Prompt 4

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Prompt 4

The research of Chambliss distinguishes between the reception of both the saints and the roughnecks in the society due to three factors which include Visibility, Demeanor, and Bias. For instance, the Roughnecks meddle in fights at public spaces and do not maintain good relations with their teachers, whereas the saints, always fight or play around near the poolside, where no one can see them. Similarly, the saints maintain a good social reputation and law i.e. police officials speak highly of them. The biases formed against the roughnecks are due to their low socioeconomic status (Chambllis, 1973). Moreover, it is a common perception that the poor class is more involved in crime, theft, liquor, and drudgery because of the lack of resources.

In society, social orders or norms act as strict codes that everyone has to follow otherwise, they will be labeled as good or bad (Social Norms and Deviant Behavior (Practice) Khan Academy). The deviant behavior of a person varies from society to society or even in class differences. For instance, sex and liquor are not prohibited in the high socioeconomic class because it is a common perception that they occasionally indulge in it. Whereas, the labels of a drunkard or alcoholic are more likely to be associated with a poor person because of his low socioeconomic status.

Labeling affects the deviant behavior to a great extent because when society label people based on their deviant or non-deviant behavior, it serves as a motivation for the person to succumb to that very label. For instance, the saints are considered good or a saint-like because they maintain a high social class profile and are labeled according to primary deviance. On the contrary, the roughnecks are labeled as roughnecks according to secondary deviant (7.6C: Labeling Theory - Social Sci LibreTexts). In the light of the above instances and norm practices, a label thus controls a person's perception of his identity.

**References**

Chambliss, William J. “The Saints and the Roughnecks.” *Society* 11, no. 1 (November 1973): 24–31. https://doi.org/10.1007/BF03181016.

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