DEVIANCE AS DIFFERENCE

- Deviance vs norms of society
- Active deviance e.g. religious and sexual
- Pressure to conform but remain suspect, e.g. converts

- Accepted roles e.g. mystics, prophets, astrologers
- Rejection e.g. radicals and atheists

- Social deviance: misfortune vs idleness, immorality, criminality
- Gypsies/Roma remain suspect
- Slaves > another social and legal category

- Durkheim - difference > exclusion, reinforcing unity of rest, role of agents of enforcement
- Weber: regimes and officials consolidate own power
- Anderson: 'Imagined communities', nationhood
- Milner: cultural studies > stereotyping and boundaries

- Diversity vs conformity
- Modern day issues and values different, still limits
- Discrimination > law protects target; premodern law protected society

- Coexistence until threatened > scapegoating
- Providential interpretation of misfortune
- Less likely to be persecuted if play important role
- Attitude of authorities vs those of community

- Joan of Arc = prophet & military commander, C15th; too dangerous to survive; burned by English at Rouen
- Charismatic figures a threat, e.g. heretical preachers, mystics like St Teresa

- More measured response when see individuals accused; calibrated response e.g. to sodomy; still executed many on basis of little proof
- Most punished by prosecution of individual vs group
- Persecution more systematic in communities e.g. decline of alms-giving in C16th & C17th as poor relief developed
- General movement to clear streets of 'undesirables'; confinement, expulsion, transportation

- Work houses and 'community service', esp. Netherlands
- Poor badged like Jews, lepers, prostitutes > negative connotations
- Difference marked, also by dress, mutilation, branding
- Foucault - 'Great Confinement': houses of correction & bridewells
- Jütte, 'the basic tenets and programmes of any poor relief system reflects the values of the society in which the system functions'