



# Examining the concept and process of production and different forms of deviance regarding their similarities and differences

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## Abstract:

Considering the need to know the meaning of social deviance in order to classify its types and find their similarities and differences, the following issues and topics are discussed in this research.

1- Definition of social order in society

2- Examining order in the nervous system and communication and habituation

3- Examining the interrelationship and positive correlation of people of different social groups with their participation in collective riots (at micro level)

4- Investigating similarities and differences between different forms of perversion

5- Investigating the susceptibility of societies according to the characteristics for insurgency (at the macro level)

The method of conducting this research was the library method.

In order to ask and answer these questions, the structural order issue and problem, as well as the understanding of order in interpretative, contrastive and functional approaches, have been used. The result of this research showed that both individual factors and collective factors or in other words the environment are effective in creating deviance.

**Keywords:** Deviance..social Discipline. learning habit Individual and collective characteristics

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## Introduction

Sociology faced several basic questions at the beginning of its birth and declaration of official

existence. Some of these questions were how exactly can sociology be defined? What is its field of study? What method does it follow? How can



society be defined if the field its study is society? After and even before the establishment of sociology, thinkers tried to answer related questions, especially questions in the field of what and how society is. They provided definitions based on different approaches or existing views. It is crucial to define the concept of society as a connected platform of any social phenomenon since many concepts such as social order etc. do not exist outside of this platform and it is not possible to define them without considering the society. Also, knowing what and how society is accurately helps to reveal its nature and other phenomena that exist and constitute it, such as social order. However, there is a fundamental issue that sociology has in common with many theoretical fields, especially the humanities group. The basis of this problem can be found in the indeterminacy of many theories and definitions. Also, since the primary subject of human sciences is man and his status, the complications are doubled due to the complexity of man. The definitions provided on examples and vice versa can be understood differently. The testability of human and social phenomena is less than other sciences such as experimental sciences. Thus, there is a plurality of opinions in this area and it requires a scientific method appropriate to the capacities and weaknesses of human sciences. Accordingly, different approaches and special methods have been formed throughout the history of sociology to address and investigate social phenomena based on people's understanding of the scientific issue in each period. We will define the concept of society, social order, functions, and developments related to it by reviewing the different definitions presented by the different approaches of sociology with different methods of the concept of society and considering the consensus.

### Research background

The subject of social deviance is one of the extensively researched subjects in the field of social sciences. Since it has a close association with order, this issue has always been discussed independently of sociology and its other subcategories. Hence, if we assume a complete description of the history of theories and studies in this field, the detailed description and research will be about the history of the subject and may not be within the scope of this study. Thus, we

pay attention to and examine more recent studies with an overview of classical theories and views (Tanhaei, 2015).

The problem and explanation of the Hobbesian order

Thomas Hobbes, a 17th-century English philosopher and theorist, was always pessimistic about man and his nature. He considered man to be an evil being ignoring and sacrificing others to satisfy his natural desires and needs. In contrast to this destructive individual force (selfish and optimist), he introduces a tool namely social order that guarantees the preservation of the social advantages of the person and others reciprocally. These views and psychological biases led him to ask the question of what and how the order is and how to answer it. For this reason, problems in the area of order are sometimes called Hobbesian problems. In response to these questions, Hobbes believed that humans limit their absolute freedom and surrender themselves to each other in the form of an unwritten social contract, and government (not necessarily in its modern sense) is formed through this institutional process. A society that has surrendered itself to political power and collective norms and is obliged to obey them in an ideal state is called a Leviathan-dominated society. Since social order and the permanent establishment of a type of it is vital in Hobbes's logic, anti-order in Leviathan's state is considered extremely destructive and unforgivable. However, the political power and other ruling powers in their domain have much power and will against social groups and individuals so they can control them. In such a situation, deviance, in a view that is not dissimilar to the view of functionalists, is the result of the individual being left and the lack of social pressure, and thus, deviance occurs as harm (Ritzer collection).

Order and deviance in the view of coherent functionalism

Functionalists, especially Durkheim, view society as a human body. As every organ in the human body has a function, different parts of society also have a function, and the performance of this function is achieved in the highest state via appropriateness, conformity, and regularity. This order is the result of the relationships between these various parts. Functionalists consider the loss of a stable situation and deviance as a disease and harmful. To maintain order, they



emphasize the creation of functional institutions such as the order force. In this view, individual and group deviance is like a disease that can be caused by internal factors and external factors.

#### Order and deviance in a conflicting view

Some contrarians such as Stirner argue that humans enter into a struggle by living in society. This struggle is supposed to put a person in the desired form of the group. Thus, he starts to limit his individuality. Stirner does not consider this process or performance as a positive thing since it forces the human being. In Stirner's intellectual logic, deviance is not a disease but a reflection of human nature in a situation that cannot be included in the social contract. In contrast, collectivists consider the conflict between individual and individuality a dimension whose interests are obtained after gaining collective profit. Thus, they mostly want to create a type of collectivism. Both views offer different definitions and readings of order depending on the individual or group. Another conflict that is seen from a conflicting point of view is the conflict between different social, economic, and political classes and stratifications with different degrees of strength. Collectivist and individualist contrarians have a consensus in this regard. According to them, deviance is the result of facing two or more situations and dominance against each other (Tanhaei, 2015).

#### Versteheninterpretivism approach and deviance

Like Marx, Weber believed that the produced relations are the generator of how order is, in the sense that the relationship between different elements in society is the result of man's need for production and other needs. Weber also believed that positions in the dominant order and social status are not simply defined by Marx's model, but the phenomenon of social status and the methods of gaining it can be crucial, and classes cannot be measured merely by quantitative economic and financial indices. In this regard, the concept of lifestyle is formed. According to Weber, what a person or group interprets as deviant is directly associated with his consciousness and lifestyle.

#### Parsons

According to Parsons, deviance is the result of not having a clear horizon of society's expectations and values, and the absence of simple methods of action (norm) (Ritzer collection).

#### Newer studies about deviance

It examines and introduces social deviance as a phenomenon caused by the distortion of social credibility and trust in the eyes of public people. Based on this article, different forms of deviance can have the same causal bases and there are basic similarities between them regardless of the differences between them. An article on mild deviance and social capital written by Ali AsgharAbbasi and published by Behavioral Science Publishing House in 2010 interprets the phenomenon of deviance in this way:

Deviance occurs in a network of relationships, so it can be generalized and inclusive if the value system in a society suffers from problems and cannot internalize itself. Anti-value will multiply in the form of lifestyle. In a book entitled "Resurrection a subset of critical criminology", Nathan Pino writes that social injustice and the feeling of public dissatisfaction cause social disintegration and thus deviance. Sociology can minimize bias by addressing the issue of social justice (Esadifard et al., 2017).

#### Methodology

Research means finding the answer and the truth when an unknown occurs. In this path, to achieve the goal approximately, a specific and logical system called the scientific method has been used since around the fifth century. In the scientific method, there are different steps in which information is collected and analyzed. Citation is one of the tools used in these steps. The citation method has been used more than many other methods in the pre-scientific era (in the modern sense). It is one of the oldest human methods to answer questions. The citation method is also crucial in the field of knowledge related to personal and social background. Also, to answer questions in the area of collective general knowledge, a form of citation is mostly referred to. For example, in previous societies, written and oral forms of the intellectual content of the past have been referred to for solving problems and diseases or even basic philosophical questions. In this regard, different media played a role in conveying this message and content, including the oral tradition of rhymes and stories, and the writing tradition of works that were referred to for helping answer these questions in societies. However, these media and the method of documents, especially in the oral tradition, have never had a desirable

reputation, and they mislead the quoting person and the audience. With the development of human civilization, people's accuracy in narration and citation increased and they moved more toward writing down and assessing the authenticity of narrations and narrators. For example, in China after the Chinese dynasty, a profession was formed to check the authenticity and validity of the sources that were cited due to the disappearance of many sources and distortions. Additionally, religions and especially the rulings derived from them had a solid foundation in this method of searching and finding. For this reason, the science of Hadith was formed in Judaism and Islam to examine the authenticity and quality of citations. Also, in the Middle Ages, due to the importance of citation in Christianity, this method was considered very desirable and practical. With entering the Renaissance period, the citation tradition, like many other phenomena, was doubted, revised, and largely abandoned. However, it became important again with completely new conditions and methods due to the importance of this issue in the period of return to Greekism and later in the period that human sciences were studied and analyzed as intellectual and experimental phenomena. An attempt was made to increase its credibility by scientificizing this method and to serve other sciences like law, history, and social sciences. The establishment of institutions such as the Documentation Institution in the late 19th century is a sign of this phenomenon. The citation or library method is extensively used in behavioral sciences since it provides the opportunity to collect information and review and analyze relevant texts to reach new content as a part of the scientific method. In the process of this study, it was tried to use the library method systematically to answer the primary questions (Molavi research method, 2016).

In defining society and social order

From the functionalists and especially Spencer's point of view, society is defined as a group of people whose gathering and distribution have a special durability and consistency. Every part of the society has a function and a structure. Different parts of the society are divided based on these structures and functions. Charles Horton Cooley considers society a collection of people who live together and are present in their own and others' mental worlds and identities for this

reason. Society consists of perception and understanding the presence and how people are present in each other's minds mutually.

Contrarians

Contrarians provide multiple and diverse definitions of the nature and quality of society. One of these definitions explained by Marx is as follows: society is a set of people who are ready to meet their needs together. These people produce together and are connected and the natural environment at different levels. These relationships and the created society create the social infrastructure and the exchange and opposition of the elements present in these two levels of daily life. It shapes society and humans (infrastructure is equal to the material conditions of human life). Wright Mills believes that humans have come together to benefit and meet needs, and this issue leads to the creation of larger constructions.

Versteheninterpretivism

In explaining the meaning and definition of society, Weber accepts generalities such as being purposeful and having relative durability. However, it has a multi-cause and effect view on the formation of society and its other products based on the Versteheninterpretivism. Based on these definitions, we can generally conclude that society can be defined in the form of a conscious, durable, and consistent group of people who have come together to meet their needs and produce constructions. There are functions among them and they are present in each other's relationships and mental world. Although society consists of individual people, it turns into a more complex and separate phenomenon, which can affect the way humans affect it due to their collective presence and the products of this phenomenon. By considering the definition of society as a purposeful set of people and relationships between them and the products of these relationships, it is possible to achieve classifications of society. Based on various approaches, society has various dimensions such as construction and infrastructure. It has also a static and dynamic part. It can also be divided into constructions and functions, actors and phenomena, and other forms and divisions.

Social order

Based on the given explanations and definitions, order is a form of harmony created through the



interaction of relationships and their various components and is drawn based on the way these relationships are created. Many sociologists believe that social order is fundamentally dynamic and constantly changing. For example, Marx, as an economist who also has theories and studies about society and social systems, evaluates how relations or produced order are constantly changing due to the change in labor force, tools, and access to natural resources. Other sociologists, like Durkheim, argue that social order inevitably changes over time. The intensity and weakness of these developments can vary based on the background of the mentioned society, the consciousness that governs it, and the way the ruling system is governed. In the Kantian system, order is considered as a contractual and moral thing that can evolve. Thus, regarding the order issue, it is possible to observe various orders at the level of different societies or at different times. However, human beings and to some extent societies also follow the same path in understanding and internalizing order to some extent. In this path, the set of methods and dos and don'ts and expectations and methods are transferred to the individual first informally and then formally during socialization. Also, humans are producers and consumers and learn all kinds of rules during direct daily experiences. Also, from the cognitive point of view, this phenomenon is introduced in connection with different parts of the brain in people, which often follow the same general formula. However, the differences resulting from genetics and experiences at the individual level can affect the quality of this path.

#### Perception of order in the human biological system

Functional psychologist, William James, believes that habit alone is what keeps us all within the scope of obedience. It forces us all to win the battle of life-related to the principles of our upbringing." This article directly refers to the relationship between habits learned in the environment and social order. James believes that social order and its internalization from a psychological point of view is the internalization of habit. Social behavioral psychologists expand on this issue and consider socialization as a form of learning based on repetition. In the socialization process, knowledge or culture is transferred from the society to the individual.

Transferred knowledge accumulates over time, forms different levels of general knowledge, and becomes natural and normative rules for individuals and groups. It is achieved many times by observing, receiving, performing, and finally getting used to it. Also, it is strengthened with repetition and continuity. Continuity is not the only reason for enhancing the knowledge learned in socialization, but performing it by the majority of people also gives it credibility and makes it more sustainable. We will discuss more about the relationships between these factors.

#### Order and knowledge in examination and the role of learning

The most famous definition given for learning is the process of creating a relatively stable change in behavior that is the result of experience". Ganieh considers learning as a change that occurs in human ability and remains for some time, and it cannot be simply attributed to the processes of growth and development (Seyf, 2009). He emphasizes the learner's activity leading to learning. In Pavlov's reflexive theory, the proximity of one stimulus to another stimulus and assigning the response of one of them to the other due to repetition creates a transformation and causes learning. Thus, reflective theory is also called stimulus-stimulus learning. In this theory, the reinforcer is the primary stimulus that comes with the conditioned stimulus and affects the durability and continuity of the behavior. Stimulus generalization is shown when the living being is conditioned to a person, object, or matter and gives the same response to similar things, while in assigning a stimulus among similar stimuli, only one of them, not all, is answered. In his reflective theory, Pavlov realized the individual differences in subjects, which is considered a significant educational concept. Additionally, in this theory, it is possible to study and gain knowledge with emotional reactions such as interest and disinterest, love and hate, positive and negative, or favorable and unfavorable attitudes toward the teacher (Najafi, 2016) (Schultz History of Modern Psychology).

#### Habit

A habit is a simple form of learning and consolidation that we do in response to repeated stimuli throughout the day. Habits are mostly done automatically. Habit can be a part of any activity. It can be created from the principles of eating and sleeping to part of the principles of



thinking and reaction through reinforcement and repetition. Each time the response is reinforced, it will be repeated. With each repetition, the behavior becomes more automatic. William James believes that habit is effective as a tool for maintaining higher mental processes and strengthening the flexibility of behavior. Turning daily tasks into a habit allows the brain to have a lot of time to rest. Habits are fixed ways of thinking, performing daily activities, and expressing emotions. It causes us to spend less time and energy to perform daily activities. Habits are repetitive behaviors that reduce energy consumption in the brain. Habit increases the speed of our reaction to a repeated stimulus. Habit also sometimes increases the quality of work. There are two general theories regarding how learning and habit happen in the brain about learning.

#### Synaptic theory

By referring to the abstract books of GholamAfrooz's educational psychology and the book of biological psychology, the article on the psychology of learning in the field of learning and memory explains that the communication between nerve cells in a normal state can be considered in a non-use state. This means that the number of dendrites, the number of inter-synaptic spaces, the cell band, the axon thickness, and the like are in a non-use state and prevent the passage of information from one cell to another. The emergence of stimulation causes the transformation of these characteristics in nerve cells, although the stimulated synapse is left in its state for a while. This condition will return to the original state. Generally, this theory states that the passage of nerve current creates nerve impulses. Then, the enzyme inside the neuron is activated. Then, changes are created in the way the cell protein is prepared. Finally, certain geometric patterns become stable in the neurons. The term engram has been used in the definition and hypothetical representation and physics of a memory. Engram means that physiological or biochemical changes occur in the neuron during learning. In search of engrams, Lashley began to teach behaviors to the animal and then remove parts of the brain. He found that the decrease in memory cannot be seen as the loss of engrams, but this is highly due to inactivity and disruption in the sensory and motor processes of the brain. After Lashley, views were

directed to the underlying structures of the cerebral cortex. In this context, structures such as the hippocampus, striatum, and amygdala were proposed as the basic structures related to short-term memory. Although it has been seen that recent structures play a role in memory in mammals and especially in humans, it has been stated that rodents can form memory after removing the new cortex (neocortex) and recent structures. Theory based on electrophysiology and the formation of memory circuits in the physiology of learning and memory. Since Pavlov, the famous Russian physiologist who studied conditioned learning, this issue has been considered that there is a temporary connection between the area related to the conditioned stimulus and the area related to the non-conditioned stimulus in conditioned learning, following the spread of stimulation in the cerebral cortex. If this connection is reinforced, the conditioned reflex will be stabilized, otherwise, it will disappear. One of the effects of learning is that new circuits are activated or opened in the brain. From an electrophysiological point of view, alpha brain waves inhibited by opening the eyes, emerge again with the appearance of any new and unknown stimulus. Also, it has been seen that paying attention leads to the emergence of theta waves in addition to suppressing alpha waves. Theta waves have been assumed as an indicator of brain activity during learning. All this indicates that the formation of memory and the emergence of the first memory circuits have an electrophysiological basis. The process of consolidating and creating a dream is done by going through the stages of short-term memory and recording in long-term memory. This process is called consolidation. Stopping the electrical activity of the brain leads to memory circularization and it leads to memory formation in the early stages. The formation of memory and then learning is a vital part of the same brain processes among humans, so the majority of humans follow the same path when exposed to the same stimuli. However, people who have problems in different parts of the brain are prevented from going through these stages. However, all humans do not follow the learned principles of life to the same extent after being socialized, and this awareness and acting based on it can always change and evolve (Najafi, 2017).



The relationship between social education and conformity and differences in the individual dimension

The social group and class of a person can be different in the type of awareness received as well as intra-cultural perceptions of a more general phenomenon. Then, in examining the individual in the path of socialization and then progressing accordingly, the origin of some features is more general. We will discuss this more in the social dimension. Moreover, the conducted study is specially focused on the perspective of behavioral learning and stimulus and response habits while mentioning other reasons and assumptions. This does not mean that other issues and details are unimportant. Individual differences in socialization and commitment to principles are caused by two biological and environmental dimensions. Biologically, the marshmallow experiment showed that children with greater mental resilience (children had to choose between immediately eating marshmallows and the desire to receive a greater reward) are more successful in social and academic life and education. Socialization is a form of learning, so it occurs faster and deeper in people who have high resilience at a young age. However, this depends on environmental factors, such as the level of trust and attachment of the child to the experimenter or trainer. As the child's trust and belief in getting the desired result in waiting increases, resilience in the case of marshmallows will increase (Kiriimi, 2016). There is a relationship similar to the one described regarding sociability and the presence of social credibility in the eyes of children and then adults at the macro level of society. If society can fulfill the predictions based on its principles and promises, the possibility of deviance will decrease. Additionally, the studies of Japanese scientist Katsuhiko Miyazaki and his team show that resilience is biologically related to the orbitofrontal, prefrontal, and nucleus in the brain. Serotonin is also effective in regulating the level of resilience. In a study by the Neural Computation Unit at the Okinawa Institute of Science and Technology (OIST) in Japan and using rats as model animals, researchers could identify specific areas of the brain that separately promote patience. This happens through the body's famous chemical, serotonin. Based on these results, published in the journal Science

Advances, Japanese researchers stated "Serotonin is one of the most famous neural regulators of behavior that helps regulate mood, sleep-wake cycles, and appetite." Our studies indicate that the release of this chemical messenger also plays a significant role in enhancing patience and makes rats willing to wait longer for a food reward." They stated that for serotonin to enhance patience, rats must be sure that the desired reward will arrive and just not sure when it will arrive. The recent research works of the research team are more related to their previous studies, where they used a powerful technique called optogenetics to establish a causal link between serotonin and patience. In optogenetics, light is used to stimulate certain neurons in the brain. In this study, Japanese researchers focused on three different brain regions that increase impulsive behavior when damaged, namely a deep brain structure called the nucleus accumbens and two parts of the frontal lobe called the orbitofrontal cortex and the medial prefrontal cortex. According to them, impulsive behaviors are inherently associated with patience. In other words, the more impulse a person has, the less patience he will have. Thus, these brain regions were the main candidates for our research.

In the social dimension, Gordon's experiment (1925) showed that being in groups with maximum similarity to the individual increases the chance of deeper socialization since the greater unity of the individual with the environment provides psychological security and desire and facilitates the transfer of knowledge. Also, the presence of an observer on a person's behavior can reinforce institutionalization and conformity. Satisfying the need to be considered desirable and acceptable by society increases normality to a certain extent and vice versa. In a different experiment, Masner found that the presence of high self-confidence and previous successes increase the probability of being single-minded, and the opposite causes more reliance on social principles and rules and collective decisions. As a result of these two tests, it can be concluded that people with moderate to high acceptability and social base show maximum normality and harmony. From another point of view, Rall's studies have indicated that simply being in a position of power does not affect the intensity and weakness of socialization and



staying on it. However, if the needs are not met within the desirable and internalizing culture of the society, the individual may show deviance. Also, the culture in which a person grows up can be a generator of the desire to follow or be deviant so it introduces some affairs to the person as desirable values and rights leading the individual to select one of these two paths. As some factors are effective in the process of socialization, some other factors also affect the desire to break the existing order. We will examine these factors in the individual dimension.

Some of the characteristics that provide more conditions for deviance at the individual level (Aronson's social psychology)

People often engage in behavior contrary to the common order in society due to their unfulfilled needs. This unmet need can be rooted in the social order and difficulty of access or more individual psychological needs. In many cases, both these factors are involved in forming a deviance. Generally, people who have high self-confidence, high openness to experience, and minimum emotional dependence on the group are more likely to be deviant. The more a person considers self a separate identity from the group, the more likely a certain type of deviance is formed in that person. Also, risk-taking and openness to experience are closely related to each other in this regard. In Erikson's growth theory, personality traits are the product of the environment. According to him, to commit a deviant behavior, a confident and self-reliant personality is needed so he can bear the costs of deviance and rely on self instead of external power in choosing a behavior. From zero to two years of age, such a person has evaluated the world as safer and has achieved success in applying his own will and power during his childhood. Thus, such a person is more self-centered than other people and is more prone to deviance. Also, the possibility of deviance in smaller societies is mostly lower than in large and densely populated societies due to more social pressure. We will categorize some examples of deviance and analyze them. The basis of this division is based on the motivation of people and the time frame of effort and result (Rebel with a cause).

Selfish deviance

Selfish deviance, like other forms of deviance,

arises from the situation and stands against it. Some sociologists believe that deviance is the product and a natural and logical continuation of a larger situation. Thus, the hidden motive behind the behavior and performance of many of them is directly and consciously selfish. Stealing and committing some crimes to meet the biological, social, and psychological needs, as and the desire to gain power in the existing order in the anti-normative and anti-value form are considered selfish deviance. It can be short-term or long-term. If the economic and social constructions and functions of society fail to fulfill the needs of different people in society, this issue will be more intense. It seems to be related to the level of socialization and moralization of the actor. This type of deviance is often rejected and blamed by the mass of people (social movements, Hanks)

Altruistic deviance

Altruistic deviance has a selfish root. Altruism arises from a person's desire to meet a part of his needs and desires. Regarding altruistic deviance, we can refer to reasons such as understanding learning and problems regarding specific or common people. As a result of arousing the feeling of empathy or generalizing these phenomena to oneself, especially about others, a person can become altruistic. Altruistic deviance can be directed to specific others at a micro level and common others at a macro level.

Additionally, altruistic deviance can display the altered form of the desire to commit deviance and change at a more individual level. For example, a person has a desire to make changes in the living environment and society due to his psychological knots, but this desire is suppressed or distorted unconsciously and the person loses his awareness of the origin of this desire and need. Such a need, like other psychologically altered states, can manifest in the need and as a result of another's performance and behavior, and appear in the selfish deviance form.

Deviance with long-term goals and motivation

Deviance can have both long-term and short-term goals. Deviance with long-term goals refers to a set of behaviors that are against the existing situation. The deviant person seeks the desired outcome in the future. Different forms of idealistic deviance are long-term deviance.

Deviance with short-term goals and motivation  
Short-term deviance is a form of standing against





the current status to achieve short-term benefits. The risks and rewards of this type of deviance are carefully examined.

#### Idealistic deviance

Idealistic deviance is one of the types of long-term deviance, in which a person demands an outcome, mostly in a long-term situation, in exchange for the cost and risk he pays. Idealistic deviance can take place with two selfish and altruistic logic. However, it mostly has an altruistic logic. People who engage in idealistic deviance and rebel can have a strong sense of belonging to some concepts and entities.

#### Non-idealistic deviance

The non-idealistic deviance is mostly simpler and in response to a more explicit and immediate need. In this deviance, instead of risk and cost, the outcome is obtained in a shorter period, or at least the actor or performer expects to get the desired outcome sooner.

Some features that provide the conditions for deviance at the collective level:

Tanhaei quotes Parsons and writes: Parsons believes that deviance is relative since an act that may be considered deviant in the eyes of society may be considered normal in the eyes of another group of people. However, in any case, according to Parsons, deviance is violating the behavioral and organizational standards and disharmony between the organizational norms of two social groups. Other reasons intensify the deviance and make it difficult to define the deviance since the scope of the deviance becomes unknown in different crises. If we consider deviance as a response to unmet needs or confusion regarding them, three general factors can create and intensify this problem in societies.

#### Unclear and ambiguous expectations

In a normative system, deviance is mostly less likely to occur against clear expectations. However, when the norms are unclear and vague and do not clarify social expectations, the possibility of deviance by a person or a group increases since there is no clear definition of ambiguous expectations (Ritzer collection).

#### Mandatory and forbidden behaviors

Orders about prohibited behaviors can also create ambiguity. An improper and disproportionate performance and heterogeneous amount of information and energy can intensify these conditions and extend

the scope of deviances to wider areas in social organizations. In this situation, disorganization in social scenes will become a common phenomenon at the individual level and especially at the group level. Intra-group relationships and their role in creating deviance: In group dimensions, Abrahamian explains in political sociology that intra-group tensions can cause more bias and conflict between that group with other groups. A historical example has been quoted by Abrahamian. During the creation of a modern and coherent military force in Iran (veteran forces), the groups that were more coherent than tribes and clans usually rebelled against other clans. Hence, the internal cohesion intensifies the external conflict.

#### Geographical factors

The level of openness of a society to other groups can vary based on factors such as barriers (mountains and lack of roads...) or natural facilitators (seas and oceans, and proximity to main roads). If a society is close to other ethnic groups under the condition of maintaining security, it will become far more flexible, and this culture will be more flexible compared to other societies in situations where it has to accept new principles while preserving its own identity. Thus, it is less likely to rebel compared to other cultural forces (Tanhaei, 2015).

#### Religious and moral beliefs

Religions, religions, and the moral course of each society are the result of the past experiences of those societies. The content quality and general form are not separate from this issue. Simmel writes about more than life or culture. According to Simmel, culture is an element that comes from humans and their social and group life. It can be effective either by continuing or being rejected by culture or other external forces. Ethics, religions, and religions are part of culture. Thus, they play a major role in determining how to create collective morality. Religion is mostly the element that calls the members of a social world to harmony and homogeneity within the social world. However, it can also cause rebellion or compromise at the group level. For example, the culture of Islamic asceticism or Christian monasticism suggests a kind of tolerance and compromise and avoidance of spiritual needs to people in the face of a difficult situation. Thus, people who follow such a view may be less likely to rebel. Also, the aspects of martyrdom within a

religious or moral system can be the generator of the spirit of rebellion and belligerence or deviance (Iranian Political Sociology, Abrahamian).

#### Demographic conditions

Deviance can mostly be costly. This means that individuals or group members lose some points in return for deviance. In such a situation, groups that have demographic characteristics that impose minimum costs on them are more involved in deviant behaviors. In societies, people mostly have minimal concrete relationships during their youth and early youth. This means that they mostly do not have responsibilities such as taking care of the family, having a serious and full-time job, and other issues during this time. Also, they have a sense of autonomy or self-management, and the ability to maintain independence. These factors can provide a suitable condition to commit diversion since the imposed costs are more individual and placed in a minimal situation for them. Also, minorities mostly consider themselves to have less social power due to their small number (for example, rebel groups or religious rebel groups), so they are less likely to commit deviance. Durkheim writes that the occurrence of suicide is higher at this age and in old age since concrete relationships involve fewer people, and similar to this issue, rebellion is also higher among teenagers and young people. The groups that include the majority of this population are susceptible to such a problem.

#### Financial and economic capabilities

Studies suggest that groups with moderate financial power are more likely to commit deviance. Also, if the members of a subculture have a social base and are in more ideal institutional conditions, the possibility of deviance and rebellion increases.

#### Past experiences

The historical course that a society has gone through and its relations with the existing authorities can determine the level of rebellion and deviance in that society. Societies that have little autonomy due to long-term subjugation are less likely to engage in deviance.

#### Feeling of relative deprivation:

Different social groups may have a feeling of

relative deprivation based on the current reality, historical, and cultural background. This means that they always imagine that they are in an inferior position in the society and have a feeling of oppression. In this case, rebellion and deviance will be expected. The existence of social capital and credibility in the eyes of the public people toward the government, and the availability of social mobility tools are mostly effective in reducing the desire for deviance. This type of deviance can have more hidden and obvious forms.

#### Conclusion

Collective and individual deviance arises from a society that has become anomic due to reasons such as the lack of harmony between reality and value expectations, social expansions and narrowness, the feeling of need and lack of response from the masses, reduced social credibility of authorities of power and order, multiplicity of culture, historical background, and even demographic and ethnic conditions. This varies based on individual and group characteristics as well as within a social world. For example, groups that are in the minority mostly do not engage in deviance due to minimal social power, or smaller communities, mostly young people, have a greater desire to deviance.

People who have more autonomy (self-organization) and see the order as changeable commit deviance regardless of the collective characteristics and at the individual level. In this regard, at the individual level, biologically, and generally, factors such as openness or high risk-taking, which has a genetic basis, can be effective. However, its effect is not so significant. Generally, order by most people in a process is perceived similarly. However, based on Erikson, environmental factors, especially in the early years of life (primary and secondary childhood) and in puberty (between 12 and 15 years old), are very effective in the formation of a person's personality and can generate self-belief and self-centeredness in the person, and thus, the desire to commit deviance. However, the deviance phenomenon can also be within the culture of a subculture and expand over time and become a norm. In such a situation, characteristics such as high autonomy are no longer necessary to follow the mentioned behavior. Furthermore, both selfish and idealistic deviances have individual



motivations and require similar characteristics in terms of risk-taking.

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