

SOC208 – Left Handed Devils: The Social Construct...

PENN: Hello, welcome to the social breakdown. The podcast where we breakdown our complex social world, one topic at a time. Oh, I don't think we're supposed to say social world

ELLEN: Laugh

PENN: Anyway. One topic at a time using our sociological imagination.

PENN: We're your hosts, Penn

OMAR: Omar

ELLEN: And Ellen

PENN: and today's topic is deviance and crime.

ELLEN: Er Er Er Er (vocal sound effect)

OMAR: Do Do Do Do (vocal sound effect)

ELLEN: Twilight zone

OMAR: Yeah, I never even watched that show.

PENN: So, I thought we would talk about deviance and crime today. And I analyze this very popular topic through the lens of each of the three schools of thought that we discussed in episode 207. Which I believe we just call the three schools of sociological thinking.

ELLEN: Yeah. We were hell is creative with that one, yeah.

PENN: If that's just like straightforward 3 schools of thought. We got structural functionalism, conflict theory, and symbolic interactionism. So, we wanted to give an example of how you could use each of those three schools to analyze the concept like deviance and crime. So, in today's episode, we're going to 1st define what deviance and crime means. And then talk about these concepts through the lens of each of those schools thought that sound good?

ELLEN: Yeah

ELLEN AND OMAR: sounds perfect.

PENN: OK, so now before we can talk about deviance, we first have to talk about norms and norms are considered one of the basic elements of social life, most basic elements of culture norms are your rules that guide what you do and how you should live your life. They're essentially the blueprint for behavior that is culturally shared. Norms are basically the expectations of how we want people to behave. How we believe people should behave and it's something that we've kind of all agreed upon and it's something that we socialize our children

into believing in the same norms and rules of behavior so that they can grow up and fit into society.

ELLEN: Exactly.

PENN: Norms basically tell people what to do and what not to do in situations and kind of the key characteristics of norms is that norms are informal. They're not necessarily written down. You know you're not gonna get like, hey, you need to take off your shoes before you enter someone's house in Hawaii, right? That's not like a real law or anything. Sometimes you'll see a sign that says, hey, shoes off, please. But really, that's just kind of an unspoken, informal rule of behavior. And if you do walk into a home in Hawaii with your shoes on.

Then you may get censured for that.

ELLEN: You get your feet cut off.

PENN: Now you're getting it.

ELLEN AND PENN LAUGH

ELLEN: They say... Not really.

ELLEN:

Yeah, but you should.

PENN: Yeah, but you should.

PENN: And this is. Kind of the opposite of what we would do on the mainland. Where you could wear your shoes into the house, right? So, this is your kind of your first indication that norms are a social construction.

The informal rules of behavior that we come up with are defined by society and it's going to be different depending on where you go and what culture you're in, etc, etc.

So, if norms or your informal rules of behavior, it goes out saying that not all norms are followed because people do things differently.

ELLEN: Yeah

PENN: Right, which kind of indicates that there are different types of norms, and some norms are going to be more serious, and some norms are going to be less serious, and some norms

will be followed. Some norms won't be followed. So, Omar, could you talk about the two different types of norms that sociology talks about?

OMAR: Sure. So, the two types are folkways and mores, and folkways would be this low-level types of expected norms that are broken. So, standing forward in an elevator, you're supposed to face the door, press the button, you wait for the door to open. If someone were to stand backwards in an elevator that would be a violation of that expected norm, but there really isn't anything really serious. No moral or ethical things are happening there. No one's being hurt. Whereas a more, which is just a more serious norm that has a different level of morality or ethics.

PEN: Mm-hmm.

OMAR: So, if you're giving a eulogy for someone at a funeral and you disparage this person. Obviously the stakes are much higher in that type of context rather than not standing in the quote unquote "correct way" in an elevator, right?

PENN: So, mores, I think actually mores is the singular and plural term M-O-R-E-S.

ELLEN: It's not gonna be MOREE.

OMAR: MORESES

ELLEN: MORE I.

PENN: I think it's always Folkway or Mores but I'm not sure I forget what the genealogy of the term is, but yeah. Basically, folkways are your unimportant norms that carry few sanctions, and your mores are important norms whose violation is met with severe sanctions. Something like chewing gum in a public space and then like sticking it on like the railway hand rails on the stairs or something versus like using a racial slur like. One is gonna get you more sanctions than the other. So, a lot of it has to do with how people react to your behavior. If no one says anything, then no one cares, right? So that's another indication that these definitions of what we consider folkway or mores are socially constructed because if a society doesn't care about this particular behavior then it doesn't matter and like we as individuals will also have different limitations. Like at a certain point you're gonna cross the line for Ellen, you know but maybe you can do a lot of things before you cross a line versus like Omar who may care about certain things and you?

ELLEN: Everyone has their different standards of what behaviors are and aren't, or what the correct norms are and are.

PENN: Exactly

OMAR: Right so listener, you should already be queuing into the fact that what is a norm and what's expected in certain situations is obviously context specific due to individual specifics, time of day perhaps. So just because they might not be written down anywhere, they're not any less serious.

ELLEN: Something was popping into my head is Pen you mentioned chewing gum and then you know spitting it out or sticking it on a handrail as a folkway or as breaking a folk way.

But when we get to how context specific mores and folkways and norms are you can transport yourself all the way to Singapore where chewing gum is illegal, let alone putting it on a handrail or spitting it out right? That would get you flayed right because that is one step above norms which is law, right? Or a crime.

PENN: So going back to our definition of norms, norms are informal rules of behavior so the other part of how we regulate behavior society is through law where it's basically codified rules of behavior. Formal rules of behavior. So, norms are informal, and laws are formal.

ELLEN: So, when you break a norm, you're a deviant.

When you break a law, you're a criminal, right?

PENN: That's your basic distinction between deviance and crime is that not all deviant behavior is going to be criminal? But all criminal behavior is going to be deviant.

ELLEN: Mmm OK.

OMAR: Exactly. Exactly. And I think the term deviant here is really helpful.

Unlike many other terms of socialites, because the literal word deviant means deviation or separation or step away from the norm.

So, it is very literal in that sense, and obviously the norm here can't be taken for granted.

It's like, Pence said, and formal, you know, we all have to agree on in some kind of fashion and then society runs alongside that right.

PENN: And like our norms are going to be the basis for a lot of laws. You know, we believe people should behave a certain way. So, at some point, something like, hey, let's just go and make that a law so that we can actually legally punish people for that.

OMAR: Right and it's supposed to say something about the society or do something to make society patterns some type of way or do some type of purpose and I like that you brought up that example, Ellen because if you're walking up the stairwell on University of Hawaii. You may know is campus they have these really big like plastic things that are screwed into the walls that tell people if you're chewing gum stick it here and not spit it out on the ground or stick it into the trash because they don't want it to pollute the ground or birds or other animals eat them so they actually want people that stick their gum on these signs and like people make like, cool like little art out of it. And it's really it's really interesting in that way.

ELLEN: It's utilizing deviance in a creative way or something like that.

OMAR: Yeah.

PENN: Yeah, it's like we know you guys you guys, spit your gum out but like, can you spit it in a place that we can actually?

OMAR: Yeah.

PENN: So, there's an activity I do in my class where I have the students vote on deviant behavior. If they think it's a folkway or a more.

So, I just want to go through a couple and see where you guys are.

ELLEN:

OK. This is exciting.

PENN: OK, so folkway or mores is meaning like you consider this to be serious norm violation or not that serious

Texting in class

OMAR and **ELLEN:** Folkway.

PEN: Not too serious, no, it does not reflect your moral character in any way.

As lecturers, do you guys care if students texting class.

ELLEN:

Nope. Not unless they're, like, super excessive like they got the phone out right in front of their face and you know, not silenced. It's like tap, tap, tap, tap

OMAR:

Yeah, that's my line. Don't distract me with sounds. Don't distract your neighbor with sounds. Otherwise, whatever.

ELLEN: Yeah, we all got lines.

PENN:

How about borrowing money and then not paying someone back?

ELLEN:

Right. More.

OMAR:

Death penalty.

OMAR: Yeah.

PENN: You want that to be long, yeah.

OMAR: Hold on, one second, one second. I'm really sorry. Hold on. (Takes phone call)

PENN: Answering a call during a podcast.

ELLEN: Ohh death penalty.

PENN: Omar, we voted you death penalty

OMAR: OK, I'm back.

PENN: OK, putting your feet up at the movies

ELLEN: Folkway

OMAR: MORE I don't. I mean, I guess it really depends on where you're sitting. But I don't like when people do that.

ELLEN: Yeah, I don't. Like, how do your feet up if someone is sitting in that seat
I don't like it either, but.

OMAR: Oh yeah. More. No, that's really bad

ELLEN: Yeah, that's hellu rude.

PENN: Writing in a library book

ELLEN: Ohh I don't know. I think intention here is very important.

PENN: Are the notes actually helpful to me? That's Super mores because I can't.

I can't write in books like goes against everything, so I see them like, yeah. Especially they highlight books then that's like, dude, you're messing up my understanding because you might not be highlighting the same things that I think.

ELLEN: Oh yeah.

OMAR: True, true.

ELLEN:

Yeah, true, true.

ELLEN: I've never done it, but I can see.

OMAR: What about your own books though?

ELLEN: She doesn't do it with her own books, my own book.

PENN: I don't write.

OMAR: I destroy my own, yeah.

PENN: I got that. You lent me your Orientalism and it's like the binding is separated. Separating.

ELLEN: That's why she hasn't read it yet. It's because she just can't get herself to open it.

PENN: Yeah, I know it's really hard, yeah.

PENN: OK. Last one, driving over the speed Limit

OMAR: Whatever.

ELLEN: Oh boy. Yeah. I don't even think it's a folkway.

ELLEN: You know, that's like a that's a norm. That's a norm.

PENN: OK, so for you there's no limit like between 10 miles an hour, 50 miles over the limit. 20 miles over the limit. You guys all think it's time, as long it's like on the highway.

ELLEN: No, I think it's I think you should keep it to between 5 and 10 over because that's the range of getting ticketed, right?

OMAR: Yeah.

PENN: So, this is kind of the line that you can define to understand the difference between like Amoris and then the crime. Alright. Because the norm is that you would drive 10 to 15 miles over there, especially on the highway because the idea is that you should keep up with traffic. So, everyone else is doing it and if you're not doing it you are actually causing traffic and so for people who actually would honk because they're annoyed at you. Those are the people that consider that a more, right?

ELLEN: Absolutely.

PENN: And then at some point if you are going too much over 20 miles to 30 miles then that becomes an actual criminal behavior, because then you can get ticketed. You can get pulled over. I mean, you can get pulled over for going one mile over, technically. But really, the norm is that if you're going about 10 to 15 with traffic. You should be OK, but if. You're going 30 or 40 over. Especially in residential zones, right? Then that's when it becomes a criminal behavior and like that exercise.

The other one I like to do is also.

Cheating on your spouse.

OMAR: That's a Good one

ELLEN: Death penalty.

PENN: We should just call this episode down here.

ELLEN: I'm just gonna scream death penalty right here. Break up with him. Why you gotta cheat on him? Just break up with them at that point. Yeah. OK, sorry.

PENN: Yeah.

OMAR: Well, what about? No, I'm kidding.

PENN: It could be.

PENN: What about what? You want to try me on this one?

PENN: I was just gonna say this may change depending on whose perspective you're talking to, right? Is it the cheater or the cheatee? Right at some, some one side may say I spoke way is and obviously they're doing it. And then there's I might be that.

ELLEN: Sounds. Yeah. Death Penalty. Yeah. Yeah.

PENN: OK, so I think that kind of covers our definitions of norms and deviance.

Again, deviance is your socially defined construct that refers to any action, belief, or human characteristic that society has considered a violation of group norms. For which a violator is likely to be censured to punish. And again, what counts as deviant or non-deviant is purely socially constructed. So, this is kind of the other part that usually gets people when learning about deviance from a sociological perspective is that there is no such thing as an inherently evil act. Those definitions come from society. There's only a society says this is an evil act that we're going to see it as such. Otherwise, it's just like you know, if a tree falls in a forest and no one's around..

ELLEN: It didn't fall.

ELLEN: Doesn't matter.

ELLEN: Yeah.

PENN: Doesn't matter, right?

PENN: So, deviance has a lot to do with people's reactions to it.

PENN: That's why we have these folkways is the.

PENN:

Folk way or more?

PENN:

Is what is your gut reaction to it?

PENN:

What is your moral stance?

PENN:

Against cheating.

PENN:

Or chewing gum.

PENN: In public or something like that.

PENN: Right, so that this all goes down to again, deviance and social construction and that there's no inherently evil Act /Deviant Act and I'm using evil just so it gets makes a lot more sense. Like there's no inherently deviant act.

OMAR: Yes, yes, yes indeed.

PENN: And you can see this really clearly, when you look at shifting definitions of deviance.

So, actually, something like being left-handed used to be considered a sign of the devil.

It was like back in the Middle Ages where if you were left-handed.

You lived in danger of being accused of practicing witchcraft because the devil himself is a quote from a Times article. The history of lefties, the devil himself, was considered a southpaw. And he and other evil spirits were always conjured up by left-handed gestures. So, if you were Left-handed, you were seen as being possessed by the devil. Essentially, and then you also did witchcraft, which you know. Why not just throw that? Yeah.

OMAR:

I'm through. I'm done then.

ELLEN:

Are you left-handed, Omar?

OMAR: Yeah.

ELLEN: Oh, you. you are the devil.

OMAR: Yes, I am the devil.

PENN: Yeah. And you're black.

PENN: Like you're just? Yeah.

ELLEN: Don't teleport back to the Middle Ages

OMAR: Actually, it's funny because I actually found a scholarship that went to undergrad people who are left-handed and black. It was like 100 bucks. Yeah.

ELLEN: Really. Did you get it?

OMAR: No, no. But it was out there on fastweb.com.

PENN: How many black left handed people? A lot.

OMAR: Like those like. Scholarship like depositories?

There was one on there, like if you're left-handed and there was like Asterisk but if you're also a minority, there's a bonus.

PENN:

Wow, what does that put you on like a list for like extreme right wing.

ELLEN:

Oh my gosh. Yeah, yeah.

PENN: And the evangelicals are just hunting you down all the left-handers. But yeah, like being left-handed today, barely like raises an eyebrow. Doesn't really mean anything anymore.

ELLEN: No, I think it's like.

I kind of, I don't want to call it attractive in like as in a sexual sense by any means, but I think I am attracted to left-handed people because I equate left-handedness with creativity and like artists or I don't know. Like I've always the left-handed people I've always met have always been Uber creative and like just thinkers. You know, like dreamers, so.

PENN: And umm, it's cool. Because you're deviant.

ELLEN: And I now I gotta associate them with the devil. So that would be that.

PENN: But yeah, just like that. You know, we can see how our definitions of deviance have changed over time, and also you know, a lot of our groundwork for deciding if a this is a norm or this is a deviant behavior comes from religion.

ELLEN: Mmm Hm.

PENN: Religion creates a lot of definitions for us, saying like I Shall Yeah, I Shall not steal. Thou shall not steal whatever it is, right? Those ideas come a lot from religion, so deviance has a moral standpoint, but really, you shouldn't think of deviance as either moral or immoral.

ELLEN: Hmm.

PENN: It should just be against group norm or in keeping with group norms, right?

OMAR: So, it's really important to remember those three steps that there's an expectation of a norm, the violation of that norm, and then the personal or societal reaction to that norm.

Those three things together. Those three things need to happen in order for someone to be understood as deviant.

PENN: And then I'm just gonna touch really quick on crime because crime and deviance are usually used together. But they actually are very separate concepts within sociology.

So, like we touched on earlier, all criminal behaviors deviant but not all deviant behaviors are criminal. OK, so criminal, criminal.

Like if we talk about Folkways being your weak norms. Mores as being more serious norms that have serious crime is kind of your top level.

Like if you do this you are going against codified rules of behavior, and you can actually be legally censored or punished.

OMAR: Exactly.

PENN: And for a deviant act to become crime, right? So, it has to be negatively sanctioned by the legal system. It goes through this process of criminalization and the criminalization process often is driven by power structures within the society who have the ability to legislate behavior. Like if there's some interest group that really hates left-handed individuals because they think it's a sign of the devil. They can go and make it illegal for you to be left-handed. Right. And you guys can probably draw a lot of parallels with the current state of homosexuality coming from this very conservative religious perspective by being homosexual is seen as defying blasphemy or defying God or whatever. I don't know what the logic behind that is. But that becomes the grounds for a lot of societies rules saying homosexuality is illegal. It still is illegal in a number of countries.

OMAR: Actually, it's I mean, the United States is somewhat progressive in this era.

But around the world. It is very, very serious social problem.

PENN: Yeah, like just this year, India finally. Decriminalized gay sex

Yeah, yeah.

PENN: Just having sexual relations with someone of the same sex. Finally, you don't need to get the death penalty. I mean, like the UK had illegalized homosexuality, I think Alan Turing is probably one of the most famous cases who went through electroshock therapy because the court.

ELLEN: And Chemical Castration.

OMAR: Castration.

PENN: Castration. That's it. Oh God yeah, but again that is only because homosexuality has gone through criminalization process and then in some cases. You know, like I just in India a decriminalization process where we decide, OK this is illegal. Nah, Nah, it's OK now, you know. So, we go through these processes.

ELLEN: And those processes, you know are kind of start and stop and sometimes they progress and sometimes they don't. Like right now, very recently, the citizens of Taiwan, they basically had a midterm election, and they had a few ballot measures and one of them was to legalize gay marriage or same sex marriage.

PENN: Oh yeah, they had a big election

ELLEN: And it didn't pass, despite, in my experience Taiwan being filled with LGBTQ people.

You know it is very prevalent and people you know.

Couples walk around together, and they don't hide it.

Yet the voting population did not think that.

It would be.

Correct to legalize it or decriminalize, you know.

Same sex. Relationships.

PENN: Ohh, and even in the US, right, gay marriage was only legalized, signed in 2015.

ELLEN: Yeah, crazy.

PENN: It's a very slow process.

OMAR: Or say or if you look at a place like Tanzania the government basically said if there is anyone who is seen as a "homosexual" round them up and report them to me and people are being tortured, investigated. So yeah. Our Vice president, has mentioned, doing like conversion therapy for people who are. Or report or say that they're anything from having sexual ideas about the same sex. You know, not same-sex, other sex like these terms obviously problematic. But not as Ellen and Penn just said. You know, there is criminalization decriminalization. You know the public is, it's accepted, but you know laws inhibit that. You know there's Lots of Societal energy that goes on here.

ELLEN: Yeah.

PENN: Yeah, it could be like the public wants it but the people in power don't want it, right? So, it becomes a power play because if you are able to criminalize something. You're able to

marginalize and oppress certain types of behavior that isn't hegemonic, right? That isn't in keeping with our ideologies. That, you know, we want to be done. Yeah, other examples include marijuana. Marijuana has gone through a very interesting criminalization and subsequent deep current decriminalization process.

ELLEN: Yeah.

PENN: Alcohol has also gone through that, like the prohibition, and then now of course. You know, you drink every day. No one cares, right? So, there's all kinds of changing, shifting definitions of deviance. Again, going back to this idea that deviance is a social construction.

ELLEN: It's interesting to think about social constructions that regulate their social constructions. I know probably like everything that we do is, you know. We sociologists like to say everything is a social construct. But if you think about norms which are socially constructed applied to gender, which is a social construction It's like super fascinating to think about, very meta. You know, you're like, damn, that's all just yes.

PENN: It's not because. I mean it all comes.

ELLEN: Yeah, right?

PENN: So, everything that's why we say everything is called social construction. Everything has quotation marks around it because nothing. Exactly.

ELLEN: Yes. Yeah, that is, that is the purpose of this. Nothing is real other than left-handed people are the devil. They're creative devils at that.

PENN: Creative devils. I like that.

PENN: OK, so now let's kind of shift gears and discuss deviance from the three schools of thought that we've discussed. So, listeners go back and listen to that episode and prime yourself up if you forgot what each school of thought was about.

ELLEN: Episode 207.

PENN: It's literally called the three schools of thought.

So, let's talk about structural functionalism. So again, structural functionalism is kind of not cool anymore. It's through kind of antiquated perspective. So let's start with that first because it's not used as much anymore. But structural functionalism is the idea where you look at society and you look at all the different institutions in society and you look at how they're working together to create a functional harmonious society, to create solidarity. Right. Every institution, education, law, politics, economics, family, right, they all function in some way. They all contribute something to society to create a functioning society. So, from a structural functionalist perspective why this deviance exists?

What function does deviance serve for society, Ellen?

ELLEN: OK. So structural functionalist theories and theorists, which begin with Emille Durkheim. If you remember him from our previous episode 207. They suggest that because deviance and crime are common in all societies, they are a quote “normal”, right?

And they serve positive functions for society and social structures. So, for example, there is crime, and it serves a positive function of creating jobs for our police officers. For correctional officers who have to guard people in prisons for all of these different things, right? So, they believe that without periodic violations of standards of conduct. Those standards to become less clear to all concerned, less strongly held and consequently less powerful, so deviance and crime are functional because responses to deviance and responses to crime they clarify our collective beliefs about what is right and what is wrong and they reaffirm norms and values. They also create social solidarity. Right now, Donald Trump can get a huge, huge, huge group of people, thousands of people, in a stadium chanting things about crime. What they perceive to be as crime, right? So illegal immigration. It's amazing how much social solidarity one can create in those circumstances regarding illegal immigration, right? So, deviance reaffirms cultural boundaries and is an identifying marker. It allows us to identify those people who are normal and those who we think of as abnormal or weird. And the same is for crime, right? Crime can reaffirm our boundaries regarding law. It can identify those people who are law abiding versus those who are criminal.

PENN: Structural functionalist sees that deviance serves a purpose because if it didn't serve a purpose we wouldn't have deviant behavior, and that's kind of a strange thing about especially when you think about really tragic events like mass shootings and stuff like why should we have that. From a structural functionalist perspective, you would look at it and say, OK, that kind of event exists because we need to be able to have a way to come together as a society and clarify our collective beliefs. You know, we call vigils, we pray together, you know we do all kinds of donations, you know, it kind of brings about the humanity in a society. And although it may not affect change, right, just doing that alone is the point according to structural functionalism

OMAR: And if we're concerned about the third component of deviance which is the personal and or societal reaction to a broken norm, so in that case of a mass shooter, that obviously is very serious crime. More, folkway like it defies every part of sustainable living in a society. But because all societies have many institutions that create it. When things are understood through the lens of crime then you have all these institutions that can get involved in how to control or do something about any type of large scale social event like a mass shooting? Because then you can get people saying this is just wrong. You get people saying, oh, well, this is a mental illness and then you get people saying no it's a problem with guns. It's a problem with people. The event itself and the behavior itself and then the person who commits it in whatever it is that's being done then goes through another reinforcing, reimagination like process of deviant behavior criminalization, medicalization, you know all of these “atians “that serves a purpose. You know people can get involved in, write policy and people go in jail. That allows people in

corrections to have jobs when people go into the healthcare system that allows doctors to say no there's a problem here. This person has mentally ill. No, there's something that needs to figure out to make sure that mass shooters don't happen again. All these other types of structural functions that we can see in any type or sort of problem.

PENN: But again, the critique of social functionalism is that if we say these are crimes serves a purpose then it can be used to say, why would we ever get rid of?

ELLEN: Yeah, yeah.

OMAR: Exactly. Exactly.

PENN: Yeah. So, the structural functionalist perspective is not a very strong way to analyze society. So OK, we're done with that. OK, next we got conflict theory, so conflict theory a little more relevant coming out of Marx. So while structural functions trace the source of deviance, the larger structures of society conflict theory, while they also focus on structures and effects of people, they help to explain how those in power don't necessarily face the same harsh sanctions for deviant behavior as those with less have. Omar, do you want to take this perspective?

OMAR: Yes, exactly. So, this is where you get into like white collar and blue-collar crime and like white collar crime would be things like tax evasion, money laundering. Literally think of people in like their white-collar professional business.

PENN: Like corporate crime, right?

OMAR: Whereas blue collar crime would be people who do the lower levels of occupational society. So, like people are like manual labor jobs. That's where, like the blue collar comes from, but then blue collar crime is other types of crime. Like theft, assault, things that are like more online, your physical person.

PENN: Right, right.

PENN: Not about world, yeah.

OMAR: Not necessarily about stealing money and things like that.

PENN: Like from a corporate level. Yeah.

OMAR: Yes, exactly. So, like corporate crime versus street crime, that's another way to think about the distinction between the two. And this is a perfect example that ends up showing how those with power are more likely to commit corporate crimes due to the position in their corporations because people so from the conflict perspective, people who are most powerful in society who also tend to be people who have the dominant perspective in society about let's say norms that cannot be broken also write these laws. And the way in which these laws benefits them at the expense of people who are poor.

So, some conflict theorists, especially those influenced by Marxist theory suggest deviance is created by a capitalist economic system. And today's definitions of serve the interests of the capitalists and they adversely affect the poor as I just mentioned and it's because these laws are created by the social elites. Therefore, it's easy for them to kind of get out and scapegoat others when it comes to you know deviant and the reaction you have to them. Not only are different crimes committed by different types of people but the same crime done by two different people will have different reactions.

So, for example, no.

ELLEN: Can I bud in and just talk about because what's been popping up in my head?

OMAR: Yes, go ahead.

ELLEN:

What's been popping up in my head the whole time is the whole the different sentencings for people who use crack or caught with crack versus those with cocaine, right? Right. It's 100 to 1, right? So, the ACLU has really great statistics about all this, but this is pretty commonly talked about. If you take any crime class that during the height of the crack epidemic. 5 grams of crack carries a minimum five year federal prison sentence while having 500 grams of powder cocaine carries the same five year mandatory minimum sentence right. If you have the teeniest amount of crack, you are punished the same amount as having a huge amount of cocaine and that's because there is a disparity between the people who are stereotypically using crack cocaine versus those who are stereotypically using cocaine, poor of color versus rich and white. And here is another example of this conflict. Yeah, through the conflict perspective of those who are in power using and bending the laws in their favor and to continue to kind of stamp down the proletariat or the poor.

OMAR: Right, exactly and studies have shown over and over again that, let's say.

Whites and blacks use drugs very similarly.

ELLEN:

Yeah, they do. Everybody uses drugs. Just be real about it, kids.

OMAR: Yeah, it's like it's like the whole black people love fried chicken.

It's like no, everyone likes fried chicken. Everyone uses drugs.

ELLEN:

Everybody uses drugs. Everybody likes fried chicken. Get over it.

PENN: Yeah.

OMAR: But you can see because of all these social constructions and embedded logics that we have in our social structures. That this conflict perspective really shifts the lens on who gets targeted and what types of societal reactions you're gonna have about particular types of behavior, so the conflict perspective is really, really good at seeing how. OK, if you were just understanding people's behavior in a vacuum. That's one way of looking at something. then once you throw in the societal lens onto these behaviors. Everything gets fractured, you know white women, white men could probably do certain types of behaviors, and you're gonna see different outcomes just because of the gendered aspect. And then now we're getting into intersectionality and a lot of other discussions that we've had before.

PENN: So, the conflict perspective provides a really good way of analyzing why we commit crime, right? So, kind of like what you guys are discussing? If the world is divided into the haves and the have nots. Right. Crime is basically committed based on inequality, like some people have an overabundance or lack of resources. And that can lead to deviant behavior, but it leads to competition and conflict. And again, this comes from the Marxist perspective so that's why he came up with the idea of communism. Where we don't have the haves and have nots, there's kind of more equal distribution of resources, right?

ELLEN:

We are all haves.

PENN:

Because he believed because he believed that unequal resources leads to deviance.

OMAR:

Right And if we're taking the fact that laws were made in favor for people who are part of the capitalist economic structure and if you want to take very narrowly that Marx was only focused with workplace environments which he was not, but let's just say that was the case. A perfect example right now would be the power imbalances that take place in workplace settings when it comes to everything from sexual harassment and sexual assault and rape. Then the whole "Me, too" movement. That's a perfect example of power dynamics at play. Donald Trump can talk about grabbing vaginas and doing all these other things to numerous accounts of women against him, but any other Joe Schmo might not have the same ability to just laughingly play off these very serious norm violations. so to speak.

PENN: Right and another good example is, umm, celebrities, celebrities getting away with crime. I mean, we've seen so many celebrities.

OMAR: Too many.

PENN: Getting caught with drugs, or you know, committing or abusing women or committing assaults or whatever it is and they there's, like any service, just community service is fine. You

know, like you'll get by and that's. Just another example of how those with status are going to be treated differently under the law. That goes without status, right?

So again, when we talk about unequal distribution of resources. We're not just talking about who has more income than others, right? It's also about status. Empowering business even among celebrities, right? So certain celebrities are gonna get caught more often than others.

PENN: OK, so let's move on to our last school of thought symbolic interactionism and from the symbolic interactionist perspective, a deviant person. Going back to what we said earlier that there's no inherently deviant act. It's only if society decides if this act is deviant that it becomes deviant from a symbolic interactionist perspective. A deviant person is simply someone to whom a deviant label has been successfully applied. Meaning that those in power say if they are religious leaders or your parents or lawmakers. They go and say this person is deviant. They create that label and if it's successfully applied, then that person becomes deviant. So, Ellen since you're a symbolic interactionist expert do you want to expound on this. How symbolic interactionism understands deviance?

ELLEN: So, symbolic interactionist they analyze deviance through of course the use of symbols and then interactions between people, this is something that we talked about in our previous episode. So, the use of symbols or labels are created by those in power to identify deviance which could be something such as your teacher saying. Oh, he's a bad kid. Yes. That's a very easy symbol. The wearing of certain clothing say if you live in a gang affiliated neighborhood wearing a certain color will label you a deviant or a criminal because you're wearing that color, right? And then of course, like the interactions attractions between the supposedly deviant person and then other people. So, if the teacher says you're a bad kid and that kid talks back and says F you, you don't know me well you that kid is then playing into the label of being a deviant child or a deviant person, right? So, the social control agents are the people who are doing the labeling here. In sociology, we like to think of there are two types of deviance, which is primary and secondary deviance. So primary deviance is typically an initial act of deviance. While secondary deviance integrates that initial act into a person's self-concept and affects that person in the long term, for example the primary deviant act would be an occasional bout of binge drinking, right? We've all done it. We've all regretted it. It might be an isolated act considered to be kind of a one off. But if you persist in these acts, they become more common to you and become secondary deviance and you begin to organize your life and your personal identity around this kind of deviant act and this deviant status need to get to call yourself an alcoholic, right, or other people call you an alcoholic and this brings us to the idea of labels and labeling theory. Because I think that this is really important when we're talking about deviance.

ELLEN: So, Pen, do you wanna talk about labeling theory?

PENN: Yeah. I mean, kind of what you were already talking about is an extension of labeling theory. So labeling theory put forth by Howard Becker, criminologist, but also very much in tune

with symbolic interactionism looks at how social control meaning how we control people's behavior is often exercised through the creation and application of labels.

Now when you say labels, we're just talking about like what Ellen was saying calling a child a bad child or a delinquent and then calling someone a criminal or calling someone just a thug is one that's very common, right?

ELLEN: Any names?

PENN:

Yeah, basically. Names like these become labels that we put on your people's forehead and say you are.

OMAR: addict, mentally ill, woman black, like pretty much anything, student

PENN: Everything's a label. Yeah, everything is social construction, everything.

But really, labels are used in a very harmful way, right? Like calling a woman a slut or calling a black person the N word. You guys can listen to that breakaway episode.

These are words that we use against people to oppress their marginalized them and according to labeling theory, so social control, we can control behavior through the creation and application of labels and the people who are able to do that, right? It's not just anyone can do that. The people who are really able to do that at an effective level, are your rule creators. The people who are able to create the rules of society. These are usually elite members who devise the rules and norms and also law, so they're also lawmakers. They are moral entrepreneurs, right who lead campaigns have certain behaviors become deviant and made illegal. They're basically the people who can say I don't like this behavior and if you engage in this, we're gonna call you a deviant or criminal. I think they discussed the prohibition in the other episode. But the prohibition is a great example, right? This was a period from 1920 to 1933 where moral entrepreneurs tried to label alcohol drinking as a deviant act. Well, that was a resounding failure because it led to more crime and drug usage and then the prohibition was rescinded. That's just another example of how we try to apply the label of deviance onto a specific criminal act.

OMAR: And the creation of labels, especially when things become illegal, that also kind of creates kind of go back to structural functionalism and it kind of creates its own target because once you say something is illegal then people go ahead and do those things in more dangerous ways because they now can't or they don't wanna risk getting caught. Then you get people doing things that are even more dangerous and potentially allowing opening themselves up to more criminal investigation, right? If you make abortions illegal, then they go underground and then they and then people seeking out rogue doctors or and then it's harder to make sure you're

doing abortions when they're effective, clean, safe. So then when problems go wrong, then it's like OK. Now I won't get you in trouble, and then we'll and then you can see the cycle.

PENN: That's what Becker says, right? So, Becker This is a quote from Becker, "deviance is not a consequence of the act that person commits, but rather a consequence of the creation and application by others of rules and sanctions to an offender." And it becomes a cyclical nature when we talk about how if you apply a label to someone and then they internalize it as part of their self-concept or identity. It becomes self-fulfilling prophecy, right? If you call someone an addict and then you treat them as such. And then the system treats them as such even if they get punished and censured. They're going to go off and still be an addict. Or if you start from a child, the socialization process of a child and you tell the child, hey you're a bad kid. You're no good. You're so lazy or whatever it is, it's gonna affect how they think about themselves.

ELLEN: Yeah and you see now a big push in the wording and the labeling of things now and of people so rather than saying an addict, people will say, oh, she has the problem of addiction, right? There is a big push. By SAMSHA, which is the substance abuse mental health services administration. It's basically a branch of the federal government where instead of saying a drug abuser or a substance abuser, you're supposed to call him a substance user, right? Because there are some people who use substances in any non-abusive way. I guess is their thinking and because they don't want to label drug addicts as abusers of substances, right? So it's interesting to see how we're constantly labeling people and then recreating labels or revising labels because we realize how detrimental label can be. You know, and it's just like unending process of being like oh maybe we don't wanna call him a bad kid. Maybe we would call him we call him a troubled child or a child from a troubled home.

OMAR: That's a really good point.

ELLEN: You know, it's just another example of symbolic interactionism, right? We're just revising the symbols that we attach.

PENN: To people, yes. So, another good example of labeling theory is racial profiling.

Which is very actually very important modern example of labeling theory, racial profiling. Like in the US, anyone who even looks remotely slightly Middle Eastern can get the label of terrorists coming out of the views of 9/11. It hasn't also gotten better due to popular media portrayals. Basically, if there is any sort of FBI, CIA, whatever. The bad guys, always on the Middle Eastern terrorists.

ELLEN: Oh yeah. Homeland. Just watch homeland.

OMAR: Homeland.

PENN: Yeah, Homeland is a good example.

ELLEN:

It's a great show though.

PENN: Jack Ryan is another great example.

OMAR: Play any video game.

ELLEN: 24. Well, it's interesting to see how the villains have changed throughout the year. As you know, before it was the Soviets, right, the Communists. And then it was the Vietnamese because of Vietnam War than the Koreans. Right. Because of the Korean War and now it's Middle Eastern people and so here it goes.

PENN: So basically, if you if you look a certain way. You're going to be labeled as a terrorist, and it doesn't always need to be as blatant, but it can result in microaggressions or fear. You know when people just see you speaking a language they assume to be from that region, or if you wear hijab or you have like a beard. You know anything like some dark skin, you can be labeled as a terrorist and people are going to treat you as such, right?

So, this was an article from I think this year about a Muslim passenger being removed from a flight because his presence set off alarm bells. The man in question was not flagged by the TSA.

ELLEN: Oh my gosh.

PENN:

He was an Iraqi asylee and a student at the University of California, Berkeley. He was reported by a fellow passenger for speaking Arabic in a way that was perceived to be threatening. Of course, Muslim doesn't mean Arab, but in the brave new world the nuances in differentiation of Islam are rapidly disappearing. Racism treats Islam as a visible identity marker, which may or may not correlate with day religiously Muslim. A beard, a generically Middle Eastern appearance, Quote unquote, "non-Hispanic" brown might be the politically correct ____ or headscarf are all signs to watch out for now, as is apparently the willingness communicate publicly in a language associated with Islam. So, it was a quote from this article about this incident and that's just your example of racial profiling and extension of labeling theory that we see these symbols language, facial hair, whatever it is and then people's skin tone. Skin tone, yeah. People interact with that and then it can result in actual harmful behavior. And this can result in a lot of anger. Not saying that terrorists are usually they are gonna be the result of racial profiling but if you treat someone like a criminal in long enough, hard enough, they may act like a criminal because they believe they are a criminal.

ELLEN: Oh yeah, it's kind of the oh, you're going to call me that. I'll show you how much of that I can be.

OMAR: Right. Or you have more formal obstacles. So that label to where there really isn't many other options left. So let's say being labeled a felon can't get certain types of loans for school, can't get back to secure public housing, can't get vouchers for Section 8 housing, can't vote, have a hard time getting jobs and then if you're backed into environments where there aren't a lot of jobs and there's a lot of illegal activity and you need to survive then you might end up just doing those little illegal activities anyway and then it becomes another cycle.

PENN: Alright, that sounds signals end of this week show. Per usual, we're going to end with a quick breaks. These are random topics, possibly current newsworthy that I will throw at Omar and Ellen.

OMAR: Yeah, Yeah, Yeah

PENN:

Who must then do a personal breakdown of the topic in five words or less.

ELLEN: Whoo.

PENN: So, these are ones I've been saving.

Like it's been a while since we've recorded.

ELLEN: They little crusty or are they still juicy?

PENN: There still juicy. Premeditated quick breaks, yes.

PENN: Alright, Omar.

OMAR: Men first again.

PENN: Yes, men called on first. Also, black people1st.

ELLEN: and Left-handed left.

OMAR: OK, left-handed Black first.

PENN: Yeah. Left-handed people.

Yeah, it's because you're left-handed. You're the devil.

So, a judge has ordered Amazon to hand over data recorded from Alexa that was present at the scene of a murder. Let me say there was this murder that occurred in New Hampshire.

A double murder. Actually to play. And Alexa was in the house, and authorities believe that recordings may provide information that could put the murderer behind bars, but this has a lot of implications for data privacy. Break that down.

ELLEN:

I'm happy I didn't get this one.

OMAR: UM. "Technology and ethics don't match up."

PENN: Good one.

OMAR: Yeah, just generally speaking, the way our technology exponentially advances our sensitivities, feelings, and just moral understandings of how significant technology and change social events, so to speak, really not well understood. Are not really taken very seriously when we make technology because you have this murder here. I mean like the first thing that popped into my mind was unless the device was turned on, which it always records. By the way, they tell you if you say Alexa, it turns on, but it's always freaking on.

PENN: Oh yeah. Alexa's always on.

ELLEN: That's terrifying.

OMAR: That's a problem right there. The fact that these things are just on recording. I mean, Alexa had a callback about a couple of months ago that it had this very creepy laugh

ELLEN: Yeah, I heard about that.

PENN: Ohh yeah, there's so many creepy things that Alexa.

OMAR: And like I got rid of mine because I was like this thing is recording too much of what I say. Yeah, it's recording too much of what I say.

PENN: But do you get rid of your phone?

OMAR: No, and it. Then on my phone does the same. There are two things.

Everyone should read the book "No place to hide by Glenn Greenwald"

It was one very scary, but very important book.

PENN: Alright, OK. So, Ellen, yes, there is a new book that just got released called "Unsavory Truth." How food companies skew the science of what we eat By Marianne Nestle.

I almost want to say Nestle, which would be ironic. But Nestle?

ELLEN:

Nestle was hot, though.

PENN: So let me read this quote from this article about this.

OK, "It turns out our beliefs about how nutritious these products are such as chocolate and etcetera, etcetera and wine are increasingly shaped by scientific research dreamed up and paid for by major food companies and interest groups. Take chocolate. Over the past 30 years, Nestle, Mars, Hershey among the world's biggest producers of chocolate have poured millions

of dollars into scientific studies and research grants that support cacao science. A lot of research has found chocolate and cocoa (and am I supposed to say cacao I don't know) and promote everything from chocolate health benefits, to the ability to fight disease and this research and the media hype and inevitably attracts / yields a clear shift in the public perception of chocolate products that are also full of sugar and calories”

So, this book is about, basically the conflicts of interest within food science. Break that down.

ELLEN: I would say. “Food lobbying groups are alive.”

I don't know if that makes any sense, but I went to.

I'll, I'll say very briefly about this, because we're running out of time.

But I went to culinary school at a place called the Culinary Institute of America. We called the CIA and one of the things that we'd have regularly on our campus were these lobbying boards of various food groups or food industries. I wasn't really sure why they're at our school. But they would have these tasting menus, and I think they're just kind of getting schmoozed right. But there would be Pork Board, Lamb Board, Peanut Board. Anything you can think of apricot board would come. Right. And we would have. So, anything that you can think of, cocoa or cacao or however you want to call it. Nestle board, they would come.

And it wasn't until I saw that that I realized how devious the food industry is. Because it's not only these food studies that they're sponsoring and the results that come out of it being very biased towards, in favor of specific food groups or specific food items. It's not only that, but it's also the way that they're lobbying our government and getting our government to subsidize certain industries or certain farmers who grow that product or produce that product. And you know, they lobby it like the school district. So that their particular food can get served at schools. Yeah, it's a very devious thing. So, that doesn't surprise me at all. That book, and any reports that I hear about the food industry does not surprise me at all. Yeah. It's such a profitable industry, right? Like of course. People need to eat.

PENN: Yeah, my breakdown would have been.

It's too good to be true. I would eat up any research that says chocolate is good for you.

But you know, yeah, I know.

ELLEN: What if they told you that if you injected Nutella. You would become like, you know, Superwoman. Would you try?

PENN: I would. I would be first in line, and I'd pay for that research.

ELLEN:

I'd say don't believe everything you read and lobbying and these fake I don't know if they're totally fake. I mean, chocolate has antioxidants, right?

PENN: Biased research.

ELLEN:

Yeah, it's very biased.

PENN:

So, thanks for listening to the social breakdown.

We really appreciate it if you're interested in deviance and crime and would like to get a bit more info on the works cited today.

You can check out our website at the socialbreakdown.com.

That's the socialbreakdown.com. We list all of the articles, scholars, and books discussed in today's episode. As well as provide links to other relevant materials, you can find us on Facebook or Twitter and send in your questions to us at social breakdown. That's @SoCbreakdown. Subscribe to our podcast wherever you get your podcasts and give us a rating while you're at it.

ELLEN: Please yes

PENN: Be sure to tune in next week until then.

ELLEN: Stay social.

PENN: Think social.

OMAR: And read them books player.

END

Outtake

PENN: Not all criminal behavior is deviant, but all deviant.

OMAR AND **ELLEN:** No other around the other way around, all the way around.

Other way.

PENN: I'm just gonna read. This stupid picture I had here.

OMAR: Hit it. Yeah.

Copy of SOC208 – Left Handed Devils:
The Social C...

Mahalo for your help with our transcription project! Our goal is to get our current catalogue completely transcribed by the end of 2025. Transcribing is tough and monotonous, so we are incredibly grateful for you volunteering to get this project moving forward.

Please take a listen to the episode (found on www.thesocialbreakdown.com), and edit the following automated transcription for accuracy. You don't need to be too nitpicky about punctuation or sentence structure. We're really just looking to get the meaning of the conversation transcribed.

Below is an example of how we hope it will be formatted. Again, we totally realize that you're volunteering your time, so if it doesn't quite look like this, but the meaning still comes across, we will be more than happy!

Example:

PENN: Hello, and welcome to the Social Breakdown, the podcast where we break down our complex world one topic at a time using our sociological imagination. We are your hosts, Penn.

OMAR: Omar.

ELLEN: And I'm Ellen.

PENN: And today's topic is a super fun. I've been looking forward to doing this episode for a while now.

ELLEN: You really think this is fun?

11:34:51 Welcome to the social breakdown podcast when you break down our complex.

11:34:57 I don't think we're supposed to say so for any one topic at a time using our sociological imagination. Here, your host, Mark Allen, and today's topic is devious and

11:35:13 Twilight Zone.

11:35:16 So I thought we would talk about even some crimes today and analyze this very popular topic, through the lens of each of the three schools of thought that we discussed in Episode 207, which I believe we just call the three schools of sociological happen

11:35:33 game. Yeah, just like straight forward, three schools of thought, we got structural functionalism conflict theory and symbolic interactionism, so we wanted to give an example of how you could use each of those three schools to analyze a concept like

11:35:48 deviance and crime so in today's episode we're going to first define what the means and it means and then talk about these concepts through the lens of each of those, those products, decided yet.

11:35:59 Okay, so now before we can talk about deviance. We first have to talk about norms and norms are considered one of the basic elements of social life most basic elements of culture, norms are your rules that guide, what you do and how you should live your

11:36:15 life they're essentially the blueprint, or behavior that is culturally shared norms are basically that expectations of how we want people to be.

11:36:30 And it's something that we kind of all agreed upon and it's something that will be socialized our children into believing in the same norms

11:36:36 up, and fit into society norms basically tell people what to do and what not to do in situations and kind of the key characteristics of norms is that more or informal, they're not necessarily written down, you know you're not going to get like hey, we

11:36:53 need to take off your shoes before you enter someone's house and Hawaii, right, there's not like a mall or anything sometimes you'll see a sign that says hey shoes off please.

11:37:10 But really, that's just kind of it

11:37:10 with your shoes on, then you may get, you get your feet.

11:37:14 Right.

11:37:19 But you should.

11:37:21 Yeah, but you should. And this is kind of the opposite of what we would do on the mainland where you could wear your shoes into the house right so this is your kind of your first indication that norms are social construction, the informal rules of behavior

11:37:35 behavior that we come up with are defined by society and it's going to be different depending on where you go, or what culture, you're a etc etc.

11:37:44 So, norms are your informal rules of behavior. It goes without saying that not all norms are followed because people do things differently. Right, which kind of indicates that there are different types of norms and some norms are going to be more serious

11:38:00 and some norms are going to be less than this.

11:38:05 So Omar, you talk about the two different types of norms that sociology talks about sure so the two types are both mores and folkways, and folkways would be this low level types of expected ones that are working so standing forward in an elevator is supposed

11:38:24 supposed to face the door, press the button which are open if someone were to stand backwards in an elevator, that would be a violation of that expected norms but there really isn't anything, really serious no moral or ethical, things are happening there

11:38:39 and no one's being hurt, whereas a more with a more serious note, that has a different level of morality or ethics so if you're giving a eulogy for someone at a funeral, and you disparage this person, obviously the stakes are much higher and that type

11:38:54 of contract rather than not standing in the queue in the correct way.

11:39:15 Right, so more is I think actually Morris, is the singular and plural term, and all art Yes, not going to be more read more I think so I think it's always folk way or Morris, but I'm not sure I forget what the genealogy of that service but yeah basically

11:39:19 both ways are your other important norms that carry through sanctions and your mores are important norms and violation is met with severe sanctions, something like chewing gum in a public space and then like sticking it on like the railway and rails

11:39:34 up the stairs or something, versus I using a racial slur like what one is going to get you more sanctions than the other. So a lot of it has to do with how people react to your behavior and no one says anything, then no one cares, right so that's another

11:39:48 indication that these definitions are what we can share for gray, or more is our socially constructed as a society doesn't care about this particular behavior, then it doesn't matter and like we as individuals will also have different limitations like

11:40:02 at a certain point, you're going to cross the line for LA, you know, but maybe you can do a lot of things before you cross the line versus like Omar there about certain things and.

11:40:11 So, exactly, are an art or what the correct norms are and are not right so listener, you should already be healing into the fact that, what is a norm and what's expected in certain situations is obviously context specific, you know, individual specific

11:40:27 time of day, perhaps, so there might not be written down anywhere, they're not any less use somebody was popping into my head is pending mentioned chewing gum.

11:40:38 way, but when we get to how context specific mores and folkways and norms are, you can transport yourself all the way to Singapore where chewing gum is illegal, let alone, putting it on a handrail nice thing about right.

11:40:59 That would get you right because that is one step above norms, which is law or crime. Right. So going back to our definition of norms norms are informal rules of behavior so the other part of how regularly behaving society is the law, where it's basically

11:41:16 codify rules of behavior formal user behavior so loans are informal any laws or formal, so when you break a norm your DD and when you break a lot, you are a criminal.

11:41:34 Right. So that's your basic to stay should be to be with so far is that not all deviant behavior is going to be criminal, but all criminal behavior is going to be dn.

11:41:40 And I think the term, eating here is really helpful from like many other terms of sociology because the literal word deviant means deviation or separation or step away from the norm.

11:41:54 So it is, it is very literal in that sense and obviously the norm here can't be taken for granted, it's like that and formal.

11:42:01 We all have to agree on, on, in some kind of fashion, and then society runs alongside that right and like our norms are going to be the basis for a lot of wise, you know, we believe people should behave a certain way so at some point someone's going away

11:42:15 Let's just go ahead and make that a law so that you can actually legally punish people for that, and it's supposed to say something about the society or do something to make society better and some type of way of purpose and as I like that you brought

11:42:30 up that example Alan because if you're walking up the stairwell on University of Hawaii Manoa campus, they have these really big like plastic, things are split into the walls that tell people if they're chewing gum sticking here, and not spread out on

11:42:46 the ground or stick it into the trash because they don't want it to pollute the ground or birds or other animals. So they actually want people to stick their thumb on the signs and like people make like cool like little are out of it and now it's it's

11:42:57 really, really interesting.

11:43:02 interesting. Utilizing the audience in a creative way or something like that. Yeah, yeah, yeah it's like we know you gotta, you guys figured out but can you spit it in a place that we can actually.

11:43:11 So there's an activity I do in my class where I have the students vote on what on deviant behavior if they think it's a whole gray or more so I just want to go through a couple of exciting.

11:43:22 Okay so folk way or more it's mainly like you consider this to be serious. Norm violation or not that serious. Texting in class. Well, we're always on that does not reflect your moral character.

11:43:36 And anyway, as lecturers Do you guys care of students texting.

11:43:40 Now unless they're like super accessible, or like I got the phone out right in front of the face and, you know, non violence, it's like Teck Teck Teck but

11:43:52 yeah that's that's my don't distract me it sounds like your neighbors.

11:43:59 Yeah, about borrowing money and then not paying someone more death penalty.

11:44:13 Yeah.

11:44:15 Yeah.

11:44:22 Answering a call doing a podcast. Oh, death penalty

11:44:38 Okay, putting your feet up at the movies for one more I don't, I guess it really depends where you're sitting but I don't like to do that yeah I don't like I don't want to beat up, if someone is sitting in that.

11:44:51 really Oh yeah. Writing in a library book.

11:44:54 I don't know I think intention here is very important are the nose actually helpful to me that's a bit more is because I can't, I can write it goes against everything so if I see them what Yeah, especially if they highlight the book, then that's like

11:45:09 dude you're messing up my understanding, because you might not be highlighting this and things that I think True, True. I see, she'd ever there with my own book I don't like this.

11:45:22 Yeah, I got that I let me know Orientalism man it's like the binding.

11:45:30 that's why she hasn't read it yet it's because she just can't. Yeah.

11:45:38 Okay, last one, driving over the speed Wow.

11:45:55 Yeah, I mean I know that's like a, that's a norm, that's the norm. Okay, so that for you there's no limit like between 10 miles an hour 15 miles over the limit, 20 miles over the limit, you guys are here now I've made as on it I think on the highway but

11:45:58 five and 10 over because the range of getting ticketed right so this is kind of the line that you can define to understand the difference between like a mores and then because the norm is that you would dry 10 to 15 miles, especially on the highway act

11:46:18 because I do is like everyone else is doing it and you're not doing it, you're actually causing traffic. And so, for people who actually work hard, because they're annoyed at you, those are people decided that anymore is right.

11:46:30 Absolutely. And then at some point, if you are going too much over 20 miles 30 miles, then that becomes an actual criminal behavior because then you get ticketed overs, I mean you can get paid over 41 miles.

11:46:45 But really the norm is that if you're going about your your tissue and with traffic.

11:46:49 Okay. But if you're going through all the older especially in the residential zone, right Danny that's when it becomes a terminal.

11:46:55 I like that exercise, most Yeah, the other one I like to do is also cheating on the death penalty.

11:47:06 Just call this

11:47:13 break up with them why you gotta cheat on them just write that down. Okay, sorry. What about.

11:47:21 What about

11:47:25 try.

11:47:30 I was just gonna say this may change depending on whose perspective.

11:47:34 Right. Is it that she either order.

11:47:43 Some, some one side may say, always fine obviously they're doing it, and then you know.

11:47:45 that society has considered a violation of the noise or the violator is likely to be centered.

11:48:03 Now again what constants are not really socially constructed so this is kind of the other part that usually gets people and learning about devious almost a financial perspective is that there's no such thing as an inherently those definitions comes from

11:48:18 society is only one society says this is an evil act that we're going to see.

11:48:28 Otherwise, it's just like, you know, if a tree falls in the forest and no one's around he doesn't matter. Yeah, doesn't matter right so devious has a lot to do with people's reactions to it that's why you have these more is what is your gut reaction to

11:48:51 And I'm using legal just so it doesn't make any sense that there's no inherently.

11:48:57 And you can see this.

11:49:00 Look at shipping deputy issues are actually something like being like candy needs to be considered a sign of the devil.

11:49:07 But it was like back in the Middle Ages where you are left handed, you live in danger.

11:49:31 Practicing witchcraft, because the devil himself from my Times article on the history of the devil himself was considered a cell phone, again, other evil spirits were always conjured up by left hand gestures so if you would let him didn't use you as being

11:49:24 possessed by the devil essentially an immediate future looks crappy you know why not just go down.

11:49:36 Are you left handed I want. Yeah. Oh, my God, you are.

11:49:43 Yeah, and you're

11:49:47 tired. Don't teleport middle aged actually found a stocks and went to undergrad for people who are left handed and black It was like 100 bucks.

11:50:07 No, it was out there how many black bags, like those scholarship, like depositories. There was one on there like.

11:50:19 I was like, Astrid, but they're also minority was a bonus. What did that put you on like oh my gosh, extreme right

11:50:25 hunting down left handed or left handed.

11:50:30 But yeah like being left handed today, barely like races and it doesn't mean no i i i don't want to call it attractive in like a sexual sense by me but I am attracted to people because I played left handed, Miss with creativity, and like artists for,

11:50:50 know like I always need the left handed people and always have always been, creative, and my just thinkers you know like dreamers. So I'm now I got associate them with the devil.

11:51:07 But yeah, just like just like that, you know, we can see how our definitions of deviation change over time and also you know a lot of our groundwork for deciding.

11:51:18 This is a normal later come from the religion truth, a lot of definitions per se, like a car. Yeah, so not to bash on it or whatever it is like those ideas come up.

11:51:30 Just so devious as a moral center, but really you shouldn't think of Jesus as either moral or immoral, it should just be against good norms, or right so it's really important to remember those three steps that there's an expectation of a norm, the violation

11:51:47 of that norm, and then the personal or societal reacting to that on those three things to gather those three things need to happen in order for something to be understood as

11:52:13 a client, because clients are usually used together, but they actually are very separate concepts within sociology so you touched on earlier, all criminal behaviors deviant but not all didn't do this.

11:52:12 Okay so criminal criminal I can talk about both ways being your week norms are seriously should have some sanctions crime is kind of your top level like we can do this we are going this edified user behavior and we can actually be a center.

11:52:31 And for a DD actively conquering right so it has to be negative sanctioned by the legal system, it goes through this process of criminalization the criminalization process often is driven by power structures within the society, we have the ability to

11:52:44 legislate, like if there's some interest group that really needs left hand and individuals, because it didn't sign the devil, they can go and make it illegal for you to be right and you guys can probably draw a lot of parallels with the current state

11:52:56 coming from this very conservative religious perspective, I'd be a homosexual is seen as defined last layer and or define God or whatever. I don't know what the what the logic behind that is, but that becomes the grounds for a lot of society's rules saying

11:53:21 homosexuality is still illegal in a number of, yeah. It's, I mean, the United States is somewhat progressive in this era but around the world and it's very very serious social problems.

11:53:28 Yeah, like just this year, India finally decriminalized.

11:53:46 Yeah, just having sexual relations with some other things. Finally, to UK, how to utilize our interior spaces we need electroshock therapy and chemical castration chemical castration.

11:53:55 Oh god. Yeah, but again, that is only because homosexuality has gone through implementation process and in some cases, you know like, I'm just gonna do.

11:54:06 Right, so we decide okay, this is the legal manner, it's okay now you know so we go through these process and those processes, you know are kind of starting stop and sometimes they progress and sometimes they don't like right now very recently, the citizens

11:54:19 of Taiwan, they basically had an election, and they had a few ballot measures and one of them was to legalize gay marriage or same sex marriage and it didn't pass, despite, in my experience, Taiwan being filled with LGBT q people, you know, it is very

11:54:36 prevalent and people you know couples walk around together and they don't hide it yet, the voting population, did not think that it would be correct to legalize it or decriminalize, you know, same sex relationships.

11:54:55 Oh, and even in the US right. They managed to.

11:55:09 So it's a very civil war if you look at a place like Tanzania, the government basically said if there is anyone who is seen as a quote unquote homosexuals round them up report them to be tortured investigated, our Vice President, as mentioned, doing like

11:55:14 conversion therapy for people who are reported or say that they are anything from having sexual ideas about the same sex, not unsafe sex other sex abuse and all that, obviously problematic but guys, Allen and Penza said no, there's criminalization decriminalization

11:55:33 decriminalization public is it it's accepted but no laws inhibit that you know this larger societal energy that goes on in the public forum said like an hour ago on it right so it becomes a power play because if you're able to criminalize something you're

11:55:49 able to marginalize and oppress certain types of media that isn't hegemonic where there isn't.

11:55:57 You don't want to hear other examples of the marijuana and marijuana

11:56:05 decriminalization process. Alcohol has also gone through them I just don't addition and analysis, you know, the dangers. Right. So there's all kinds of changing shifting definitions of these again going back to this idea that

11:56:20 it's interesting to think about social constructions that regulate other social constructions I know probably like everything.

11:56:28 You know, we sociologist like everything.

11:56:43 But if you think about norms interesting constructed applied to gender which is the social construction, like super fascinating, very meta you know you're like, Damn, that's all.

11:56:44 Yeah.

11:56:46 I mean, it all comes from Yeah.

11:56:49 That's why we say, everything has quotation marks around it because nobody's like, yes.

11:56:55 That's nothing other than like a double

11:57:02 their creative devil.

11:57:07 Okay, so now let's kind of shift gears and discuss the news from the beat schools of thought that we discuss so listeners, go back and listen to the episode and find yourself

11:57:19 to a seven is literally called.

11:57:36 It's not used as much anymore but structural voluntourism is the being look at society, and you look at all the different institutions of society in this new look at how they're working together to create a functional harmonious society, to create solidarity

11:57:48 right every institution education law politics, economics, family. They all, in some way, they'll consider somebody to society to clean the pharma stuff the functional perspective, why does exist what function, there's the surface.

11:58:07 Okay so structural functionalist theories and theories, which began with a meal Durkheim if you remember him from our previous episodes of just seven.

11:58:31 They suggest that, because the dance and crime are common in all societies, they are quote normal right and they serve positive functions for society and social structures.

11:58:23 So for example, there is crime, and it serves a positive function of creating jobs for police officers for correctional officers African people in prisons for, you know, all of these different things right, so they believe that without periodic violations

11:58:43 of standards of conduct those standards will become less clear to all the CERN less strongly held and consequently blessed powerful. So deviance and crime are functional because responses to DBS and responses to courage.

11:58:58 They clarify our collective beliefs about what is right and what is wrong, and they reaffirm norms and values. They also create social solidarity, right now, Donald Trump can get a huge huge huge group of people thousands of people in a stadium chanting

11:59:14 things about time, or what they perceive to be as crime right so illegal immigration. It's amazing how much social solidarity wants to create in those circumstances, regarding illegal immigration.

11:59:37 marker. It allows us to identify those people who are normal and those who think about abnormal or weird, and the same for time right, trying to reaffirm our boundaries, regarding law.

11:59:43 It can identify those people who are law abiding versus those who are structural functionalist deviance serves a purpose because if it did is that we wouldn't have.

11:59:55 That's kind of a really

12:00:19 why from a sucker punches perspective you look at and say okay, that kind of event exists because we need to be able to have a way to come together and clarify our collective believes media visual we pray together.

12:00:19 kind of brings out the humanity in a society, and although it may not affect change right just doing that alone is the point, according to structure.

12:00:28 And if we're concerned about the third component of the dance which is the personal hand or societal reaction to a broken norm so in that case the mass shooter, but obviously this is very serious crime more a four way like it defies every part of sustainable

12:00:44 living in a society but because all societies have many institutions that created when things are understood through the lens of crime, then you have all these institutions that can get involved and how to control or do something about any type of large

12:01:00 scale social event, like a mass shootings because then you get people saying this is just wrong and get people saying oh well this is a mental illness and then you get people saying you know department guns to the people, the event itself, and the behavior

12:01:14 itself and then the person who commits it, and whatever it is as being done, then goes to another reinforcing reimagined said like process of deviant behavior from motivation medicalization know all of these Asians, that serves a purpose, you know,

12:01:31 people can get involved in right policy and people, people going to jail that allows to build and corrections to have jobs. People go into the healthcare system that allows doctors to say no, there's a problem here this person has mentally ill know There's

12:01:43 something I need to figure out to make sure that matching does not happening again and all these other types of structural functions that we can see in any type of social problem, but again the critique of social virtualization is that it will say these

12:01:59 are common sense of purpose and it can be used to say, why would we ever get rid of. Yeah, exactly. exactly. Yeah. So, the structural point 2% that is not a very strong way to analyze society so okay well done.

12:02:12 Okay, next we got conflict theory, so conflict theory a little more relevant coming out of marks for a while, several functions traces sorts of visa larger structures of society conflict very while they also focus on structures and in fact some people

12:02:35 help to explain those in power, don't necessarily spaces are sanctions for giving me here, as those as less Yeah, or you want to take. Yes. So, this is where you get into white collar blue collar crime but white collar crime would be things like tax of

12:02:43 money laundering, literally think of people in like their white collar professional businesses like corporate, whereas Blue Collar Crime would be people who do the lower levels of occupational society so like more like manual labor jobs were like the

12:02:57 blue collar comes from but then Blue Collar Crime is other types of crime like fast assault things that are like more on like your physical person, not about stealing money and things like that, like, yes exactly so like corporate crime versus street

12:03:15 con, that's another way to think about the distinction between the two and this is a perfect example of Sean and how those are our more likely to commit corporate crimes due to position in their corporations because people from the conflict perspective,

12:03:27 people who are most powerful in society to also tend to be the people who have the dominant perspective in society about, let's say, norms that cannot be broken also write these laws in the way in which they write these laws benefits then at the expense

12:03:52 And today's definitions of humans serve the interests of the capitalists and they adversely affect the poor.

12:03:59 And it's because these laws are created by the social beliefs. Therefore, it's easy for them to kind of get out and scapegoat others when it comes to know deviance and and the reaction hasn't and then, normally, our or different crimes committed by different

12:04:14 types of people but this the same crime, done by two different people will have different reactions. So, for you know you just talk about is what's been popping in my head popping up in my head this whole time is the whole, the different sentence things

12:04:33 for people who use crack or caught with practice versus those that.

12:04:37 people who use crack are caught with cracks versus those. Right.

12:04:49 It's 100 to one, right. So, the ACLU has really great statistics about all this but this is pretty, pretty commonly talked about if you take any class that during the height of the crack epidemic, five grams of practice carries a minimum five year federal

12:04:55 year federal prison sentence, while having 500 grams of powder cocaine carries the same five year mandatory minimum sentence right if you have the teeniest amount of fat.

12:05:24 there's a disparity between the people who are stereotypically using cocaine versus those who are stereotypically using okay for of color, versus rich, and white.

12:05:21 And here is another example of this conflict. Yeah, the perspective of those who are in power, using embedding the laws in their favor and to continue to kind of stamp down the proletariat or the poor.

12:05:38 Right, exactly and studies have shown over and over again, that, let's say whites and blacks use drugs. Right.

12:05:49 They do everybody uses that, that's all.

12:06:01 Real about it. Yes, like, it's like the whole black people have buy tickets, but now they're almost everyone uses drugs.

12:06:01 You can see, because of all the social constructions and embedded lives that we have in our social structures. This conflict perspective, really shifts the lens on who gets targeted and what types of societal reacted you're going to have about particular

12:06:17 types of behavior so the conflict perspective is really really good at seeing how. Okay, we're just understanding people's behavior in a vacuum. That's one way of looking at something but then once you throw in the societal lens on to these behaviors,

12:06:32 everything gets fraction you know white women white men could probably do certain behaviors and you will see different outcomes, just because of the agenda aspect, and then now we're getting into into sex and out and a lot of other discussions that we've

12:06:44 had before. So the conflict that's like a devise a really good way of analyzing why we commit.

12:06:55 Right, so kind of like getting dressed and discussing that the world is divided into the haves and the have nots. like, time is basically committed based on inequality.

12:07:00 That's something you have an overabundance or lack of resources and backed by a loser competition and conflict and again this comes from the Marxist perspective so that's why he came up with a good communism, we don't have the haves and have nots is kind

12:07:15 kind of distribution. We are all have the belief. Right, exactly because he believed that unequal resources needs to do this right, and if we're taking the fact that laws are made in favor for people who are part of the capitalist economic structure,

12:07:30 and if you want to take very narrowly that marks was only focused with workplace environments which he was not but let's just say that was the case, a perfect example right now would be the power and balances that take place in workplace settings when

12:07:44 it comes to everything from sexual harassment, sexual assault and rape, then the whole meeting and that's a perfect example of power dynamics I play Donald Trump and talk about grabbing vaginas and doing all these other things to numerous accounts of

12:07:57 women against him, but any other job smile, might not have the same ability to just laughing we play off these very serious.

12:08:08 Norm violations, so to speak.

12:08:12 Right. And another good example is I'm celebrity celebrity getting away with mine and seeing so many dogs or, you know, committing or abusing women or assault or whatever it is, and they just like the service.

12:08:41 The service is fine you know like we'll get by, and that's that is another example of how those that status, are going to be treated differently. Under the law that I said again, we talked about an equal distribution of resources, we're not just talking

12:08:45 about who has more income than others right it's all about. It's also about status and power, even amongst celebrities necessary Some of us are going to get caught.

12:08:55 Okay, so let's move on to our last school of thought symbolic interactionism and from a symbolic interactionism perspective, a deviant person going back to what we said earlier that there's no inherently deviant act this only if society decides that

12:09:10 this activity and that it becomes almost a more interaction this perspective, a deviant person is simply someone to the label has been successful. My, meaning that those empowers say if they are religious leaders or your parents or lawmakers right they

12:09:28 go and say, Okay, this person is the year, they create that label and if it successfully apply, then that person becomes. So Alice is your table international expert.

12:09:39 What I found on this house and volunteer activism understudies.

12:09:43 So symbolic interaction as they analyze deviants through of course the symbols right and then interactions between people this is something that we talked about in our previous episode.

12:09:54 So, use the symbols or labels are created by those in power to identify the audience, which could be something such as your teacher saying, oh, he's a bad day, that's, that's a very easy symbol, the wearing of certain clothing say if you live in a, in

12:10:10 a gang affiliated neighborhood wearing a certain color will label you a criminal because you're wearing the color right. And then of course like the interactions interactions between the supposedly deviant person.

12:10:22 And then other people so if the teacher says you're you're a bad kid, and that kid talks back and says, if you don't know me well your activism play into the label of the deviant child or the in person.

12:10:37 Right, so the social control agents are the people who are doing lately in here and sociology we like to think of their two types of events which is primary and secondary begins.

12:10:47 The primary deviance is typically an initial activity as well secondary deviants integrates that initial act into a person self concept and affects that person in the long term, for example, a primary began to act would be an occasional bout of binge

12:11:04 drinking right we've all done it. We've all regretted it. It might be an isolated I considered to be kind of a one off but if you persist in these acts, they become more common to you and become secondary.

12:11:20 And you begin to organize your life and your personal identity identity around this kind of deviant Act and the students can begin to call yourself an alcoholic right or other people.

12:11:32 And this brings us to the idea of labels and labeling theory because I think that this is really important when we're talking about deviance. So can you talk about labeling theory.

12:11:41 Yeah, I mean, currently we're already talking about is an extension of losing theory so label in theory, before try, however, criminologist but also very much into each interaction as well as social control being how we control people's behavior is often

12:12:01 exercise in the creation and application of labels now when we say labels were just talking about like what LSA calling our child, a bad, a bad child or are they calling someone a criminal or calling someone just

12:12:16 these become labels and we put on your forehead and added mentally ill woman black like anything.

12:12:27 Students.

12:12:27 Yeah, any social constructs.

12:12:32 But any labels are using a very harmful way final slide or calling about the N word with Africa live episode, you know, these are words that we use against people to present marginalized.

12:12:47 And according to label in theory. So, social control, we can control behavior, through the crazy and application of labels and the people were able to do that right such as anyone can do that, the people who are really needed to do to add an effective

12:13:00 level or in two years will be able to create a global society of the members who devised the rules and norms and also laws.

12:13:13 more entrepreneurs are

12:13:20 basically the people who say, I don't like this behavior and if you engage in this we're going to call you, or carnival.

12:13:30 I think we discussed the prohibition episode but the prohibition is a great example like this was a period hundred and 22 1933 were more entrepreneurs, try to label alcohol drinking as a deviant Max, while that was a result of failure because it led to

12:13:41 more time than any drug usage and that prohibition is the center, that's just another example of how we try to apply the label of the years on to your specific for the, the creation of labels, especially when things become illegal, that also kind of creates

12:13:59 kind of go back to social phenomena kind of creates its own target, because once you say something is illegal, then people go ahead and do those things in more dangerous ladies because they now can I didn't want to risk getting caught, then you get people

12:14:13 people doing things that are even more dangerous and potentially allow them to open themselves up to more criminal investigation.

12:14:21 Make abortion, illegal, then they go underground, and then they then people.

12:14:36 Elbow doctors or, and then it's harder to make sure you're doing abortions when they're effective clean, safe so then when problems go wrong then it's like okay, now I'm gonna get you in trouble and then we'll see the cycle.

12:14:43 That's what that guy says I so Becker's a poem vector deviance is not a consequence of the act of person commits but rather a consequence of the creation and application by others of names and sanctions to offender, and it becomes a cyclical major when

12:14:54 you talk about how, if you apply a label to someone, and then they internalize it as part of their self concept when it becomes a self fulfilling prophecy but he calls them on an ad it, and then treat them as such and then the system sees them as such,

12:15:08 even if they get punished essentially they're going to go off and so, or if you start from the child, the socialization process of the child and you tell the child hey you're a bad kid.

12:15:17 You're the good so lazy or whatever it is, it's going to affect how the link.

12:15:37 People will say Oh, she has the problem prediction, right, there's a big push by Samsung which is the substance abuse, mental health, something, something it's basically a branch, where instead of saying, drug user or substance abuser your source problem,

12:15:53 a substance abuser, right, because there are some people who use substances in, and not abusive way I guess is there. Thank you. And because they don't want to label drug addicts as abusers of substances right so it's interesting to see how we're constantly

12:16:09 labeling people and then recreating labels or revising labels, because we realize how detrimental it will can be, you know, and it's just this like unending process of being like, oh, maybe we don't want to call him a bad kid then we will call Tommy troubled

12:16:25 child or a child from a troubled home or, you know, it's just another example of symbolic interactionism right we just were just three revising symbols that we attached to people.

12:16:38 Yes. So another good example of labeling theory is racial profiling is a very a very important modern example racial profiling late in the US. Anyone who even looks remotely slightly minister to get the label of terrorists coming out of the fields of

12:17:07 911 hasn't also done better due to popular media portrayals basically, if there's been sort of FBI, CIA whatever bad guys always on homeland. Just watch homeland, one way yeah well there's a great show today, Jack Ryan is another 24.

12:17:18 Yeah.

12:17:18 Well it's interesting to see how the villains, have changed throughout the years now before it was the Soviet communist, and then it was the Vietnamese, more than a Korean War and now it's Middle Eastern people see how it goes, yeah so basically if you're

12:17:36 if you look a certain way, you're going to be labeled as a terrorist and it doesn't really seem to be as blunt, but it can result in micro aggressions here, you know, people just seem 12:18:00 to be from that region or are you wearing a job, or you have like a theater, you know anything like some dark skin. You didn't be labeled as terrorists and thank you to our data is actually so this was an article.

12:18:05 Yes, actually. So this was an article from I think this year about a Muslim passenger being removed from a flight, the cases because he set off alarm bells emetic question was not blocked by the TSA, he was an Iraqi si you and a student at Berkeley.

12:18:19 He was appointed by a fellow passenger speaking Arabic or an engineer that was perceived to be of course Muslim does any era that and the Brave New World War Two some differentiation of Islam are rapidly disappearing racism treats Islam as invisible identity

12:18:31 markers, which may or may not sure, that would be religious and have your dinner the Middle East interference, or whatnot.

12:18:44 Might be a head start, for all sides.

12:18:46 as is apparently the

12:18:50 associated with Islam.

12:18:52 This article about this incident, and that's the example of racial profiling and extension of legal and through symbols, facial hair, whatever it is, and then people interact with that.

12:19:07 And then it's been resolved.

12:19:10 And this can result in a lot of anger, not saying that terrorists are going to be the racial profiling but you treat someone like a criminal, and they may

12:19:27 have a all you're going to call me that I'll show you how much of that I be right or you have more formal obstacles to that level to where there really isn't any other options left so let's say again we can get some testing once the school can get back

12:19:40 to secure public housing can get vouchers the section eight housing can have a hard time getting jobs and then to back into environments where there are large job and a lot of illegal activity, and you need to survive, then you might end up with Janine

12:19:57 activities anyway.

12:20:04 All right, that's the end of this week's show, for us and we're going to enrich topics possible career newsworthy that I will tell you a personal off the topic.

12:20:18 So these are ones I think

12:20:23 they're all crusty or they still do.

12:20:27 All right, Mr.

12:20:30 Gage.

12:20:40 Here the devil's a judge has ordered Amazon again over data reported from Alexa, that was president after shooting murder

12:20:51 murder that burden Hampshire, a double murder.

12:20:56 And Alexa is in the house, and reporting information that could be

12:21:19 here for the privacy.

12:21:09 I'm having

12:21:14 technology athletes don't match up.

12:21:19 Generally speaking, the way our technology exponentially advances, our sensitivities feelings and just moral understandings of how significant technology can change, social events, so to speak, really not well understood, are not really taking very seriously

12:21:38 when you make technology, because you have this murder here, because then, like the first thing that popped into my mind was, unless the device was turned on, which, it always recorded but they tell you that you say Alexa the Atari and it's always going

12:21:52 on that's that's that's a problem like that is a problem right there. The fact that these things are just on recording I mean, Alexa had a call back about a couple of months ago that was very creepy laugh, and so many crazy things.

12:22:09 Yeah, and like I got rid of, I got rid of mine, because I was like this thing is recording.

12:22:14 Too much of what I say, like you get rid of your phone no and then the my phone does the same yeah all these things did it does affect everyone should read the book no place to hide by Glenn Greenwald very scary.

12:22:30 Okay so Ellen. Yeah, there's a new book that just got released on unsavory truth, how can we convince you, the size of one muscle, I want I almost want a Nestle we could be, but nonetheless.

12:22:52 here's our beliefs about how nutrition cheese products or services chocolate and wine are increasingly shaped by scientific research dreamed up and paid for by major food companies and interest groups, make chocolate.

12:23:06 Over the past 30 years Nestle Mars personally and other producers of chocolate have poured millions of dollars into scientific studies and research versus support.

12:23:20 Political Science, a lot of research has found that chocolate and total traditional steak and how promote everything go topless health benefits to the ability to fight disease.

12:23:27 This the research and the media hype attracts us a picture in a public perception of chocolate products that are also sugar.

12:23:43 So this book is about how, basically the contents of pictures with a silence.

12:23:45 I would say lobbying groups are alive.

12:24:00 That makes any sense but. So I went to, I'll speak very briefly about this because we're running out of time but I went to culinary school, at a place called the corner Institute of America, we call the CIA, and one of the things that we'd have regularly

12:24:04 on our campus. Were these lobbying boards of various food groups or food industries, they would come and I wasn't really sure why they're out of school but they would have these tasting menus and I think they're just kind of getting schmoozed right but

12:24:35 would be poor for ram board peanut board, anything to be an apricot board would come right and we're going to have. Yeah, so anything that you can think of cocoa or cow or however you want to call it, massively bored, they would come and it wasn't until

12:24:37 I saw that that I realized how media industry is because it's not only these food studies that they're sponsoring and the results that come out of it being very biased towards in favor of specific food groups are specific line items is not only that but

12:24:55 but it's also the way they're lobbying our government and getting our government to subsidize certain industries and certain farmers to grow that product, or produce that product, and you know the lobbyists like to school districts so that their, their

12:25:11 particular food can get served at school.

12:25:14 Yeah, it's a, it's a very devious thing so that doesn't surprise me at all.

12:25:20 And any, any reports that I hear about the food industry does not surprise me.

12:25:25 Yeah, it's such a profitable industry, right, like, yeah, my breakdown would have been too good to be true. I will eat out any research assistant was.

12:25:39 What if they told me that if you injected Natal I would become like, you know, super woman.

12:25:49 And I paid for the research so yeah don't Don't believe everything you read and lobbying and these fake. I don't know if they're totally fake I mean, talk about how Sanjay is right here.

12:26:02 Yeah, yeah, it's very biased.

12:26:04 So thanks for listening to the social breakdown. We really appreciate it if you're interested in deviance and crime, and work together in our society today and just check out our website at the social breakdown.

12:26:14 com, that's the social breakdown.com, who has all the articles scholars and books discussing today's episode, as well as provide links to other relevant materials.

12:26:24 You can find us on Facebook or Twitter and sending your questions to watch them access to see right down, scratch our podcast wherever you get the podcast and give us a radio I added.

12:26:35 Now, be sure to tune in next week. Until then, Thanks. Awesome, thanks social book player.