Global Criminal Justice Newsletter

Welcome Message

Since the newsletter began last year, we have sought to bring you insightful and engaging written pieces. We hope that this edition is no different as we cover the unique topic of 'Crimes of the Powerful'! This simply is all about crimes committed by someone in high status or a position of trust; for example, white-collar crime, corporate crime, state crime, or even family violence.

We hope you enjoy reading this issue 4, and don't forget to check out the 'Call for Submissions' page—who knows, it could be your work that we read next!

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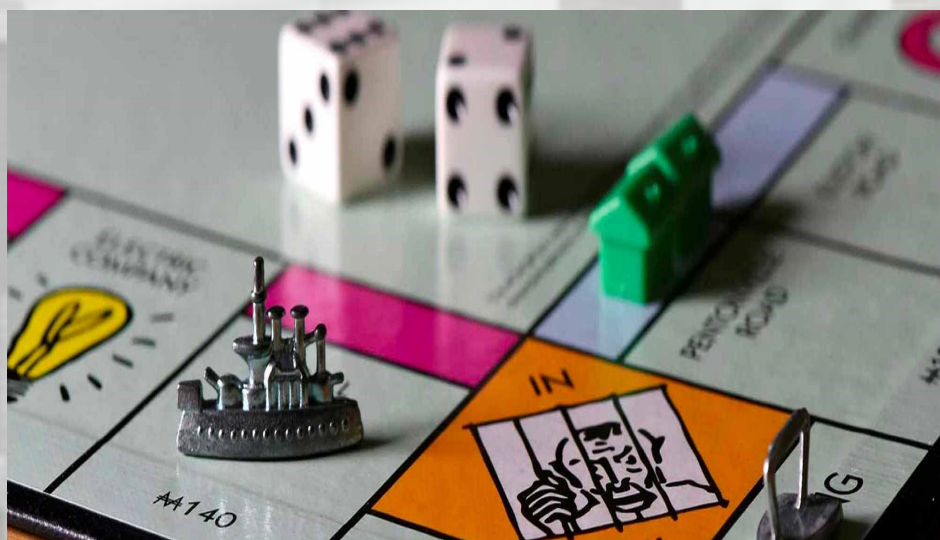
Articles

The Power of Coercive Control: Examining Risk Factors for Intimate Partner Homicide

By Dr Becky Randles, Lecturer in Psychology

According to the Crime Survey for England and Wales, in 2023, an estimated 4.4% of individuals aged 16 and 59 years experienced domestic abuse, which equated to 5.7% of females and 3.2% of males (Office for National Statistics, 2023b, 2023a). Since 2011, local authorities in England and Wales have been required to conduct Domestic Homicide Reviews (DHR's) when a death is suspected to be a result of violence, abuse or neglect by a relative, partner, or member of the same household (Home Office, 2013).

These aim to prevent further deaths by examining the involvement of statutory and non-statutory organisations with the victim and perpetrator and interviewing family and friends to ultimately improve services for victims of domestic abuse (Home Office, 2013). As DHR's are publicly accessible documents, research has investigated the risk factors that could lead domestic abuse to escalate to homicide. Due to the differences in relationship dynamics, the current research focused on intimate partner homicides (Chopra et al., 2022).

Coercive control is defined as a "pattern of coercion characterised by the use of threats, intimidation, isolation and emotional abuse, as well as a pattern of control over sexuality and social life, including relationships with family and friends; material resources and various aspects of everyday life" (Stark & Flitcraft, 1996). This can include, but is not limited to, isolating the victim from their family and friends, monitoring social media, controlling clothing and controlling finances (Women's Aid, n.d.).

In England, Coercive Control became part of the Serious Crime Act in 2015, creating an offence of controlling or coercive behaviour in an intimate or family relationship (Crown Prosecution Service, 2023). Where coercive control is present, most cases also include domestic violence (Stark & Hester, 2019), it has also been identified to be a risk factor in femicide in abusive relationships (Campbell et al., 2007). However, coercive control is still a relatively new concept, with research being within it's infancy (Stark & Hester,

2019).

By examining DHR's we can identify the risk and protective factors associated with intimate partner homicide. This understanding helps improve services, prevent such deaths and support victims in such relationships. A total of 263 DHR's were reviewed between July 2011 and November 2020 (Chopra et al., 2022), building on previous research that analysed earlier DHR's (Chantler et al., 2020). Coercive control was identified as the most common form of abuse (51%), alongside physical (51%) and psychological (50%) abuse.

Notably, perpetrators often engaged in financial abuse (14%), threats (29%) and attempts to isolate the victim (18%) all of which could also be classified as coercive control. Analysis revealed that the most significant risk factors leading to homicide were coercive control, separation, the victim being in a new relationship and help seeking by the victim months prior (Chopra et al., 2022).

Due to the improvement of DHR's in more recent times, a detailed examination of personality traits and individual differences would provide novel insights into the intricate power dynamics that characterise coercive control. Understanding the psychological profiles of both perpetrators and victims can illuminate the mechanisms through which coercive control emerges, potentially revealing critical factors that contribute to the escalation of domestic abuse. In addition, future research should look to explore whether these dynamics differ across sexual orientations, culture and ethnicity (Chopra et al., 2022).

The body of current and previous research clearly establishes a link between coercive control and domestic abuse, highlighting that such control often precedes and escalates into more severe violence, including domestic homicide. These fatalities, which represent the most extreme outcome of domestic abuse, highlight the critical need to understand and address coercive control comprehensively (Chopra et al., 2022; Stark & Hester, 2019).

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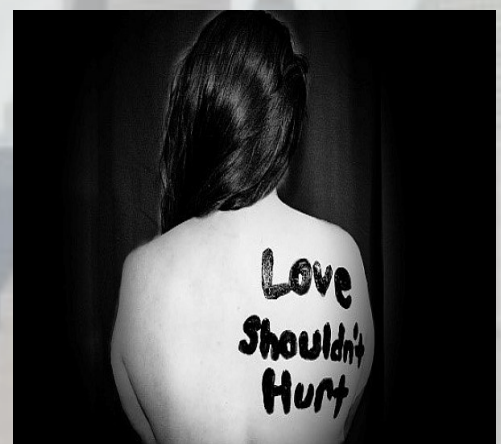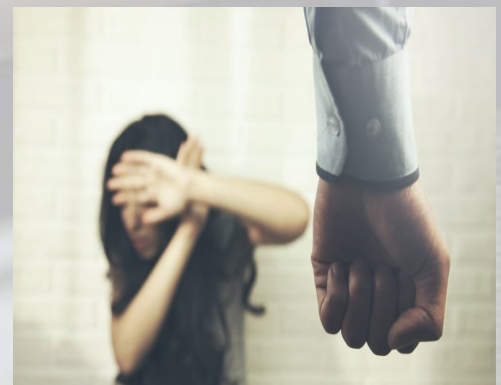
To what extent is de-humanisation a central feature of genocide and state crime?

By Antoniya Yanakieva, BA (Hons) Criminology and Psychology

According to the 1948 Genocide Convention Genocide is defined as unlawful acts that can happen during times of peace or war that have caused significant losses to humanity (United Nations, no date b).   Nevertheless, the past century was "the bloodiest century in human history" (Akmam, 2002, p.543). The definition used in this article is derived from the Genocide Convention and reads as follows: "genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, as such:

a)   Killing members of the group;

b)   Causing serious bodily or mental harm to members of the group;

c)   Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;

d)   Imposing measures intended to prevent births within the group;

e)   Forcibly transferring children of the group to another group."

The present study article to explore the factors that enable genocide and the extent to which dehumanization contributes to it (United Nations, no date a). In its nature genocide is a state crime as Rothe and Kauzlarich (2022) suggest. Milanovic (2006) adds that genocide is typically planned and carried out on a large scale by states. Furthermore, he claims that throughout history, genocide has always been committed by a state, either directly or indirectly (Milanovic, 2006).

Researchers also emphasise the advantages of looking at mass atrocity and genocide from the perspectives of corporate and white-collar criminality. In addition, Brants highlights the military's role in the genocide by referring to it as a "gold-collar" crime (Karstedt, Brehm and Frizzell, 2021).

The first person to name the unimaginable crime was Raphael Lemkin – a Jewish refugee from Poland who was working for the U.S. War Department in Washington. He recognised the importance of not only defining the crime but also preventing it by establishing it as crime under international law (Rosenbaum, 2018). Lemkin dedicated his life on this goal, and he succeeded in 1948 when the Genocide Convention was unanimously adopted by United Nations General Assembly (United Nations High Commissioner for Refugees, 2017). Nevertheless, despite his commitment to stop the genocide the true reasons leading to this horrific act remains unknown.

The rationale behind the criminal leaders of genocidal crimes might be well explained by the combination of various criminology theories, but they are unable to explain why so many ordinary individuals have participated in that engaged followership. This perspective has been largely shaped by Milgram's well-known obedience experiments. These tests were carried out in 1961 with the objective of determining how likely participants in the study were to submit to orders from a higher authority when such orders went against their moral beliefs (Milgram, 1963). Milgram's experiments were carried out as part of the postwar response to the genocide against Jews (Hollander and Turowetz, 2018). His observations led him to believe that everyone can be obedient

depending on situational variables. (Slater et al, 2006).

Inspired by Milgram's proposals, Philip Zimbardo intended to further examine the problems concerning obedience, power dynamics, and abuse of authority. He set up the Stanford prison experiment, interested to see could person`s role influence their behaviour (Lurigio, 2023). His controversial experiment supported Zimbardo's theory that people are willing to adopt the social roles that are expected of them (Perry, 2018). His fundamental argument is that while people should be held responsible for their personal actions, systemic and situational variables should also be considered. Zimbardo further said that even positive goals and needs can lead people astray when exploited by societal factors. This is also known as "The Lucifer Effect" (Zimbardo, 2008). Both Milgram`s and Zimbardo`s experiments have been marked as one of the most significant explaining tyranny and obedience related to genocide and aftermath of the Holocaust (Reicher and Haslam, 2006).

The reason for dehumanisation as a key aspect of the genocide has been examined thus far. The Holocaust—the Nazi ethnic cleansing of the Jewish people—is without a question the most notorious instance of such a mass catastrophic event. It sparked extensive research in the domains of psychology and criminology, with the goal of determining what motivated such horrible acts of hatred and immorality (Karstedt, Brehm and Frizzell, 2021). Nonetheless, the identification of the deeds of the Germans was not a simple and quick process, as the names "Holocaust" and "Auschwitz" were only recognised in the late 1960s (Bernstein, 2004).

Bernstein (2004) highlighted the interest in the subjects of communal memory, cultural memory, and remembrance in his review of Avishai Margalit's book "The Ethics of Memory." Additionally, he contends that morals and ethical duties to prevent the recurrence of horrific and disturbing events may be fulfilled by memory (Bernstein, 2004). However, according to Bernstein (2004), there is practically an attempt at 'forgetting' because of how horrific the events that took place during the Holocaust were. Under such circumstances, he asserts, the "ethic of memory" is not the need that the accurate actions be recalled, but rather the "ethical obligation" to remember that they have occurred and the ramifications of them (Burnstein, 2004). Nonetheless, Avishai Margalit believes that preserving memories and transforming them into a worldwide 'ethic of care' to avert genocide is difficult in practice because while memory is a major ethical topic, morality is far less affected by it. (Fierke, 2014).

Recent developments in the Middle East highlight a startling paradox: Jews, who were formerly thought of as "stateless people," are today fighting against other stateless people, Palestinians. The continuous conflict dates to 1948 when Jews were granted a homeland under the "ethic of care," which ultimately resulted in the "catastrophe" known as al-Nakba, or the displacing of Palestinians and the eradication of their society, culture, and identity. The Israeli-Palestinian war perpetuates the anguish of both sides via reciprocal damage. The traumatic experience that Jews had during the Holocaust obscures the deceit and humiliation that Palestinians endured, causing the moral memory to function as a blinder in the context of Israel/Palestine. Undoubtedly, there is now an institutionalized worldwide memory of the Holocaust. However, due in part to its effects on the Palestinian people, this memory is not acknowledged by a substantial part of the global community. (Fierke, 2014).
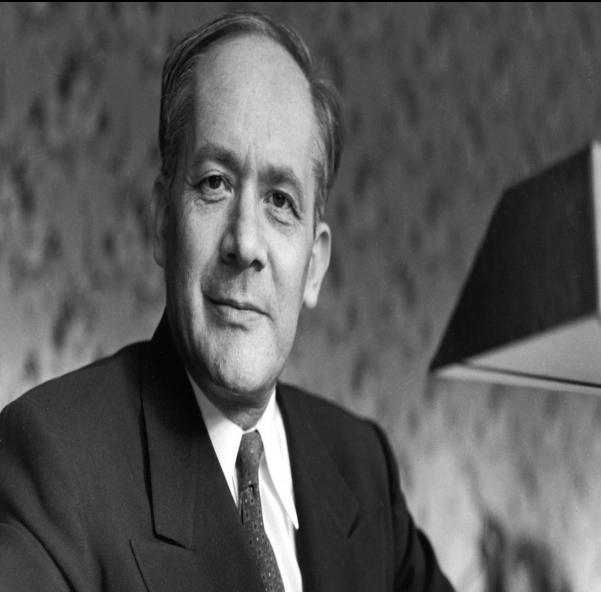
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Criminal Justice
at Anglia Ruskin

Why do powerful people get away with crimes? A social psychology perspective

TOO **BIG** TO JAIL

By Lynsey Mahmood, Lecturer in Psychology

A social psychology theory proposed in the 1970's, Social Identity Theory (SIT), may be able to provide one perspective that helps to explain why people in positions of power are afforded forgiveness for doing wrong, even when their behaviour may be illegal. Briefly, SIT posits that in social situations people will typically view themselves and others as members of groups. The group with which we self-identify becomes the ingroup, and others who are like us, or share some common values are seen as members of our ingroup. On the other hand, those considered to share a different set of values and opinions may be categorised as members of the outgroup. This creates an 'us' and 'them' dynamic in society (for a more detailed review of SIT and its origins see Ellemers & Haslam, 2012). SIT plays out in several day-to-day scenario's – take sports supporters for example. A shared identity as a supporter of a local football team creates an 'us' for those who support the same team, thereby making supporters of other teams 'them', and initiating competition and rivalry. The same occurs in national sports contexts, in organisations, with users of particular brands, and in politics, to name just a few examples.

Usually there is greater support for members of the ingroup, and less support for members of the outgroup, which is more pronounced for the group leaders who are often seen as the most prototypical group member. That is, the person who most embodies the groups values and identity- they are the ideal group member (Steffans et al., 2020). This support can take the form of allowing the leader to be more innovative and creative (Abrams et al., 2008; Hollander, 1958; Randsley de Moura et al., 2010), and grant them more power to steer the group's future direction (Steffans et al., 2013). A term coined transgression credit (Abrams, Randsley de Moura, & Travaglino, 2013) explains a scenario in which this support for the ingroup leader increases tolerance of wrongdoing or illegal behaviour. The more an ingroup leader is seen as prototypical, the more they are allowed to transgress, compared to an ingroup member, an outgroup leader, or outgroup member (Abrams et al., 2018).

Researchers have tested this in several situations, including sports teams, and organisational and political contexts. For example, in a hypothetical scenario, it was found that captains of a sports team were applied a double standard whereby they were forgiven for a transgression, especially when it was seen to be for the good of the ingroup. The same was not applied to the captain of the outgroup, nor the players of either the ingroup or outgroup (Abrams, Randsley de Moura, & Travaglino, 2013).

WHY DO **BAD** PEOPLE GET AWAY WITH DOING BAD THINGS...

More recent research has looked at this in the UK political context using social media comments and reactions to real-world transgressive behaviours enacted by the leader (then-UK Prime Minister Boris Johnson) and a non-leader (party member Dominic Cummings) during COVID (Davies, Abrams, & Leicht, 2024). The research showed that conservative MP's (ingroup) but not Labour MP's (outgroup) were more tolerant of the Prime Minister's unlawful behaviour compared to the party members lawful but rule-breaking behaviour, highlighting the credit awarded to leaders allowing transgressions.

There are many cases in which political, sporting, business, and financial leaders have been found to have acted unlawfully but were not punished in the same way as someone in a less powerful position who may have enacted the same behaviour. This social psychology theory provides just one perspective on why that might be the case. Social identity is important to individuals and their sense of belonging, so any threat to the ingroup and its leadership may be dealt with, by the group, in surprising ways- especially by observers from outside of that group.

However, there is an interesting boundary condition to transgression credit that warrants further investigation. That is, transgression credit is lost when the leaders' transgressive behaviour has a racist connotation (Abrams et al., 2014). This is important since it serves as just one example of the fact that there is a limit, even for those in power, to be able to get away with wrongdoing. Whilst there may be leniency shown to a leader, especially when they are seen to embody the identity of our ingroup, it is possible that they can take a step too far. More research is now needed to explore other boundaries to transgression credit.

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Understanding Crimes of the Powerful: Who is getting away with crimes?

By Tomas Novak, BA (Hons) Criminology and Psychology

Individuals that are at the top of the hierarchy will do anything they have to in order to maintain the power and wealth they have and will try to amplify that due to them being power and money hungry even if it mean committing genocide, according to Hayes (2023) the Conflict Theory developed by Karl Marx proposes that individuals in power will compete in gaining the access to limited resources within society and will do anything they need to do in order to maintain the dominance they have over the powerless. Additionally, since Conflict Theory states that people will do anything for anything white collar crime can be applied to genocide as well, white collar crime and genocide may not be apparent but there are several indirect similarities between them, the government officials using their power for their personal gain United States Attorneys Office (2020) disregarding the ones who will be affected by their corrupt decision, therefore organizational structure is a arrangement that outlines how certain actions are directed in order to accomplish the goals of an organisation such as rules, roles and responsibilities Kenton (2023) this structure can be used to efficiently execute genocidal plans by organising the preparations and calculating the benefits of what they can gain after genocidal actions.

Lasty, how can genocide be prevented? Preventing genocide requires complex approach that addresses the underlying causes and utilizes practical measures to ease the risk of mass violence. Genocide was first found as a crime under the international law in 1946 by the United Nation General Assembly (United Nation Office). Drawing upon scholarly research and expert opinions several strategies have been proposed such, Early

Warning Project that monitors potential indicators of genocide which could be hate speech, discriminatory policies or escalating violence, this system can provide crucial information in timely manner in order the international organizations or the government can take preventive action before genocide occurs (United States Holocaust Memorial Museum). Additionally, the Responsibility to Protect (RtoP) has been established and seen as a significant aspect of global discussions on preventing and addressing the genocidal actions, since its beginning in 2005 RtoP has been constantly in connection with multiple crises and receiving attention from organizations such as the UN Security Council, RtoP has dual function as a policy framework and speech-act to encourage interventions and despite facing challenges RtoP remains to be valuable Bellamy (2010).

In addition, it is possible that genocides happen in order the people in power want to coverup their wrongdoings, when genocide is occurred people main focus is on the people that are targeted and dehumanised but they look over that, the causes on why the state or the government acted in a genocidal manner since genocide is not a random act. Money, land, limited resources and disagreements between the powerful causes conflict therefore threats, propaganda and dehumanisations are made in order to maintain their power and control and if someone challenges them such as other people in power genocidal progression starts, form dehumanising through propaganda to strip individuals from their human likeness and then the act of killing, its like sending a message or a warning, "we attacked you once and wont hesitate again but next time we wont stop".

Is it possible that the perpetrators of genocides have something to hide? Is genocide a distraction from what really going on? Or is it a coverup? According to Milanovic (2006) responsibility can manifest in diverse behaviours from assisting and encouraging to directly provoking in order to cover up the evidence of wrongdoings. When someone commits genocide

people around the world focuses on the genocide its self and believe what they see on Television or in the news, no one focuses on anything beyond that. The Strategic Model suggests that in the context of genocides genocidal acts may be strategically employed by states to achieve certain objectives and according to Kuper (1981) he emphasizes that genocides are not random acts of violence but are driven by political goals, states/countries may engage in genocide to eliminate perceived threats to their power, strategically dehumanise their targets in order the public do not feel empathy towards them, additionally Mann (2005) proposes that the acts of genocides are the acts of ethnic cleansing which aligns with the Strategic Model when it involves systematic removal of certain ethnic or religious groups and this is where Social identity Theory links since individuals categorises themselves in groups and the groups grow larger it makes them an easy target.

In conclusion, genocide stand as one of the most horrific crimes against humanity, characterised by the intentional acts aimed at dehumanising groups based on their identities. The Holocaust of 1941 and Rwanda 1994 are prime examples of the horrific consequences of such mass violence, both marked by the process of dehumanisation and orchestrated violence against targeted population, dehumanisation rooted in the use of propaganda and discriminatory principles which strips the targeted individuals from their human rights and this allows genocide to take place in the first place. Perpetrators of genocide use their power to exploit the hierarchical structures to manipulate other into carrying out their genocidal plans such as the military since they know that they will obey every command since their extreme loyalty to authority, the complicity of individuals that are driven by fear, loyalty, or moral uncertainty further complicate the prevention and intervention efforts against genocide.

The complicit silence of witnesses stresses the ethical and cognitive complications at play during genocidal events.

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Breaking the seal of academic conformity: Reflective review of *"The Real Anthony Fauci: Bill Gates, Big Pharma, and the Global War on Democracy and Public Health"* by Robert F. Kennedy Jr.

By Anita Maria Stevens, BA (Hons) Criminology & Psychology

"The best books... are those that tell you what you know already." — George Orwell, 1984

Amid the chaos, it is time to open real conversations without fear concede the Crimes of the Powerful and recognise the undeniable need for change. This reflective piece of one of the most influential and significant books of the century is being written to encourage you to pause and reflect, but most importantly, to seek the truth for yourself. To realise the gravity of the situation we are finding ourselves in, and to make conscious decisions for ourselves, our children, and future generations to come. Crimes of the Powerful are the most marginalised topic within the field of criminology. Most criminology researchers serve the interest of the powerful and privileged classes (Rothe and Friedrichs, 2014). Power crimes refer to offenses committed by influential entities such as corporations, the state, elites, and international organisations. These crimes often cause significant harm but remain invisible or downplayed as simple errors and are covered up resulting in impunity. Those imperceptible atrocities committed by the powerful are often perpetuated by politicians or mass media as ''bad decisions'' or ''rare mistakes'' (Rothe & Kauzlarich, 2016) hiding the pain, oppression, and harmful experiences of ordinary people.

It is not news that trust between the public breaking governmental organisations, including the criminal justice system, has long been shattered and is deteriorating with each passing year, particularly in the Western world and nations such as the United Kingdom and the United States. Countries that were formerly considered pioneers and guardians of liberty. We need to acknowledge that it is the establishment (politicians, justice system including law enforcement, legislators, health and educational professionals, and international organisations), not criminologists, that determines the legal framework of what legal and illegal

means (Michalowski, 2013: 1). Nowadays, either an individual's conduct, actions, or even their views, values, and thoughts can be considered illegal, but the state and its officials offer themselves immunity, which is why the gravest harms receive the least attention, and those who do them go unpunished. The media and the internet play crucial roles in this masquerade of the state playing hide and seek with ordinary people and their lives. Bribery, corruption, coups, covert wars, crimes against humanity, cyber warfare, denial of basic human rights, defrauding citizens, economic collapse, electoral fraud, ''forced'' debt, genocide, illegal detentions, mandated structural change policies, market domination, monopolies, nuclear production and its threat to us, price fixing and gouging, production and dumping of toxic waste, state oppression, censorship, surveillance, targeted assassinations, unfair labour practices, unsafe products (Rothe & Kauzlarich, 2016) are the crimes of the powerful and we are well aware of them. How is that possible, and why are we feeling hopeless? Those are the questions we need to ask ourselves and be aware of the unprecedented single narrative portrayed to us by the ones in positions of power, but most importantly, what we can do to protect ourselves and make an impactful change to stand up for free speech, freedom of expression, the lack of censorship, and access to unbiased information.

Robert F. Kennedy Jr.'s bestselling book, "The Real Anthony Fauci (…)'' with over 2000 references stated as endnotes of each chapter, with quotes and scientific studies from leading doctors, researchers, and experts with decades of experience in their fields, including Nobel-Prize-winning scientists, reliable and openly accessible newspaper articles, speaks for itself. It probes into the controversial career of Dr Anthony Fauci, one of the most powerful people in recent history, the director of the National Institute of Allergy and Infectious Diseases (NIAID). In this 480-page tome, Kennedy scrutinises Fauci's actions during both the HIV epidemic and the COVID-19 pandemic, offering a critical perspective on his leadership.

Kennedy accuses Fauci of wielding extraordinary influence over hospitals, universities, journals, and thousands of influential doctors and scientists. He claims Fauci partnered with pharmaceutical companies during the early AIDS crisis to undermine safe and effective off-patent treatments for AIDS. The book further asserts that Fauci manipulated media outlets, scientific journals, and global intelligence agencies to promote fear about COVID-19 and suppress dissenting voices. Kennedy contends Fauci orchestrated a "historic coup d'état against Western democracy." He argues that Fauci's actions during the pandemic were authoritarian and detrimental to democratic principles.

The book promotes COVID-19 treatments, including hydroxychloroquine (HCQ) and ivermectin, based on crushing scientific and academic evidence yet on the contrary he is called a conspiracy theorist just like everyone who speaks against the single narrative of the state and the global elites promoting and benefiting from the covid vaccines. Kennedy questions the safety of COVID-19 vaccines, suggesting they were inadequately tested and that the fundamental rights of individuals, such as the need for consent, had been diminished. The most shocking theme highlighted in all aspects discussed in the book is Fauci's negligence, secrecy, lack of action for early treatment, and shutting down anyone opposing his statements, all medical,

scientific, and intellectual voices from around the world, and therefore taking the opportunity from the most vulnerable to fight off Covid-19 or to families having a closure.

Despite the controversy, "The Real Anthony Fauci" has sold over a million copies and is one of the most searched and discussed books in the past years by independent voices and its opponents. However, critics argue that Kennedy's anti-vaccination stance and conspiracy theories (Müller, 2021) and promotion of ''unproven'' treatments undermine the book's credibility, yet those treatments (HCQ & Ivermectin) and their efficacy (Kennedy, 2021: 24) are supported by thousands of scientific studies with open access to be researched and examined by readers themselves (McCullough et al., 2021; Gautret, et al.; Zelenko et al., 2020). Whether you agree or disagree, the book sparks essential conversations about public health, democracy, free speech, the right to information, and personal responsibility. It offers a challenging look at Fauci's career and leadership throughout the Covid-19 outbreak and his professional life. This article is an invitation to read the book conscientiously but approach it critically, considering the broader scientific consensus and common sense. Also, to acknowledge the need to always search for alternative information to discern for yourself what is the truth and what is a lie. The lie we want to believe because of the fear of the unknown, or because we will conform and obey the authorities without questioning their motives?

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Events & Trips

A Field Trip Blog of Sorts - This Time a Trip to Southwark Crown Court

By Chiara Keune, Lecturer in Criminology

Southwark Crown Court, located near London Bridge, is a modern courthouse in the vibrant borough of Southwark. It has been the stage for high-profile trials involving major financial crimes, political scandals, and serious criminal offenses. Notable cases include the convictions of tennis player Boris Becker for breaches of the Insolvency Act in April 2022, former Formula One Group CEO Bernie Ecclestone for fraud in October 2023, and the trial of two-time Oscar winner Kevin Spacey, who was found not guilty of nine sex offenses.

Now, Southwark Crown Court might not have the ancient, gothic grandeur of some other legal landmarks, but what it lacks in medieval charm, it more than makes up for in contemporary relevance. The building itself is sleek and functional, reflecting the no-nonsense business that goes down inside.

Now, while you can't just waltz into any courtroom, Southwark Crown Court does allow the public to attend trials. Yes, you can actually sit in the gallery and watch real-life legal dramas unfold. It's a fascinating way to see the justice system in action, and we got to sit in on a new trail that was brought before Mr Recorder J. Passmore.

It's good to note that the area around the court is packed with cool spots like Borough Market and the Tate Modern, so you can soak up some culture and grab a bite to eat after your courtroom adventure. Or even venture a trip onto the HMS Belfast warship.

Southwark Crown Court isn't just a place for legal eagles; it's a slice of real, modern-day London. Whether you're interested in law or just looking for a unique experience, this court offers a front-row seat to the legal dramas shaping the nation today. Plus, it's surrounded by some of the coolest hangouts in the city, making it a perfect blend of education and fun.

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