



# Global Criminal Justice Newsletter

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## Welcome Message

We are excited to bring you the latest updates, insights, and compelling stories from around the globe!

As part of our mission to unite students, academics, and practitioners, we are dedicated to sharing knowledge on cutting-edge global criminal justice issues and innovations.

Thank you for being part of our community. I hope you enjoy this edition as much as the first one.

Happy reading!



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# Articles

## A Book Review of Dr Raven Bowen's: 'Work, Money and Duality'

By Ryan Gilmour BA (Hons) Criminology and Psychology Student and Karen Lucia H Stassen, BA (Hons) Social Science Student

Raven Bowen's *Work, Money and Duality*, focuses on the stories of side hustle sex workers, people who rely on the sex industry bolster their income. Its purpose is to investigate dual lives of sex workers, particularly the connection, or lack of connection, with non-sexual jobs ('squared work', in the author's lexicon), and the strategies they employ to keep sex work separate from the rest of their lives. In Bowen's estimation, however, any political or policy interventions directed towards the gig economy, or the sex industry, should probably engage with insiders' perspectives if they're to promote safety and wellbeing and/or combat the myriad forms of exploitation prevalent within this social context. The book explores participant experiences of the 'duality' between sex work and day-to-day life and how the two worlds overlap, interact, and coincide with each other.

Research conducted by Lapanjuuri et al. (2018) suggests that around 1 in 6 UK adults, or roughly 7.25 million people, currently operate in what is termed as the "gig economy" where they work and trade on an entrepreneurial and task-by-task basis. In Bowen's estimation, sex work, is a significant but probably under-researched aspect of the gig economy, even though no exact figure can be given due to its secretive nature. The stigmatisation of sex workers, along with the prevalence of socioeconomic inequalities, remains a barrier to researching the industry, even



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though many now work online rather than soliciting customers on the street (p. 46). What more, Bowen argues, these disparities also affect the operational flow between sex and 'square work'. Additionally, the individual's personal background and past experiences are also indicative of their strategies for separating, transitioning, and incorporating the two worlds, as well as their choice of location, transport, and tools to market themselves.

Bowen allowed the contributors of this book to tell their story guided by semi-structured questions to be able to explore the research question "What is the nature of duality?" (p.28). The interviews explored the challenge of juggling two identities along with the practical means and participant's reasons for transitioning between the two. In this context, Bowen turns to Goffman's idea of 'stigma' to explore the adaptation of outward self in different contexts. The book rests on 36 interviews with sex workers, conducted over a two-year period with a view to exploring participants' approaches to sex work and 'square work' along with the connections between them. Most of the participants operate in a highly entrepreneurial fashion, touting for business online and gathering customers through word of mouth, relying on their 'soft skills' to secure repeat business. In this way, they often claimed to use 'square world' skills of communication and time management to find their niche in the sex industry. One noted that "the skill of analysing data is surprisingly quite relevant to sex work" (p140). The participants also claim that they do it for financial reasons like "economic security" [p9] and "get out of some debt" (p22); and can make multiple times the money they earn from square work. Some also suggested that they moved into sex work because they were "disillusioned with past square work" (p22) and wanted to "work more therapeutically with people" [p22]. They also frequently compartmentalised the two worlds having "one room for [square] work and the other room is the [sex work] room" (p55).

Sex workers are publicly criminalised and classed as nuisances, and in some more derogatory terms – garbage. Their work is generally classed as deviant, if not criminal, with a range of short- and long-term consequences were their dual lives in the sex industry ever to come to light. For this reason, Bowen's research design places a lot of emphasis on the safeguarding of participants, many of whom have a real and genuine fear of losing everything from social standing, trust, as well as their reputation. The very fact that the participants decided to share their experiences and stories with the author shows the degree of trust established between the two parties. With many people in the modern world, including the Gen-Z age, participating inside hustles to get ahead in life, the book represents a unique look at how the participants cope with this innate struggle. With many researchers suggesting that side hustles represent a sense of entrepreneurship, it is suggested that sex work benefits square work and vice versa. The benefit of reviewing this book by Bowen comes from the focal point of giving readers some high-quality information on the mechanics of Duality with a focus on sex work versus square work. Bowen's work offers a deeply engaging insight into the experience of early 21<sup>st</sup> century gig economy sex workers and will help with a future study into researching how some college and university students are economically forced into all manner of side hustles to help fund their further education for a better future.

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# I Know Who I Am And No One Can Take That Away From Me: Reflections From a [Ex] Prison Officer

**By Darren Woodward, Lecturer  
in Criminology**

*"I am an ex-prison officer...no  
wait..."*

*I am a criminology lecturer...no  
that's not right..."*

*I am a prison officer, teaching  
criminology. That doesn't sound  
right either..."*

Truth is, they are all correct in some ways. There is a constant battle within me to establish what I believe is my true identity in the professional world. I know I am a father, husband, son, brother, that is the easy part, and this part of my identity is why I left the Prison Service in 2016. But, what about my life 'outside of prison'? What about the life I chose after the Service – Who Am I?

I come from a Prison Service family. My Father was a Prison Officer, and then later a Prison

Governor. His Brother was a Prison Officer, gaining promotion to Principle Officer. Between them they had over 50 years' experience, and had worked in many prisons, ranging from Immigration Centres through to the High Security Estate. Was it a natural progression that I should follow in their footsteps? To look at me, aged 22, weighing in at about 10.5 stone, you would not have thought so... neither did I at the time.

However, in 1999 I was accepted into HMYOI Glen Parva, the second largest Young Offenders Institute in Europe with a population of over 700 young people aged 15-21. It was like a baptism of fire. Yes, I had work experience at a pub in Derby, but nothing really prepared me for this.

*"What are you doing Darren?"*

*"This is a dangerous place, you  
are not cut up for this".*

My inner voice often spoke to me about 'not being good enough' or 'everyone is judging you'. To be honest, I was the youngest prison officer in the jail by at least 10 years. I felt as though I did not fit in, and so did some of the management and staff.

*"Teaboy"*

*"Sprog"*

These were my nicknames, assigned to me by fellow officers, creating identities of servitude and acknowledging my youth (inexperience).

*"You're the youngest, when there  
is a fight, you're first in".*

*"Go up on the 3's [landing] and  
don't come down until dinner, or  
until you've nicked somebody".*

*"You don't have a speaking part  
until you have 5 years in".*

These were my orders, assigned to me by my fellow officers, creating an identity born out of isolation and violence or conflict.



I was placed on Unit 1, the convicted prisoners wing. There were 60 young people there, with up to 5 members of staff on duty at any given time. The work was varied throughout the day, and the wing ran well, especially if we had a good Senior Officer in charge. But, I was still the young one, the skinny one, the one to watch. They were probably right, as my inner voice had really taken hold of me, creating a fear of failure and a paranoid sense that I would let my family name down (my Dad worked at Glen Parva, and some of the staff knew his brother).

When I failed my probation because of a couple of sickness periods, I nearly quit the job. The embarrassment of failure, I think had been a self-fulfilling prophecy. However, looking back, I can see that this 'failure' was actually a success...it was all part of the journey that I was meant to take.

I shouldn't have worried. The names, the banter, the way in which I was 'thrown in at the deep end' were all part of the initiation

into the Prison Officer fraternity. When the team heard that I had been given an extended probation, they rallied round. They supported me and gave me more meaningful jobs (like the cleaning officer) where I could show off my communication skills, my organisational worth, and my caring side.

I believe it was this period in my career that helped to define me even more. I had moved from "Am I a Prison Officer" to: "I am a Prison Officer".

This is a very hard identity to shift, and I was proud to work for the service, not matter how hard the work was, how demanding or volatile the prisoners were, or even how tough the other staff were finding it. Once I had adopted this identity, embraced it even, it was quickly brought to the attention of management that I could do the job, and I had my probation extension revoked after 6 weeks.

Glen Parva prison was a place of

'firsts' for me:

- First time I had been in a fight.
- First time I had see a 'riot'.
- First time I had seen somebody self harm.
- First time I had seen a dead person.

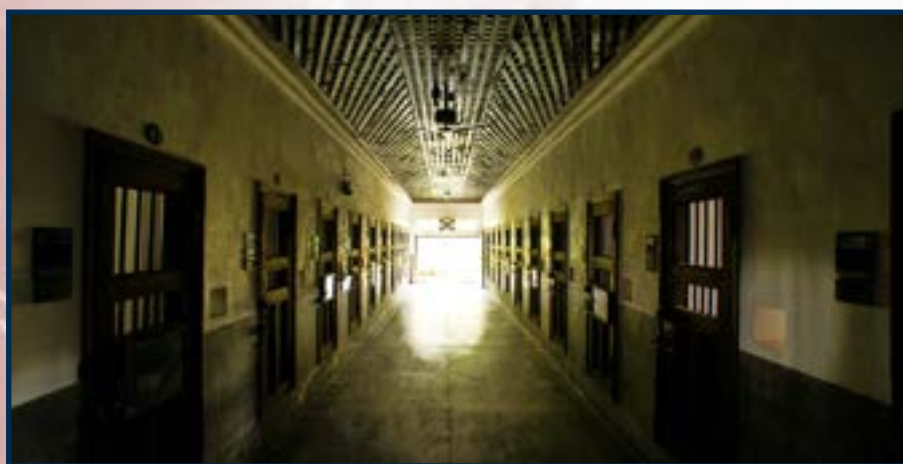
Even now, writing this piece, I can place myself back inside the walls of Glen Parva. I often thought that it was a brutal place, but now I see that this is true of so many prisons. I often thought that it was a fun place to work, now I know this is true of so many prisons. Prison doesn't just impact upon the prisoners, it impacts all humans who work and visit there.

*"I am an ex-prison officer...that's right."*

*"I am a criminology lecturer... that's also right."*

*I am a prison officer, teaching criminology...again, that's right.'*

But inside, having taken some time to write and reflect, I know who I am and no one can take that away from me.





## Christmas Horror of 1996: The Case of JonBenét Ramsey

**By Tomas Novak, BA (Hons) Criminology and Psychology Student**

JonBenét was a beautiful and talented six year old with a passion for beauty pageants. She was said to have followed in her mother Patsy's footsteps who herself was a former pageant queen; whilst her father John was a businessman and author. She also had a nine year old brother named Burke.

### Evidence: (Hanson, 2023)

- Opened window in the main room with a shoe scuff mark found on the wall under the window. A suitcase was placed under the window, which was the same window John had broken previously when he got locked out.
- In the wine cellar JonBenét's body was found and there the police discovered a boot print and a red pocket knife.
- A note from Santa Claus was given to JonBenét saying: "Something special will happen to you after Christmas".
- Pubic hair found on a blanket covering JonBenét's body.
- A rope was discovered in a bag under a bed in the family's guest room.

### 26<sup>th</sup> December

On a day considered to be the happiest for many families; the Ramsey family Christmas day was

ruined. A note was discovered by Patsy which demanded \$118,000- the same amount of money as her husband John's bonus. Later that night on the 26<sup>th</sup> December 1996, Patsy called the police at 5:52 am to report JonBenét missing. Due to Patsy reporting JonBenét disappearance the police has treated this case as "missing child". Yet despite the police looking through the house, it was John who found the body in the basement at 1 pm. She had been beaten, strangled and sexually abused. A few days after the murder the family willingly provided DNA samples to the police which revealed genetic traces of a unknown male semen (Flynn, 2023).

### January 1997

Patsy and John went on CNN to give their first TV interview. After this the police gave a statement declaring that there were no suspects however, Patsy stated live on TV how: "There is a killer on the loose... if I were a resident of Boulder, I would tell my friends to keep — keep your babies close to you, there's someone out there." Crucially the interview that the Ramsey's made did not sit well with the police due to the fact that they had claimed that they were "too emotional to speak with the investigators" (Flynn, 2023). Yet they strangely were not too emotional to go on live TV. This therefore made them a target of police investigations.

### April 1997

Patsy and John were labelled by the Boulder district attorney as the main suspects of the investigation, however the previous month John had been ruled out as "the person who wrote the note" by handwriting analysts, although Patsy had not. Patsy and John refused to sit with the investigators until the 30<sup>th</sup> April 1997 after which they held a press conference to paint themselves as "innocent"



people (Flynn, 2023).

### **July 1997**

The autopsy of JonBenét was released on the 14<sup>th</sup> July 1997. The coroner found deep imprints of a rope around the victim's neck and another around her right wrist which indicated she was bound and strangled. The coroner also stated that "blood and abrasions were found in the girl's vaginal area — and that she was struck on the head violently enough to cause bleeding and an 8.5-inch fracture to her skull" (Flynn, 2023). Interestingly, the blood and wood fibres came from a paintbrush found in JonBenét's vaginal canal, showing that she was alive while the intruder assaulted her (Hanson, 2023).

### **March 1998**

The grand jury is summoned in 1998, at the same time as a Colorado Springs detective is brought out of retirement to help handle the case correctly (Flynn, 2023). This is due to a majority of the investigation being done incorrectly.

### **October 1999**

The jury is dismissed due to insufficient evidence and Burke,

JonBenét's little brother (12 years old) is also ruled out as a suspect.

### **2006**

Patsy passes away with cancer in the same year that a teacher named John Mark Karr, comes forward claiming that he murdered JonBenét. He was however, later cleared by his DNA since it did not match what was found at the crime scene.

### **2008**

The entire Ramsey family is cleared of suspicion by the police due to advanced DNA testing proving their innocence. Despite this, the public remain suspicious of them. Interestingly, the Ramsey family continues with the public appearances seeking to find the killer and to get justice—John sits with Barbara Walter again and Burke goes on Dr Phill.

### **November 2022**

The police and district attorney decide to announce that the case will be consulted by Colorado Cold Case Review Team in 2023. The team are known to have investigated over 21,000 tips and travelled to 19 states to interview more than 1000 people. Boulder

P.D tells *The Independent* that the "active investigation continues to receive assistance from federal, state, and local partners." (Flynn, 2023)

### **Conclusion**

Since the start of this case there were many major errors: potential evidence was contaminated by people going in and out of the house; the Ramsey family cleaned the kitchen not realising that they could be cleaning crucial evidence. Also the police was shown to not have taken correct measures while investigating the house. Thus, hope remains that the case will be reopened in the future and handled correctly too.

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# Why Should You Be A Criminologist?

**By Dr Gbenga A. Shadare, PhD,  
Associate Lecturer in  
Criminology**

Criminology is a scientific field that delves into the study of crime, including its causes, effects, and ways to prevent it. It employs various theories and methods to comprehend and elucidate criminal behaviour, victimisation, and societal responses to crime.

As an interdisciplinary field, criminology draws from diverse disciplines such as sociology, psychology, law, history, and biology. Additionally, criminology has a pragmatic aspect, which aims to enhance criminal justice policies and practices. In this essay, I present three reasons why being a criminologist is advantageous.

Firstly, criminologists can contribute to the attainment of social justice. Secondly, criminologists can cultivate a criminological imagination. Lastly, criminologists can relish intellectual challenges and opportunities.

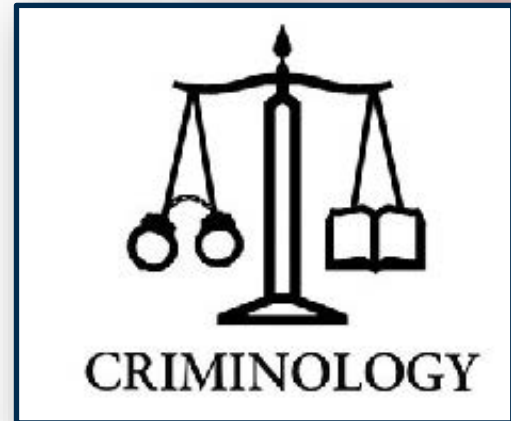
## **Criminologists can contribute to social justice**

Choosing to become a

criminologist can empower you to positively impact society by identifying and addressing the underlying causes and consequences of crime and injustice. As a criminologist, you will investigate the social and cultural factors that contribute to inequality and criminal activity, such as poverty, racism, sexism, and discrimination.

You will also examine the impact of crime and injustice on vulnerable groups who are often oppressed by those in positions of power, using a critical lens of intersectionality. Ultimately, your work will involve developing and assessing solutions that aim to prevent crime, reduce harm, uphold human rights, and build stronger communities.

Criminologists have played a vital role in promoting social justice by challenging the prevailing criminal justice paradigms prioritising punishment, deterrence, and control. They have advocated for more humane, restorative, and transformative approaches prioritising healing, reconciliation, and social change. Additionally, criminologists have exposed the injustices and harm caused by mass incarceration, police brutality, racial profiling, wrongful convictions, corporate



crime, state crime, environmental crime, human trafficking, gender-based violence, hate crime, terrorism, and other forms of crime and violence that affect millions of people globally. To further social justice, criminologists collaborate with activists, practitioners, policymakers, media, and other stakeholders to raise awareness, mobilise action, influence decision-making, and implement reforms.

## **Criminologists can develop a criminological imagination**

Being a criminologist has many advantages, including the ability to develop a criminological imagination. This skill allows criminologists to critically analyse and creatively understand the complex realities of crime and society. The concept of criminological imagination was inspired by C. Wright Mills's (1959) idea of sociological imagination, which refers to connecting personal problems with public issues within historical and structural contexts.



According to Young (2011), criminological imagination is the capacity to go beyond the narrow confines of positivist data and rationalist analysis in criminology research and to embrace the richness and diversity of human experience and culture in understanding crime. Young's compelling trilogy (1999; 2007) concluded with this book, which presents robust arguments that enhance our understanding of the sociology of crime.

Criminological imagination allows criminologists to question the taken-for-granted assumptions and categories of crime and criminality, such as what counts as crime or who counts as criminal. Criminological imagination also will enable criminologists to explore the multiple dimensions and perspectives of crime and society, such as how crime is defined, measured, reported, represented, explained, experienced, responded to, and resisted by different actors and institutions.

Criminological imagination also allows criminologists to imagine the possibilities and potentials of crime and society, such as how

crime can be prevented, reduced, or transformed and how society can be made more just, peaceful, and inclusive.

For example, criminological imagination has enabled criminologists to challenge the conventional pearls of wisdom and myths of crime and society, such as the notion that crime results from individual pathology or rational choice or that crime threaten social order or progress.

Criminological imagination has also enabled criminologists to explore the diverse meanings and experiences of crime and society, such as how crime is influenced by culture, identity, emotion, morality, or power or how society is shaped by crime, fear, risk, or security. Criminological imagination has also enabled criminologists to imagine the alternatives and futures of crime and society, such as how crime can be a source of creativity, resistance, or change or how society can be based on solidarity, diversity, or democracy.

### **Criminologists can enjoy intellectual challenges and opportunities**

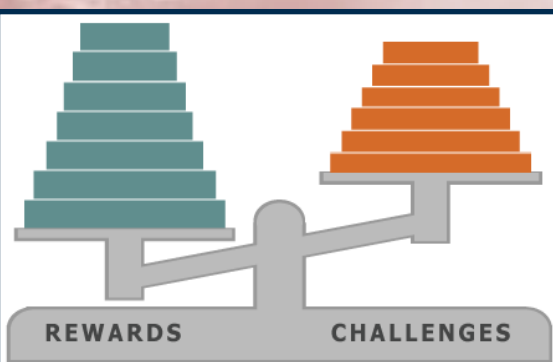
Being a criminologist offers several benefits, including the intellectual challenges and opportunities it provides. Criminologists engage with the complexities, uncertainties, and



controversies surrounding crime and society, stimulating their curiosity, creativity, and critical thinking. They can explore puzzles, paradoxes, and problems that arise from studying crime, which can expand their knowledge and skills in various disciplines and methods. Additionally, criminologists can contribute to advancing and innovating criminological theory and practice.

Criminologists face various intellectual challenges in their research and practice. They deal with ethical, political, and practical dilemmas such as validity, reliability, objectivity, reflexivity, accountability, and impact.

Moreover, criminologists engage in discussions and debates with various schools of thought and paradigms of inquiry, such as classical, positivist, critical, feminist, cultural, or postmodern approaches. They also learn and use various methods and techniques for data collection and analysis, including quantitative, qualitative, mixed, experimental, observational, participatory, or digital methods.



Lastly, criminologists create and test new concepts and frameworks that improve criminological comprehension and explanation, such as social harm, desistance, cultural criminology, green criminology, or global criminology.

## **Conclusion**

There are three reasons why being a criminologist is beneficial. Firstly, criminologists can contribute to social justice. Secondly, criminologists can develop a criminological imagination. Lastly, criminologists can enjoy intellectual challenges and opportunities. Criminology is a fascinating and fulfilling field that provides numerous benefits and opportunities for individuals interested in studying crime and society. Moreover, criminology is a significant and pertinent field that offers valuable insights and solutions for those who seek to combat crime and injustice in society.

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**By Saffron Trundle, BA (Hons) Criminology and Law**

England and Wales require reformation regarding increasing hate crimes, with further support required for victims. Analysis of hate crime will be applied by Hall (2013) and Perry (2001) to review the effectiveness of current protocols by Crown Prosecution Service and statistics from CSEW and Bhattacharyya (2021) to analyse the relationship between police forces and "the ideal victim" (Christie, 1986).

### **Is hate crime truly about HATE?**

The definition of Hate Crime is unclear. Hall (2013) and Perry (2001) have concluded the causation of perpetrators to act upon heinous crimes. In establishing definitions, the term 'hate' may not be relevant as research develops. For example, Hall (2013) claims hate crimes are articulated messages; perpetrators prey on individuals to convey their message, e.g. "they are unwelcome and should relocate" (Hall, 2013, p.15). Perry (2001) associates hate crime with labelism and "relations of power". The notable commonalities victims share is a uniqueness that perpetrators thrive upon. For perpetrators, an abnormality is unacceptable, hence the act of hate crimes. The Law Commission provides a vague legal definition: "There is no statutory definition of "hate crime" (2020, p.14). This report (Law commission, 2020) provides a breakdown of contents and applicable legislation such as;

- Crime and Disorder Act (1998), S28-32
- Criminal Justice Act (2003). S145-146
- Public Order Act (1986), Part 3 and 3A
- The offence of “racialist chanting” contrary to section 3(1) of the Football Offences Act (1991) (Law Commission, 2020, p.5).

As this is what the criminal justice system uses to provide justice and convictions, will this need re-evaluation considering its openness to interpretation and biased opinion? Furthermore, the legal definition is largely unbeneficial for victims and unlikely relevant to the act of hate crimes. Under the Crime and Disorder Act (1998) and section 66 of the Sentencing Act (2020), there are five recognised characteristics of hate crime: Race, Disability, Religion, Gender Identity, and Sexual Orientation. In statistics provided by the Home Office (2021), in March 2021, 124,091 hate crimes were recorded by police in England and Wales, but only 10,000 cases were prosecuted. Perry (2001) acknowledges five characteristics which resonate with hate crime perpetrators, but why and how this is increasing in England and Wales and is prevention possible?

In March 2021, 92,052 incidents were race-related, 6,377 religious, 18,596 sexual orientation, 9,943 reported disability and 2,799 targeted transgenders. Furthermore, the Home Office (2021) claimed that further data was unavailable due to “insufficient reports of hate crime”: the distinction between recorded and reported crimes creates successful prosecutions and unreported crime is inexistent. CSEW (2021) shows a decrease in face-to-face hate crimes like theft, violent attacks, and harassment. The rise of cybercrime (hacking and racial/disability discrimination) has increased.

### **What is a perpetrator?**

Three aspects shape perpetrators: “cultural belief systems”, “moral disengagement” and “rational self-interest” (Hall 2013, p.15). Perpetrators have set goals but different values and believe their cause is justified e.g. segregation which utilises the characteristics of race and religion.

Hall recognises “ideological beliefs” which develop into “hate groups” (2013, p.15). Meanwhile, Christie (1986) establishes the criteria of “ideal victims”:

- “(1) Victim is weak. Sick, old or very young people are particularly well-suited.
- (2) Victim was carrying out a respectable project – caring for her sister.
- (3) She was where she could not be blamed for being – in the street during daytime.
- (4) The offender was big and bad.
- (5) The offender was unknown” (1986, p.12).

Will there be investigations into understanding why perpetrators target individuals? Is an intervention necessary for youths if they’re considered candidates? Hall (2013) and Christie (1986) together show that ideology of the “ideal victim” is real. In today’s society, to the individual perpetrator’s eye, the ideal victim can be anyone, but the least likely victim is a white, heterosexual, middle-class, male.

## Current policies & future reform?

Applying Christie's (1986) theory to the use of cybercrime, ideal victims are likely to be youth and/or elderly. Although voluntary to create accounts, members should not experience discriminatory behaviour through social media. As noted by Barker et al., the scale of online abuse is global and marginally accepted within society. Types of abuse as hate crimes develop from online to offline with death threats, hate speech and stalking. Protecting at-risk groups ('ideal victims'), the Government introduced an Online Safety Bill (2021) to safeguard younger generations and the elderly.

Another example of "the ideal victim" is the relationship between women and the police force. Recent cases like Sarah Everard's demonstrate that relationships between women and police are complicated (Barker and Jurasz, 2022; 2019). Whilst police are the front line when dealing with hate crime, some argue they are problematic. For example, was the murder of Sarah Everard a hate crime? Bhattacharyya (2021) reviewed similarities between how cases of female victims of police are handled to favour police and retain public trust. Hall makes a powerful statement linked to Sarah Everard: "Highest positions of power perpetrate some of the

worst examples of hate crimes throughout history" (2013, p.15). In Everard's case, the perpetrator was a police officer who abused his position of power, sending messages that women were unsafe and to stay inside as it's 'their place/job'. Bhattacharyya (2021) highlights that women are still mistreated and not taken seriously by the police.

Does the criminal justice system have a prevention plan and current protocol to detect such hate crime perpetrators? If they do, how effective is it? According to Trickett and Hamilton (2016), training is provided for police on appropriate hate crime responses but is there a current (reformed) training protocol?

## **Summary**

Hall (2013) and CPS established the term hate crime by locating five characteristics necessary for hate crimes to occur. Christie (1986) as well as Barker and Jurasz (2022) acknowledged the perpetrators' strategies and the "ideal victim" profile. As women are "the ideal victim", the question is, are hate crimes taken seriously when a woman reports a crime? The impact on victims is huge mentally, physically and financially but not always recognised. Amendments like the Voyeurism Offences Act (2019) improve safety and prevent sexual harassment, but more is needed: Reformation for longer sentences and better training for the police within the criminal justice system could restore hope and confidence in the criminal justice system.



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# Examining Incel Culture Through a Feminist Lens

By Salima Murji, Lecturer in Criminology

In recent years, there has been growing attention on the “incel” (involuntary celibate) online subculture and its links to acts of violence, particularly against women (Ging, 2019). Incels are members of online communities who define themselves by their inability to find romantic or sexual partners despite desiring them, and often express deeply misogynistic views (Baele et al., 2021). This largely male subculture frequents forums such as 4Chan and Reddit to commiserate and validate each other's misogyny and feelings of entitlement to sex with women (Jaki et al., 2019). Incel ideology is underpinned by expectations around traditional gender roles, feelings of emasculation and humiliation, and beliefs that physical attractiveness determines one's value in the sexual marketplace (Papadamou et al., 2022).

Researchers tie incel culture to broader patterns of hostility toward women, from misogynistic trolling to fatal violence (Scaptura and Boyle, 2020). High-profile violent attacks by incels, such as the 2014 Isla Vista killings, the 2018 Toronto van attack and the 2021 Plymouth shooting in the UK (Papadamou et al., 2022), have brought renewed feminist analysis of how incel ideologies and behaviors relate to broader cultures of gender-based violence and extremism (Jane, 2018). This essay will provide an overview of incel culture and behaviours, theoretical explanations from a feminist viewpoint, and potential responses based on a feminist framework.

The incel subculture originated in the 1990s with an online support group for people of all genders who were unable to find romantic partners (Beauchamp, 2019). However, the existence of misogynistic views within some incel communities



became increasingly apparent in the 2010s (Ging, 2019). Incels came to wider public attention following the 2014 attack by Elliot Rodger, who identified as incel and issued a manifesto expressing violent anger at women for rejecting him sexually (Manne, 2020; O'Malley et al., 2018). Many incel online spaces normalize hostility toward women, featuring verbal abuse and dehumanizing language, along with endorsement of violence against sexually successful men and women (Jaki et al., 2019; Scaptura & Boyle, 2019). Violent incidents linked to incels have frequently targeted women specifically. In April 2018, Alek Minassian drove a van into pedestrians in Toronto, killing 10, after earlier posting online praising Rodger and calling for an “incel rebellion” (Hearn, 2018; Kassam and Leyland, 2018). Other attacks have also cited incel motivations, reflecting an extensive overlap between incel and other male supremacist ideologies (Sparks and Olver, 2022).

While not all incels advocate violence, experts express concern over how incel spaces can radicalize members toward extremism, similar to other online subcultures (Baele et al., 2019). Many feminists see the incel (involuntary celibate) online subculture as promoting misogyny and violence against women. Incels blame women for their lack of romantic or sexual relationships, fostering a deep resentment towards women and a sense of entitlement to sex (Manne, 2020). Feminist writers

emphasise how traditional masculinity socializes boys and men to see sex as a conquest and feel entitled to women's bodies, while dismissing women's sexual autonomy (Connell & Messerschmidt, 2005).

Based on the feminist analysis of incel violence as an outgrowth of structural misogyny, potential responses emphasize broader cultural and political change. Proposed solutions include reforming internet moderation policies to crack down on incel and other male supremacist content, as well as improving mental health services for men vulnerable to radicalization (Ging, 2019; Beauchamp, 2019). However, feminists stress that reducing the appeal of incel ideologies ultimately requires transforming social attitudes around gender that posit sexual access to women as a form of male status (Jane, 2018). This involves cultural shifts in how masculinity and sexuality are constructed, using interventions like public education, popular media, and school programs. Structural changes are also needed to address the alienation and lack of economic opportunities for young men that provide fertile ground for extremist subcultures (Ging, 2019). While law enforcement monitoring of incel groups may be necessary against immediate threats, feminist scholars contend that reducing violence against women in the long term requires reimagining masculinity and gender relations on both cultural and policy levels.

Feminist scholars analyse incel culture as an outgrowth of pervasive societal misogyny and gendered violence (Ging, 2019). The sense of entitlement to women's bodies, the attribution of blame to women for personal shortcomings, and the deeply dehumanizing language are consistent with environments that perpetuate hostility and

aggression toward women (Scaptura & Boyle, 2019). Feminist theory recognizes links between society's cultural norms around gender and sexuality, individual expressions of misogyny, and behaviors like sexual harassment, domestic abuse, and femicide (Jane, 2018). From this viewpoint, incel culture does not arise randomly but stems from longstanding social structures privileging men over women, particularly in sexual dynamics, as well as cultural tropes that reinforce male sexual entitlement (O'Malley et al., 2018).

The specific ideological content and online dynamics of incel spaces combine with these broader forces to promote violence against women, driven by a logic of retaliation. Challenging incel extremism requires addressing both this specific subculture and the wider societal problems that give rise to it. Based on the feminist analysis of incel violence as an outgrowth of structural misogyny, potential responses emphasize broader cultural and political change. Proposed solutions include reforming internet moderation policies to crack down on incel and other male supremacist content, as well as improving mental health services for men vulnerable to radicalization (Ging, 2019; Beauchamp, 2019). However, feminists stress that reducing the appeal of incel ideologies ultimately requires transforming social attitudes around gender that posit sexual access to women as a form of male status (Jane, 2018). This involves cultural shifts in how masculinity and sexuality are constructed, using interventions like public education, popular media, and school programs. Structural changes are also needed to address the alienation and lack of economic opportunities for young men that provide fertile ground for extremist subcultures (Ging, 2019).





While law enforcement monitoring of incel groups may be necessary against immediate threats, feminist scholars contend that reducing violence against women in the long term requires reimagining masculinity and gender relations on both cultural and policy levels. The increase of incel-related violence has brought renewed attention to the toxic nature of online misogynist subcultures. Applying a feminist analysis illuminates how incel belief systems and aggression arise from wider cultures of male supremacy and sexual entitlement. Efforts to combat incel extremism must not only suppress immediate threats, but also reform societal attitudes around gender and sexuality that tacitly condone violence against women. This highlights the continued urgency of both feminist scholarship on gender-based violence and feminist activism for cultural and political change.

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# Life's a Journey



**Criminal  
Justice**

At Arden University

## My Journey From Prison To Academe\*

**By Dr David Honeywell, Lecturer in Criminology**

October 2023 marks 10 years when I began teaching university students and when I began my PhD at the University of York. PhD students were offered hourly paid teaching, subject to an initial interview. I recall feeling very doubtful of my chances of being given this opportunity because of my criminal record. I had been very honest on my application and this was referred to in the email I received inviting me for the interview.

I was certain this would be yet another rejection, but I was delighted when the interviewer simply wanted to know how I felt about sharing my lived experiences with students! I was offered a lot of teaching, and it was the start I needed! I took to teaching like a duck to water and I realised I had a good rapport with students!

My life is a continuation of looking back to remind myself how far I've come and because of this I self-published a book in 2012 called *Never Ending Circles*, which 10 years later would later become the platform for my latest monograph '*Living with Desistance: Breaking the Cycle*'.

*Never Ending Circles* was written following the 2011, England riots. It was a reaction to the news reports that followed where the then prime minister, David Cameron talked about 'broken Britain' the need for local role models and going back to the old-fashioned values. They talked about knife crime as if it was a new phenomenon and once again young black men were being blamed for the gang culture that was staining our land. The idea of writing *Never Ending Circles* was really to show that nothing mentioned in those reports were anything new and that 30 years earlier, I experienced or witnessed most of them in one way or another. During my youth I was living in the northeast which was torn apart by the 'Thatcher' government in the 1980s. I started to move around looking for work in big cities such as Birmingham and London.

As with this book, the theme of *Never Ending Circles* was my life course narrative drawing on my own dysfunctional life which included imprisonment, probation, and mental health issues. I explained in *Never Ending Circles*, my life trajectory is a story of youth crime, carrying knives and alcohol abuse and the indelible stain of a criminal record which gives insight into the self-destructive trap which ruins so many lives.



It is about disaffected youth which led to a very brief army career, leading up to my first convictions at 20 resulting in a 30-month youth custody sentence. I talk about how I spent the rest of my early adult years drifting aimlessly, but also committing relatively petty, mostly impulsive and occasionally violent crimes, such as criminal damage and assaults. My aimless existence included several periods in psychiatric hospitals for clinical depression and then in July 1995, I was sentenced to a five-year prison sentence for a wounding charge. It was here I began my higher education journey and three years later I was studying at university, but it was not until a year after publishing the first edition of *Never Ending Circles* that I began my career as an academic. *Never Ending Circles* touched on the themes I mention above but at the time could only be written as memoirs from the raw lived experience perspective. Since then, I have gained a PhD through my research of ex-prisoners in higher education (Honeywell, 2018) and worked within universities teaching criminology and sociology since 2013. Many other texts from those who have lived experience and have since gone on to higher education write from an autoethnographic perspective but rarely - if ever - do we read anything particularly in-depth about the author's own trajectory. This is because (as I have already said) in the past, criminal biographies have always been regarded as forms of entertainment within popular culture such as books and films.

My book is significantly different to most autobiographical accounts by former criminals because it does not glamourise crime and criminality, but rather gives an account of the many obstacles that desisters encounter and the resilience that can be developed as long as they can maintain hope for a better future. Neither is it purely academic because it includes an autobiographical narrative to underpin my desistance journey and so it merges theory with lived experiences. The rationale of this book is to provide a unique insight into desistance through the lens of that same ex-offender who penned *Never Ending Circles* but now as an academic in my own right. I do not need another academic to give me a voice so it can be shared amongst the academic community because I am now in a position to do that myself. In 2012, I had no such platform except student audiences where I was invited to guest talks, but it was through those audiences I was persuaded to go back to university. The aim of my book *Living with desistance: Breaking the cycle*, is to potentially go some way towards ushering in a new form of criminology by writing about my own life course trajectory from the perspective of someone who has experienced the courts, prison, crime, mental health issues and a dysfunctional life informed by criminological literature. In the past such accounts have been written by academics about former offenders and prisoners (such as Clifford Shaw's *The Jack Roller: The Professional Thief* (1931)) but this book takes a bold and unique position because the author (myself) can wear both hats - as an academic and researcher. I can also show that a successful and fulfilling life after imprisonment is possible, but I make no apologies for taking a bold and controversial position that no one can actually become a different person.

Shadd Maruna pays tribute to this in his paper 'desistance as a social movement' (2017), in which he predicts that future desistance studies would be conducted mainly by ex-prisoner desisters with the focus on social movement rather than a scientific area of study. And it is through that lens this book shall proceed



from the lived experience perspective – and in particular my own individual journey of desistance. I say 'my own individual journey' but within my life course narrative there are many other individuals who have had an influence over my trajectories from educators, probation officers, athletes to family and friends and in no specific order.

\*Academe is equivalent to the word academia.

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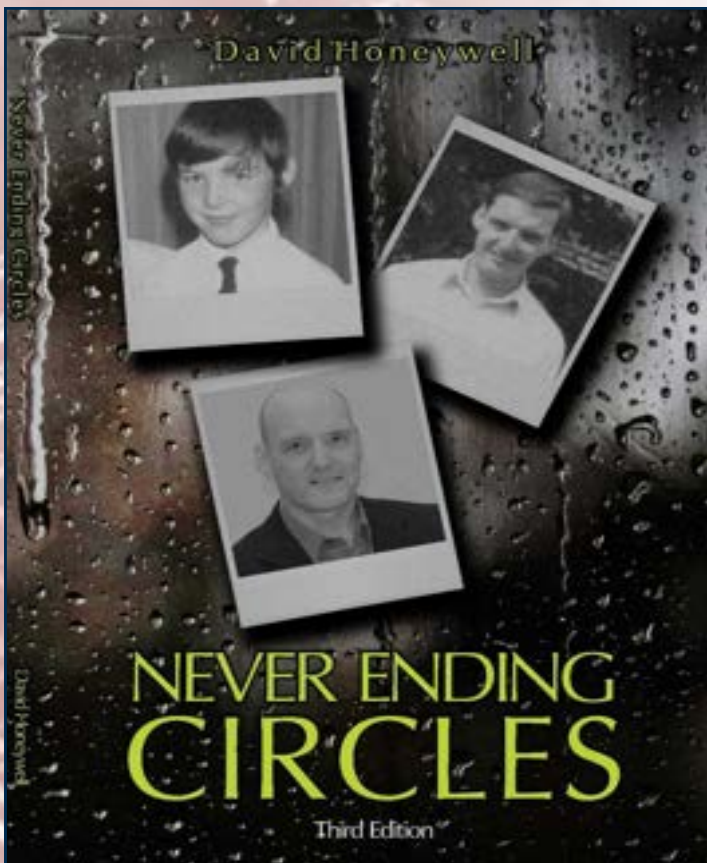
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**Criminal  
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# Show Us Your Hair – Hair Discrimination And How It Affects Working Black Women

**Towella Ngambi, Principal Lecturer, School of Leadership & Management**

Some progress indeed has been made in the area of race relations and discrimination. Despite this, there are still areas where further work and progress is still needed. One such issue is hair discrimination. A recent study in the US found that Black women's hair is more likely to be perceived as unprofessional when in its natural state (Crown, 2023). There are still black women being sent home in the states due to their natural hairstyles and there are still schools in the UK where more natural hairstyles on black children are not encouraged. The styling of black hair in whatever form is a part of Black culture and as such, it is a protected characteristic under the Equality Act 2010, therefore, as it is illegal to discriminate against someone due to their hair.



## Black Hair and History

Black hair in Africa before slave trade had spiritual connotations which have impacted the generations that have followed. For example, it is common in most black homes for hair to be referred to as a crown and therefore sacred. This is said to come from African religions which many slaves brought along with them where it is believed that hair is essential in communicating with God because it was deemed the closest thing to the sky in a human (BBC, 2015).

During the slavery, hairstyles such as cornrows were used to communicate easy escape routes and used in transporting seeds and grains. The intricate styles seen were road maps and secret messages between slaves. In the 60's post slave trade the Afro saw its comeback as Black women started to move away from Eurocentric ideas of beauty. Straighter hair was seen as more attractive so more and more black women straightened their hair to seem more European. When the civil rights movement came about, more black women also took on the take back our hair or black is beautiful stance and wore their hair in a natural Afro (Byrd and Tharps, 2002).

In the current era, we find ourselves in a space where Black women have a variety of styles and are keen to express themselves through natural styles but often unable to do so due to bias. Black women often feel that their natural hair hinders their progress in the workplace (Koval and Rosette, 2021).

## How does Hair Bias manifest itself in the workplace?

In the recent CROWN 2023 Workplace research

study, 2990 respondents who identified as female were surveyed in the US. These were full-time employees aged between 25 and 64 from Black or multi-racial/multi-ethnic backgrounds. It was found that:

- *Half of the black women felt that they had to wear their hair straight to be successful.*
- *A fifth of black women had been sent home due to their natural styles.*
- *Black women's hair was more likely to be seen as unprofessional.*
- *25% of black women felt they had been denied roles based on their hair.*

This is not too dissimilar to black women's experiences in the UK. In the book *Slay in Your Lane* (2018); Elizabeth Uviebinené and Yomi Adegoke found through interviewing famous black and successful women that hair, especially hair touching was sited amongst the many of the micro aggressions faced in the workplace.

Another 2019 CROWN workplace research study by Unilever, also showed findings highlighting that 83% of black women reported being judged unfairly and harshly on their looks compare to other women in similar jobs and age ranges. Although risky, black women engage in the use of chemical straightening agents to adhere to societal norms. This is because of being aware of the major penalties they can face in the workplace for wearing natural hairstyles. These permanent straightening produces increase the risk of uterine/ and breast cancer (Chang et al., 2022). The dilemma is between choosing to get a job and putting your health at risk.

Research carried out by the Catalyst in Australia, Canada, South Africa, the UK, and the US, suggests there has been research conducted which suggests that employees with hair textures which were more European looking are often shown preference to



those with more tightly curled (kinky) and coarser hair (Opie and Phillips, 2015).

### **How can we mitigate against hair discrimination?**

Leaders should drive the initiatives around hair discrimination in the workplace and should focus on:

#### *1) Remaining Objective*

It is important to review workplace policies to ensure that those that have to do with appearance and professionalism are objective. Professionalism is a racial construct and looking at policies to ensure they align with the law regarding hair discrimination is one way of mitigating against bias. Introducing score cards and rubrics during the hiring process can also go a long way in making sure that indirect discrimination is prevented against employees.

#### *2) Raising awareness*

There is still a lack of understanding when it comes to hair bias and texturism in the workplace. Conversations about racial equality need to include discussions around hair discrimination. Leaders also need to be intentional around marketing materials to ensure that the imagery is representative of black women with their natural hair. This can go a long

way in normalising black hair and tackling unconscious bias when it comes to the hairstyles we often categorise as 'professional'.

### 3) Feedback from Employees

Employers could open the discussion in an honest and open way. This could be through hosting panels where hair bias is discussed. Surveys could be conducted which are centred on black female employees to enable them to voice their specific and nuanced experiences on this topic.

### 4) The Halo Code

Put together by the Halo Collective after the Black Lives Matter movement, it is a campaign pledge which is signed by businesses to promise members of the black community the freedom and security to wear all afro hairstyles without restriction or judgement. It emphasises the need for all staff to familiarise themselves with different afro centric hairstyles and their cultural significance. It also encourages teams to avoid labelling Afro-textured hair as unkept, inappropriate, or unprofessional. Adopting this code is also another way of mitigating against hair bias and discrimination.

Hair discrimination does impact on black women's experiences in the workplace, and it continues to be pervasive. It is important to deal with it like any other discrimination and continue to push for awareness and training in organisations.

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Discrimination





**Criminal  
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# GOOD NEWS

### Dissertation publication

Fliiss Holmes, student at Arden, has recently completed her degree and, due to the nature of her dissertation, she has had it published by the Probation Institute.

You can find her report by following the below link:

<https://static1.squarespace.com/static/5ec3ce97a1716758c54691b7/t/6509522d933f4f422220e734/1695109683617/A+qualitative+exploration+of+factors+which+influence+rapport+between+participants+and+facilitators+of+the+Building+Better+Relationships+programme%2C+in+the+community%2C+from+the+perspective+of+participants.pdf>

Fliiss will be continuing onto her postgraduate with Arden for BPS accreditation in order to pursue her PhD in Forensic Psychology. Congratulations on such a great achievement!

### HE Fellowship

A huge congratulations to Richard Charlton, lecturer of Criminology on being awarded his HE Fellowship! What a fantastic achievement!

Obtaining an Advance HE fellowship indicates dedication to professionalism and it acknowledges their contributions to teaching and learning, including their practice, impact, and leadership.

More information can be found at: [www.advance-he.ac.uk/fellowship](http://www.advance-he.ac.uk/fellowship)

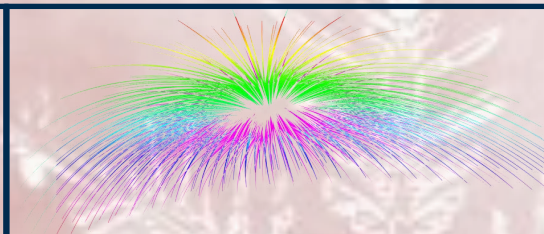
### Degree success

In our first edition, Kerry Fisher shared her personal and educational journey, highlighting how different each persons journey is and the importance of determination and perseverance in achieving any goal.

Following her final module and dissertation submission, she can now confirm that she will be graduating with a First-Class honours degree — BA in Criminology and Psychology.

Kerry will be continuing onto her MSc Psychology with Arden, in order to help her achieve her goal of working in the Forensic Psychology field.

You can read her initial story following this link: [SoCJ newsletter-Edition 1.pdf](#)







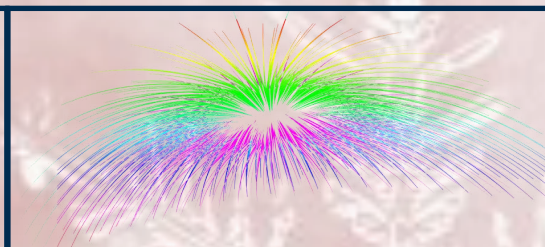
## VRA Scheme Update



At the beginning of 2023, students from the school of criminal justice embarked on various research projects such as a school newsletter, a toolkit for students to navigate with more ease, a virtual crime walk, financing higher education, prison negotiator project and the most recently finished, New Bridge project. These projects have given students both blended and distance learning the opportunity to participate in research roles and improve skills that they may not necessarily have the chance to do with just studying.

With the toolkit finishing quite early on, it was made live on the school page – [Course: Criminology and Social Sciences including induction, Topic: School Toolkit \(rdi.co.uk\)](#) – not only for new students, but also the existing ones who may have difficulty finding what they are looking for. The New Bridge project was the first partnership in the School Of Criminal Justice whereby the VRA's collated the data gathered by the New Bridge Foundation and produced a report giving the befriending service a full evaluation. This not only gave the VRA's experience in report writing, but also enabled them to conduct real research as well as an insight into writing a quantitative report.

After the initial efforts by Cristiana Viana Cardoso and David Temple to get this project off the ground, the team stepped up and with the determination, hard work and dedication, this project has flourished with the final product located via this link: [Service Evaluation Report 2022 | The New Bridge Foundation](#). A massive congratulations to David Temple, Emily Aspen, Saffron Trundle, Katarina Papazova, Sarah Crowley and Kerry Fisher! For all those in the future who would like to be part of the VRA scheme, please keep a lookout on your forums as advertisements will be published there.





## The Royal Courts of Justice

### An Overview Of The London Legal Tour Combined Tour

**By Dr. Saeb El Kasm, Lecturer in Criminology**

The award-winning Legal London Combined Tour provides our students with an insider's perspective of the legal system and is offered periodically (free of charge, allocated on a first serve basis).

#### Field trip overview

The Legal London Combined Tour includes a guided tour of the Royal Courts of Justice, the stunning historical building where some of the country's most significant legal judgments are made. This is followed by a wander through the secret alleys and courtyards of the nearby Inns of Court, in the footsteps of some of the country's most renowned legal minds.

The tour then moves on to the Old Bailey, the country's leading criminal court. Students are welcome to sit in on criminal cases of their choice. The Old Bailey courts rise between 4 and 4:30 pm.

**Address:** Royal Courts of Justice, Strand, London WC2A 2LL

**Meeting Time:** Usually around 11 am

**Transport:**



#### London Underground

Temple and Holborn (7 Minutes by foot), Chancery Lane (9 Minutes by foot), St Paul's Tube (15 Minutes by foot)



#### Buses

Bus numbers 4, 11, 15, 23, 26, 76, 172, and 341 stop outside the RCJ.  
Bus numbers 1, 59, 68, 91, 168, 171, 188, 243, 521 and X68 stop on Kingsway and Aldwych.





## A Field Trip Blog On - The London Legal Tour

**By Richard Charlton and Chiara Keune,  
Lecturers in Criminology**

This is kind of like a field trip blog and as such we're diving into the fascinating world of London's legal history with a triple-header tour of the Royal Courts of Justice, Lincoln's Inn, and the Old Bailey.



First up, we started with a tour of the Royal Courts of Justice. Picture a magnificent, Gothic Cathedral style masterpiece that exudes an aura of grandeur and elegance, right in the heart of London. It's like the Hogwarts of the legal world. Opened by Queen Victoria in 1882, after 11 years of construction this behemoth of a building is a striking blend of architectural grandeur and judicial significance. Designed and decorated by George Edmund Street, this building is a solid testimony to imperfect perfection. Unfortunately, the grandeur on display does nothing to hide the current system of ineffectiveness.

The backlog of cases, and the current state of underfunding that contributes to the structure falling apart. The lack of consistent and sufficient media coverage means that some judges have no one to



hold them fully accountable and this can result in gross miscarriages of justice. The Royal Courts of Justice in London have been the setting for several recent and widely publicised cases. Notable among them is the 'Wagatha Christie Case' involving Coleen Rooney and Rebekah Vardy, where Coleen Rooney publicly accused Rebekah Vardy of leaking her private Instagram stories to the press, turning the dispute into a matter of intense public scrutiny and legal proceedings. In another significant case, the Andrew Malkinson wrongful conviction, Andrew Malkinson's harrowing experience of spending 17 years in prison for a crime he did not commit has come to the forefront, shedding light on the critical issue of miscarriages of justice within the legal system.

Next on our legal escapade, we have Lincoln's Inn. Imagine walking through a serene, hidden oasis in



the midst of London's hustle and bustle. Once inside, it is quiet, and you would not think that you were in the middle of London. This is one of the four Inns of Court, a prestigious law society that has been training lawyers since the 14th century, making it one of the oldest legal institutions in the country. Here, you can explore its stunning chapel, ancient library, and gorgeous gardens. It's a bit like discovering a secret society, but without all the secrecy.

Lastly, for a taste of real courtroom action, there is the legendary Old Bailey. It's the Central Criminal Court of England and Wales and has seen its fair share of thrilling trials. From infamous criminals to high-profile cases, this place has stories to tell. While you can't just wander in, you can attend public trials to witness the British legal system in action. The Old Bailey's history is rich, its architecture imposing, and its impact on British justice immense. A trip through London's legal landmarks, each with its unique charm and history. Whether you're into the grandeur of the Royal Courts, the hidden gem of Lincoln's Inn, or the thrill of the Old Bailey. London's legal scene is not just about laws and cases; it's a glimpse into the city's storied past and dynamic present.

#### **Interesting pieces of information:**

- ⇒ The Royal Courts of Justice has one pillar that is deliberately cut in half, this is to signify imperfection. As George Edmund Street believed only God was perfect and therefore his building could not be perfect as that would be blasphemous. George Edmund Street also designed the furniture in the building.
- ⇒ The Royal Courts of Justice is one of the largest in the world and deals with cases covering every aspect of the Criminal Justice System. It has over 100 court rooms and over 3 miles of corridors and passages.
- ⇒ The wearing of wigs in court by members of the Bar and judicial members dates back to the reign of Charles the First. In more modern times it is thought to act as a disguise and fun fact-the whiter the wig the newer the person is to Law. As such many lawyers new to the Bar will stain their wigs with tea, to achieve a "wise" look or even buy one second hand.
- ⇒ Lincoln's Inn is devoid of pigeons unlike the rest of London thanks to some Hawks that keep it pigeons free.

# Employability & Careers



**Criminal Justice**  
At Arden University

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- Pay negotiation



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Go to iLearn, scroll down to 'Careers Service' section and you'll be taken to Arden Futures, our Careers Portal to access our services.

Alternatively, enter <https://futures.arden.ac.uk> into your browser.

Sign up using your STU number and set up your profile.





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## The National Graduate Development Programme (NGDP)

**By Emma Lees and Cathy Hodgson, Career Consultants**

### **Have you heard of the National Graduate Development Programme (NGDP)?**

Are you interested in social policy and the big issues facing our communities, whether it be climate change, housing, or the cost-of-living crisis? Do these issues feel insurmountable at times for students and graduates of criminal justice who want to make a difference? Did you realise that these issues are at the core of local council's work.

If you want to make a difference, you couldn't ask for a better place to start. The National Graduate Development Programme will give you the opportunity to lead your community, develop yourself and potentially change the future. Local councils are looking for the next generation of managers to lead critical projects and services that have tangible, everyday outcomes for people's lives.

The National Graduate Development Programme (NGDP) seeks to match passionate graduates with local authorities/councils where they can deliver projects and amazing value for money. It is a two year fast track graduate scheme, all degrees are considered with a minimum grade 2:2. The NGDP is keen to engage with final year students and graduates who reflect the diversity of the communities they will work in.

Find out more about it here: <https://www.youtube.com/watch?v=6gkv79IHi-A>



## Gain experience and write for the Library Newsletter!

The Arden Library team are looking for your stories on using the Library Service for the Student Voice section of the new Library Newsletter!

Share your experiences by writing a short article (750-1,000 words) to feature in future issues of the newsletter and on the Library Portal!

We want to hear from you on topics such as:

- how you approach your assignments and/or research
- getting to grips with the library and its different resources
- tips for your fellow students about approaching your studies...

We want to hear what matters to you when it comes to studying! Need some inspiration? See our previous Student Voice features [here](#)...

Write your article and submit by email: [libraries@arden.ac.uk](mailto:libraries@arden.ac.uk)



# Newsletter recruitment!

Ever thought of becoming an editor?  
How about joining the creative forces  
behind the school newsletter?

Well, now you can!

A position has opened up within the  
newsletter editorial team and we are  
searching for ONE creative soul to take  
up the role of student editor.

To apply, simply scan the QR code  
below.

We look forward to welcoming you to  
the team!





# Call For Submissions

## #Issue 3

### Global criminal Justice (GCJ)

### Newsletter

Would you like to see your work in print?

NOW YOU CAN!!

We are looking for 1,000-word (max) feature articles on current issues relating to crime and justice. These can include reflections on current events or even book reviews.

Also, if you have any success/inspirational stories - please do share!

Please submit your newsletter entries here:

[SUBMISSION AND CONSENT FORM](#)

⇒ **Deadline: Friday 8th March 2024**

For any queries please email us at: [GCJNewsletter@arden.ac.uk](mailto:GCJNewsletter@arden.ac.uk)

**Book  
reviews**

**Inspirational stories/  
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**Articles**