

# **DEVIANT BEHAVIOR**

**ELEVENTH EDITION**

## *Test Item File*

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## **CHAPTER ONE**

### **AN INTRODUCTION TO DEVIANCE**

#### **True-False Questions**

- 1) All societies on Earth agree on what should be considered wrongful behavior. (F)
- 2) All societies on Earth exercise some form of social control. (T)
- 3) Sociologically, how seriously wrongful a form of deviance is, is a matter of degree. (T)
- 4) To most sociologists, what *defines* deviance is an “audience”—a collectivity of persons who evaluate whether a given act, belief, or trait is acceptable or unacceptable. (T)
- 5) Religious views are off-limits for the sociologist of deviance. (F)
- 6) One necessary component of what’s deviant is the existence of a rule or a norm. (T).
- 7) Reactions to normative violations vary from one social audience to another. (T)
- 8) The concept of deviance is a trans-historical, cross-cultural concept that applies everywhere and throughout history. (T)
- 9) Sociologists believe that what’s deviant has a definitive, concrete reality or essence that exists independently of condemnatory reactions by audiences. (F)
- 10) Sociologists of deviance only study *serious* violations of moral codes, such as violations of the Ten Commandments. (F)
- 11) The terms “deviance” and “deviant” are non-pejorative; they are descriptive terms that sociologists use to refer to what members of a society, or social circles in a society, think, or how they react to behavior, beliefs, and traits they consider unacceptable. (T)
- 12) Nowhere is the unprovoked killing of a member of one’s own socially intimate unit considered acceptable. (T)
- 13) When sociologists use the term, “deviance,” they seek to condemn that act, belief, or condition. (F)
- 14) Judgments of deviance are always unfair. (F)

15) Sociologists of deviance study only motivated behavior; involuntarily-acquired undesirable conditions, such as blindness and dwarfism, cannot be regarded as deviance because they are not the person's fault. (F)

16) In the United States, over time, some forms of behavior that were once banned are now tolerated. (T)

17) Beliefs are deviant to the extent that they are objectively and empirically wrong. (F)

18) In the United States, the majority of the population regards atheism as deviant. (T)

19) Some deviant beliefs are factually correct. (T)

20) Since most physical conditions are not the possessor's fault, it is sociologically unacceptable to refer to them as deviant. (F)

### Multiple Choice Questions

1) Sociologically, deviance *only* refers to:

- (a) behavior
- (b) blemishes of individual character
- (c) beliefs
- (d) physical traits or characteristics
- \*(e) none of the above; deviance can refer to all of the above

2) According to the typology spelled out in Erving Goffman's book *Stigma*—and according to most sociologists of deviance—in contemporary America, blemishes of individual character include:

- \*(a) alcoholism
- (b) physical deformities
- (c) blindness
- (d) being Jewish
- (e) none of the above

3) Most sociologists of deviance believe that since:

- (a) it is unfair to label someone with a physical handicap as a deviant, having a physical handicap is *not* regarded as deviant.
- (b) lying and committing adultery are extremely common, lying and committing adultery should not be not regarded as forms of deviance.
- (c) nearly everything is considered deviant to *someone*, we are all deviants.
- (d) everything is deviant somewhere, deviance is a meaningless concept.
- \*(e) none of the above

- 4) Why are courses that are called “Deviant Behavior” somewhat misnamed?
- (a) They aren’t about *deviant behavior* at all.
  - (b) They aren’t about *behavior* at all.
  - (c) They aren’t about *deviance* at all.
  - \* (d) The concept, “social deviance,” refers not only to behavior that is designated as deviant, but also beliefs and traits that are regarded as deviant as well.
  - (e) none of the above
- 5) Which of the following is *not* a “necessary ingredient” that defines deviance?
- (a) the existence of a rule or a norm
  - (b) someone who violates—or who is thought to violate—a norm
  - (c) an “audience”: one or more persons who evaluate something to be a normative violation
  - (d) a certain likelihood that one or more audiences will react negatively to a perceived normative violation
  - \* (e) none of the above; all are necessary ingredients that define what’s deviant
- 6) To the sociologist of deviance, when considering whether something is deviant or not, the most relevant question is:
- (a) How does God feel about it?
  - (b) Does it violate human nature?
  - \* (c) How do relevant audiences feel about it and react to it?
  - (d) How uncommon or statistically infrequent is it?
  - (e) none of the above is a sociologically relevant question
- 7) *Most* of the forms of deviance discussed in courses and textbooks on deviance are:
- \* (a) behavioral
  - (b) abominations of the body
  - (c) violations of esthetic standards
  - (d) unconventional beliefs
  - (c) tribal stigma of race, nation, and religion
- 8) Cognitive deviance includes:
- \* (a) holding unpopular, unconventional, unorthodox, or despised religious beliefs
  - (b) organizational deviance
  - (c) tribal stigma of race, nation, and religion
  - (d) alcoholism, addiction, and homosexuality
  - (e) none of the above
- 9) Sociologically:
- (a) Achieved statuses can be the basis for judgments of deviance; ascribed statuses cannot.
  - (b) Ascribed statuses can be the basis for judgments of deviance; achieved statuses cannot.
  - \* (c) Both achieved and ascribed statuses can be the basis for judgments of

deviance

- (d) Neither achieved nor ascribed statuses can be the basis for judgments of deviance.
- (e) none of the above

10) In defining what's deviant, sociologists *reject* the concept of:

- \* (a) absolutism
- (b) relativism
- (c) "audiences"
- (d) empirical reality
- (e) none of the above

11) The form of deviance that Goffman does *not* include in his typology is the stigma of:

- (a) race, religion, and nation
- (b) abominations of the body
- (c) blemishes of individual character
- \* (d) absolute evil
- (e) none of the above; all are included in Goffman's typology

12) To the constructionist, deviance exists because:

- (a) Certain behavior is immoral everywhere and for all time.
- (b) Some behavior violates God's law.
- (c) It is factually and empirically wrong.
- (d) It is caused by certain forces that can be explained.
- \* (e) none of the above

13) The perspective that asks the question, "Why do some people engage in deviance?" is:

- \* (a) positivism
- (b) social constructionism
- (c) defining deviancy up
- (d) defining deviancy down
- (e) the study of cultural representations

14) *Excluded* from Goffman's concept of "blemishes of individual character" is:

- (a) unemployment
- (b) alcoholism
- (c) treacherous and rigid beliefs
- (d) mental disorder
- \* (e) the violation of the norm of having a pleasing, esthetic appearance

15) According to Adler and Adler's "ABCs" of deviance:

- (a) Behavior can be the basis for judgments of deviance, but physical traits cannot.
- (b) Physical traits can be the basis for judgments of deviance, but behavior

cannot.

- \***(c) Both behavior and physical traits can be the basis for judgments of deviance.**
- (d) Neither behavior nor physical traits can be the basis for judgments of deviance.**
- (e) none of the above**

**16) The principle of relativity—one of the foundation-stones of the concept of deviance—applies:**

- (a) across societies, but not through time**
- (b) through time, but not across societies**
- \***(c) both across societies and through time**
- (d) neither across societies nor through time**
- (e) none of the above**

**17) Over time, deviance has been defined:**

- (a) down, but not up**
- (b) up, but not down**
- \***(c) both up and down**
- (d) neither up nor down**
- (e) none of the above**

**18) Sociologically, deviance takes place or exists:**

- \***(a) everywhere and anywhere people engage in behavior, hold and express beliefs, and possess traits that others regard as unacceptable or reprehensible**
- (b) only among the marginal, disreputable segments of the society**
- (c) only in the boardroom of large corporations and the headquarters of the military, that is, only among the most powerful segments of the society**
- (d) only in the private, secret corners of the society**
- (e) none of the above**

**19) According to the author:**

- (a) Only societal deviance is sociologically relevant; situational deviance is irrelevant.**
- (b) Only situational deviance is sociologically relevant; societal deviance is irrelevant.**
- \***(c) Both societal and situational deviance are sociologically relevant.**
- (d) Neither societal nor situational deviance are sociologically relevant.**
- (e) none of the above**

**20) “Carole,” the subject of the account at the end of Chapter 1, exemplifies which types of Erving Goffman’s stigma:**

- (a) abominations of the body**
- (b) tribal stigma of race, nation, and religion**
- \***(c) blemishes of individual character**
- (d) ritualism**
- (e) retreatism**

### **Essay Questions**

**1) What are the “ABCs” of deviance? Why are all three regarded as types of deviance? How can sociologists refer to traits or characteristics that are “not the person’s fault” as instances of deviance? Is this fair? Is it sociologically meaningful? What about belonging to a particular racial, national, or ethnic category--can this be regarded as a form of deviance? Why or why not?**

**2) Does the principle of relativity mean that the sociologists cannot make moral judgments at all? Why or why not? Discuss fully and in detail.**

**3) Cite some instances of the relativity of deviance according to variations from one society to another, through time, and in one situational context versus another? Do you believe that certain actions are “really and truly” deviant in spite of the fact that have been accepted, tolerated, even in encouraged in come places, times, and contexts? Is the sociology of deviance *immoral* in its acceptance of moral and ethical relativity?**

**4) What’s the difference between “societal” and “situational” deviance? Why is this distinction important? Discuss some cases that exemplify “societal” but not “situational” deviance and vice versa?**

**5) Spell out a sociology of deviance that is based on essentialism. Do the same for constructionism. Definitions are neither right nor wrong, only more or less useful in helping us understand the world. Which of these two perspectives do you believe tells us more about how the world works? Which is a more *powerful* vision of social reality?**