility to maintain his family. So, by hook or crook, he has to maintain his family. Then, the saadhu asked him, tell us one thing; you go to your family and ask them, whether your family members will share in your sins that you are committing, to maintain the family; when you will die and the day of judgment will come, some kind of day of judgment is there in all religions, Hindu, Christianity, Islam; when the day of judgment will come, whether your family members will share your sins, or not. So, Valmiki goes back to his family, and asks his wife, asks his children, that he brings money by committing dacoity; he is a sinful; he engages in sin; when he will die, whether his sins will be shared by his family members or not. And then, his wife and children must have told him that, we are interested only in money; we will not share your sins, [FL], corruption, [FL], you only will be responsible; it is your duty to maintain your family; how you maintain your family, that is your business. So, we will not share your sins.

And, the story says that, Valmiki got enlightened, and from a shudra, he became a brahmana kind. It is like, by temperament, by, he was a deviant; and for any bad thing, we say shudra; it is a metaphor. Now, he becomes a brahmin; or some people say, he was born in a brahmin family, but by action, he was a shudra. And then, he again started behaving like a brahmin; these are metaphors. The point is that, people become deviant, because they want to conform to some norms of society. Quite often, people are deviant, because they want to conform to some norm of society.

Moreover, deviance is relative to society; barring a few acts, most of the acts that you will classify as deviant acts, depend on society and culture. So, something is deviant in one society, and not deviant in other societies, so the example of live-in relationship kind of thing, or marriage between same sexes. There are many countries which have

legalized marriage between same sexes and in those countries, same sex marriage is not a deviant activity. But in many, in most countries, actually, because this is not legalized, and the social norms, traditions, do not approve of this, this is a deviant activity. It is, it is a religiously deviant; it is socially deviant; according to norms and morality of the society, it is deviant. According to law also, it is deviant. So, many things, what is deviant, what is not deviant, depends on society. It also depends on time; in what circumstances, at what time, is some activity classified a deviant, or normal. With change in time, many deviant things become normal; many normal things become deviant. With change of time, sati was a normal thing in India, sometime back. Now, it has become a deviant thing.

Today, if you find people encouraging someone to commit sati, then, they are violating a criminal law, and police and legal action can be taken against such people. We are not even expected to gather to celebrate the birthday or death day, or sati day of a sati. In Rajasthan, many such congregations took place earlier; there were so many temples; there is still temples devoted to sati [FL]. But worshipping, celebrating anything connected with sati, is now criminal. It is a deviant activity. And gradually, I am sure that, where satis will be worshipped, gradually they will be converted in to some form of goddess. They will become Durga, or some other goddess. They cannot be worshipped as sati only, anymore. So, the change of time. Female infanticide was normal at one time; now, it is seen as a criminal activity, due to awareness campaign by NGOs, by media, by participation of religious groups.

In Haryana and Punjab, where female feticide has been the most common offence, Gurudhwaras, Sikh organizations, Akal takht, Sikh religious gurus and many Arya Samaj gurus, many Hindus, Hindu saints have also openly preached against committing female feticide. So, female infanticide, or today, female feticide which could have been normal in patriarchal male dominated Hindu society sometime ago, are now defined as criminal. Many things which were criminal earlier, are normal now. Should, that debate on decriminalization of gay and lesbian marriages. When age of marriage is, if you look at your historical persons, Mahatma Gandhi, Jawaharlal Nehru, anyone, most of this people married below the age of 21. Today, marrying below 21, is indulging in a deviant act. But in those days, it was not a deviant act. So, as time passes, normal things can become deviant and deviant things can become accepted behavior.

Space, where space means, where it is committed; same activity, at one place is normal; at another place, it is deviant. This morning, I was thinking that, when we go for swimming in the morning, now, in, in the swimming pool, everybody is in costume; whether teachers, or students, UGs or PGs, boys or girls, family members of the community, everybody is in costume; and there bare chest will not be seen as an act of deviance. But otherwise, outside the swimming pool, if you walk on the streets of IIT Kanpur in costume, then, you will be seen as a deviant person; whether boys or girls, or seniors or juniors, students or anyone, if you walk in costume to your lab, your classes, to your hostel, I think, even, even in the hostel, where you have youth culture, and you are not so much affected by the senior members of the society, even there, it will be seen as a deviant activity. All your friends, your roommates, and your wing mate, will laugh at you; (()). They will say, he has gone mad, if you walk in costume in the hostel. So, place, space.

Deviancy is also relative to status, who you are. Same act, by one person, is seen as deviant, because his or her status is different; and the same act, by others is seen as a deviance, deviant act, because again, the status is different. So, there are different norms for boys and girls, and accordingly, we talk of double standards. That, in our country, in our society, in most societies, there are double standards. In most societies, boys are expected to take some liberty regarding sexual norms of society, and girls are supposed to be more conservative; double standards. Everywhere you have double standards. If you find, if you come to know that, a friend of yours is teasing a girl, in your image, the prestige, or the esteem of your friend, does not go down. So, sometimes, such students who are after girls, who involved in eve-teasing, who write dirty email to girls, they are taken to be in high esteem, or high prestige in the society of the students. They are daring; they are real men; they are extrovert, courageous; they are courageous. Others may feel that, I wish if I was so courageous, I would also write a similar mail to some friend of mine; but I am not courageous; double standard. So...But if a girl writes a similar kind of email to a boy, and other come, other girls and other boys, come to know, her image falls; status; whether you are boy, you are girl, you are parent, you are child, you are professor, you are teacher, you are in a political party, or you are in civil society, you are chief minister, or ordinary minister, who you are; the same act, the same act that...This is an issue, which is taken up more by interactionist theorists that, deviance is relative to status. So, same act...

And, status is a very general thing. Status means age, gender, religion, or position in the social organization. It means many things. And, whether some activity is deviant or not, depends on your status. It also depends on consequences. What has been the consequence for other individuals, or for society; of some act, what is the consequence of that act for society. So, small kinds of deviant activity, such as not coming to class, which does not have a serious repercussion for anyone, except maybe the student who does not come to class. There may be some repercussion for that student. Otherwise, interests of others are not affected; interests of society are not affected. So, that kind of deviance is not seen to be such a serious type of deviance. But any other type of deviance, such as pelting stones on buses, cars, public transport, or you do something innocently, but the result of that is that, somebody suffers. If the consequence is severe, then, that act is considered to be the act of deviance.

Again, this morning, something happened, and I was just thinking, suppose, I, in the swimming pool, there is a friend of ours, who is new to swimming pool; he has been swimming, say for a week or so only, and he swims in shallow water. Now, in friendship, or, or in sentiment, this is very common to sportsmen, sometimes, to encourage, motivate other friends; you say [FL]. So, I call him to deep water; he comes to deep water; he swims for some time, and goes back; or he gets drowned, but he is saved; immediately saved by the lifeguards. Then, it is ok; but suppose, the person dies, drowns and dies, then, I will be liable to punishment, because I am, I am then, I will be liable for indulging in a criminal act; that, I should not, I should not have encouraged my friend to go into the deepwater when he did not know swimming. So, depends on the consequence. If the consequences are not so harmful, then, it is not seen to be a deviant activity. But if by chance, you may act in something, sometime innocently, but the consequences are bad; then, you become a deviant.

Then, there are certain types of deviant activities. Crime is a particular type of deviance in which departure from the criminal code of society is involved. And, there are, crime, some, some called white collar crime, victimless crime; there are crimes; they are criminal; they are deviant activity; but they are not noticed; they do not get noticed. The reason is that, all the parties involved in the crime are happy. And, in sociology texts, examples include prostitution; victimless crime. In several countries, prostitution is a criminal activity. In our country, prostitution is not criminal; but there is a very thin line

between what is criminal, what is not, and what is legal, what is moral. Many sex workers in our country do not know that, sex work is not a criminal offence. And therefore, policewalas, when they want to extract money from them, or certain favors, they go raid them, arrest them, took them to prison, make some money and leave them; because the sex workers do not know that, sex work in India is not an offence of any criminal court. Encouraging somebody to involve in sex work is criminal, but sex work itself is not criminal. But the sex workers do not know that. Anyway, that the sex work is an such an activity that, in those countries also, where it is criminal, it may not get identified; because, it is, by indulging in sex work, sex worker is happy; she made some money and the clients of sex workers are also happy; they get de-stressed. They go to sex workers and feel happy; everybody is happy. So, it is a victimless crime. When there is no victim...Prostitution, or sex work is different from rape. In rape, there is a victim; but in sex work, there is no victim; all the parties who were part of sex work are happy.

So, sometimes, there are types of crime in the society, in which there is no victim as such. And, why there is a separate category of this, because, in victimless crime, it becomes difficult for us to identify the nature of crime, or the extent of crime, or what is the severity of crime, to what extent a particular type of crime is present in society. You cannot get good quality statistics, data on these things, because there is no victim. In recent times, many sociologists have focused more on a separate branch of deviant activities, which is called white collar crime. White collar crime includes several things, such as tax evasion, not paying income tax that you should, based on your real income; you should, you should pay a certain amount of tax to government of India. And, many people, most people, why many people, most people, evade paying the correct amount of tax; nobody pays; agriculturists, businessman, traders, executives, all government employees. I am sure that all government employees make some money; it may be small, or big; but they make some money on which income tax should have been paid. But they do not pay. And this, know this is...Obviously, sociologists with some kind of left leaning will stress on this kind of thing more; why? That quite often an impression is created that, people from lower classes, or certain specific categories...

I found it quite offensive; two days back, in Hindustan Times English paper, a news came that, our police officials, our DIG Kanpur, issued an order that, be careful, for the policeman; the reason is that, according to him, there are certain criminal tribes and

names of eight or nine tribes were given; that, there are some criminal tribes; on amavasya day and four days before that, four days after that, during this time of one week, nearly one week, four days before, or slightly more than one week, four days before amavasya and four days after that, it is religiously auspicious for members of this criminal tribes to engage in dacoity, thefts and criminal activities; it is auspicious; that means, if they succeed in a dacoity during this time, then, it symbolizes good fortune throughout the year for them. Why I found it so offensive is, it is ok, if for reasons, traditional, religious, social organizational known to our police officers, they issued such an order; offensive parties, the newspaper also gives the exact name of those tribes. Now, if newspaper publishes that, our DIG [FL] has made a list of these tribes, criminal tribes and police has to keep an eye on them during these days, and newspaper editor also publishes the same, without making any modifications, I think it is not a good thing, because, this list can lead...

Already there is a stigma; stereotype, prejudices, biases against certain community, but when such lists are published, then biases, prejudices against such communities increase further. And, it becomes difficult for children belonging to these types to go to school, or men and women of these tribes to look for employment. So, but this, this is not the same thing as killing someone, or, or the obvious kind of deviant activities. Sociologists have developed a term, white collar crime. If you go to a jail, you will find that most of the inmates of the jail belong to the lower classes, and are from rural areas. I have not collected any statistics, but my hunch is that, if you go to any jail, Kanpur jail, or any other city jail, 90 percent of the inmates of jails are from rural areas and poor background. Now, does it mean that people in rural areas or people from poor background engage in deviant activities more? This is a question.

So, perhaps, to answer this question, we have to use the Marxist theory, or the interactionists theory that, in injustice, class, background of a person matters a lot. The fact is that, those 10 percent people, those who are at the top, if we can deeply study their records and records of others, we can find that, these so called, normal persons, or conformists, are much more criminal and much more deviant than the 90 percent who are found in jail. The only difference is that, a street child, or a rural poor who has come to city to look for some employment, when they failed to find an employment, or they become a part of a deviant subculture, they may engage in pick-pocketing; somebody

may pickpocket. And, for pick-pocketing 10 rupees, a small amount, 10 rupees, 5 rupees, 50 rupees, they can be arrested by the local police, police present at the railway station and they can be put behind bars. But when the most respected civil servant hides his income on income tax return, and pays 10000 rupees less than what he should pay to income tax department, he is not seen as a deviant person. Nobody knows that he is also a deviant. So, in our society, for pick-pocketing of 10 rupees, 50 rupees, you are arrested; you are seen as a deviant. And, somebody who pays 1 lakh rupees less, 50000 less, sometime in crores; big business houses, they are defaulters; they have not paid the electricity bill to the electricity department; they have not paid income tax; they have not paid sale tax and they remain good; good people, conformists; tax evasion, embezzlement, misrepresentation in advertising.

If you do a case study of advertisements, in newspapers and television, or radios, you will find that in majority of cases, facts are misrepresented. So, somebody will come up with some medicine of diabetes and a close family member, quite often spouse, husband or wife, they will say, now, there is no need to worry about diabetes; ayurveda has given us some jambula liquid, or so; take jambula liquid, or many such advertisement. Or there are advertisements of rudraksh, of trishuls, of rings, [FL] rings; there are mantras and there are many, many things. And, the televisions and newspaper, they advertise them that, if you buy them, if you keep them with you, this, this, this, for hundreds of problem will be solved. Actually, they are all wrong; they are deviant. But there is no action against them. Unless someone is just after you, for some political, or some reason, they remain normal. Most of the beauty creams, many things, sell on the basis of advertisement. And, only users know that, they have not produced the expected results; wrong advertisements.

Fee splitting; fee splitting. You go to a doctor and doctor will prescribe so many tests; blood test, [FL], mir, [FL], MRI [FL], or C T scan [FL]; he will send you to ten experts; not because he is convinced that all these tests are necessary; but because, the fees is split; the money that the pathologist and the test shop will receive, a part of that will come to the doctor, ultimately. This is also a crime, but this is white collar crime. The problem with the white collar crime is that, you cannot prove that a crime has been committed. It is a misuse of office and it is very difficult for us to prove that a crime has been committed. How can you prove that the doctor prescribed inessential tests? How

can we prove? The modern allopathic medicine is based on science, experiments, empirical data, hard facts. It is not like, you going to a traditional unani, or ayurvedic doctor, and he checks your pulse, and say that, you are suffering from these things. Modern allopathic medicine is based on data. So, there is nothing wrong, if the doctor prescribes certain medical tests for you, before diagnosing your problem. But here, if a doctor is unnecessarily, it is inessential in several cases, and he prescribes so many tests, simply because, he will get a part of the fees that these pathological shops will charge you, then, there is a crime. But this is white collar crime.

All white, white collar; this office worker, superintendant, accountants, financial analysts, professors, engineers, doctors, agriculturists, writers, editors, everybody misuses his or her office. Rarely, today, it has become a rare thing to find a person who does not misuse his or her office. This kind of misuse of official position is white collar crime. Nobody can even know that. Nobody can know. If I ask one of you, I ask one of the students, a weak student, [FL], [FL], who will know? [FL]. I know about I I T. I have been an I I Tian. I know [FL]; image of the institute will suffer. But otherwise, otherwise, this white collar...This is white collar crime; misuse of position and everybody misuses position [FL]; this is white collar crime.

So, there are various types of deviant activities, and sociologists have tried to classify them. The, the point is that, this discussion, this one hour discussion will show that, a society can never free itself from deviance; because the problem is that...Imagine that, a society has very high moral standards and everyone in society has very high standards; a society of [FL], perfect persons, moral, religious, morally, religiously, everyone is elevated; what will happen then? Then, the standards of morality will be so high, that some people can always be shown to be liable for deviating from the moral standards of society. When moral standards are very low, when everybody is corrupt, when everybody is corrupt, moral standards are very low; and everybody is normal, or everybody is deviant; everybody is deviant, but the moral standards are so low that, there is no difference between normal and deviant person. When moral standards are very high, everybody is good; then everybody can be shown to be deviant, because, when moral standards are very high, even a very small extent of departure from the moral rules can be seen as the case of deviance. So, deviance is relative to society and deviance will

always remain. Now, in the next lecture, we will look at some of the theories of deviance.