

Outline how more-objective and more-subjective approaches to studying deviance have been reflected in the course.

One of the themes presented in this course is the notion of the objective-subjective continuum (Bereska, 2018) (see Figure 1).

For each of the substantive topics in the course, both objective and subjective approaches have been addressed. For example, objectivist interests were reflected in research that analyzed the effects of television's introduction on children's aggression in an isolated community in northern British Columbia (Williams & Siegal, 1986) (Module 4). Subjectivist interests were reflected in the same module in the discussion of media framing and its implications

Apply the three steps of the social typing process to topics addressed during the course.

The social typing process represents another theme that has been present in this course (Bereska, 2018) (see Figure 2).



Figure 2. The social typing process.

In the first step of the process, people or behaviours are placed in a specific category because of an observed or presumed characteristic. For example, certain religious groups are categorized as "cults" (Module 9). Because a certain label has been attached to certain people or behaviours, they are

presumed to have additional characteristics; this linking represents the second step in the process. For example, cult members may be presumed to be dangerous to themselves or others. Because of the power of those assumptions, measures of social control are brought to bear against those people or behaviours in the third step of the social typing process. For example, CSIS monitors cults that have the potential to commit acts of mass violence or mass suicide. In the assigned reading you will learn about other examples of the social typing process.

Illustrate how the importance of power has been reflected in the course.

Another theme that has been discussed throughout this course is that of power (Bereska, 2018). From the subjectivist point of view, our perceptions of and reactions to behaviours and characteristics are influenced by structures and processes of power. Significant agents of power include scientists, the government, religious groups, the media, and commercial industry. For example, the psychiatric community determines which behaviours constitute mental disorders and which do not, and the outcomes of that decision-making process are presented in the *DSM* and *ICD* (Module 8).

Provide examples of the deviance dance as they appeared in the course.

The final theme explored in this course is the deviance dance. Because deviance is socially constructed, there will always be differing points of view, debates, and acts of resistance regarding what is considered or is categorized as deviant. For example, the Stonewall Inn uprising initiated the modern gay rights movement, which resulted in changes to a variety of discriminatory laws and social policies (Module 5)



Identify the three core themes found in human rights legislation and apply them to specific topics that were addressed throughout the course.

This course has emphasized the socially constructed nature of deviance, conformity, and normality. Perceptions of deviance vary across cultures, over time, and even among individuals and groups within a single culture at a particular time in history. For example, smoking was perceived and treated very differently in the 1950s than it is today; despite the deviantization of smoking in Canada today, there are people who continue to smoke. Does this mean that the concept of deviance is endlessly relativistic? How do we know when it is appropriate to deviantize a behaviour and subject it social control, and when it is not appropriate to do so? Some scholars suggest that human rights legislation and policy may provide a starting point for making these judgments (Bereska, 2018). Three of the principles found in various human rights policies around the world are especially relevant to this discussion (see Figure 3).

Based on these principles, we could argue that it is appropriate to deviantize smoking, because smoking threatens security of the person—both the smoker as well as individuals exposed to second-hand smoke. Conversely, we could argue that the Canadian government's deviantization of Indigenous peoples through its residential schooling policy was not appropriate, because it violated all three of the above principles: the policy was a discriminatory one, in that only Indigenous children were placed in residential schools; far too many students in these schools were physically and sexually abused, which violated their security of person; for many decades, students in these schools were taught that everything about their traditional cultures was wrong (from language to belief systems), which was an assault on their individual dignity and the dignity of their respective communities.