

Self evaluation

Lecture 28: Deviance-II

Instructions: Please read the following instructions carefully before writing your answers:

- 1) Each Question carries 1 mark.
- 2) There are four alternatives - (A), (B), (C), (D) given against each question out of which only one is the most appropriate answer. If (A) is correct, round on the correct alternative like (A) .
- 3) **The discarded answer if any, must be crossed properly and supported by initial of the candidate.**
- 4) If a question is answered wrongly or more than one answers are marked, 0.25 marks will be deducted for each such question.

Fill in the blanks.

Q.1. Deviance as a departure from norms is a complex issue because:

- (A) There are multiple norms/rules in society
- (B) Norms are not always clearly defined
- (C) Norms change and some forms of deviance at any time may be positive
- (D) All of the above

Q.2. The issue of deviance is related to:

- (A) The institution of caste
- (B) Social control
- (C) Survey research
- (D) None of the above

Q.3. When in Bihar the Yadavs started bearing sacred thread it was a case of:

- (A) Ignorance
- (B) Rejection of Hindu religion
- (C) Rejection of the power of the king
- (D) A positive deviance leading to *Sanskritization* through which the community asserted its cultural supremacy and emancipation

Q.4. Gandhi's acceptance of an untouchable in his Ashram:

- (A) Was seen as a deviant act by the conservative Hindus but was a progressive step
- (B) Was symbolic of revolt against religion
- (C) Was an act of conformity to norms of Shudra sub-culture
- (D) None of the above

Q.5. Group deviance is a case of:

- (A) Departure from the norms of a group
- (B) Departure from the norms of society
- (C) Conformity with the group norms though departure from the norms of the larger society
- (D) Individuals appreciation of the deviance

Q.6. Any celebration connected with a *Sati* is now seen as deviant because:

- (A) It is against the Indian tradition
- (B) Swami Dayanand Saraswati rejected it
- (C) It's illegal and criminal now
- (D) India is patriarchal and it leads to praise of sacrifice on the part of women

Q.7. Deviance is relative to:

- (A) Society
- (B) Time
- (C) Space
- (D) All of the above

Q.8. Victimless crime refers to crime:

- (A) Which does not harm anyone
- (B) In which victims are invisible and unidentified or victims too cooperate in the crime
- (C) Not committed by lower class of people
- (D) Accepted by the lower class of people

Q.9. White collar crime includes:

- (A) Homicide and suicide
- (B) Tax evasion
- (C) Prostitution
- (D) All of the above

Q.10. The problem in fighting with white collar crime is that:

- (A) White collar crime is considered to be useful for society
- (B) It cannot be proved easily
- (C) It stops misuse of office
- (D) It is seen to be contributing to advancement of knowledge

Subjective question

- Q.1. Can desire to conform to certain norms of society too cause deviance? Give two examples of this.
- Q.2. What kind of deviant Gandhi was when he admitted a *Shudra* in his Ashram? If he was a deviant, why do some people call him a traditionalist? What was his relationship with Indian tradition?
- Q.3. In a plural society, having multiple normative structures, how does one define deviance?
- Q.4. What is white collar crime?
- Q.5. Why is it difficult to handle white collar crime?

Exercises

- E.1. Deviance is relative to society. Can a society be created in which there is no deviance? How? Would you actually want to be part of that kind of society?
- E.2. Do activities of Naxalites come under group deviance? What are Naxalites' attitudes towards society and towards their own organization?
- E.3. Why is white collar crime difficult to detect? Are the consequences of white collar crime less serious to society than those of thieves and dacoits?
- E.4. What are the major differences between Durkheim's theory of deviance and symbolic interactionist theory of deviance?
- E.5. Is corruption a new issue or it has always been there in society and only its nature has changed? Was it not present in earlier times, say before industrialization? How did traditional, agricultural society treat deviance?