



**International Cultural Criminology Conference
25 and 26 June 2015**

Program, Keynotes, Panels, Speakers, and Abstracts



In 2013 an English speaking conference on Cultural Criminology was held at VU University Amsterdam, the Netherlands. This 2015 conference is the second English spoken event organized by Dutch and Flemish cultural criminologists from VU University Amsterdam, Utrecht University, Erasmus University Rotterdam, Ghent University, VU University Brussels, the Dutch National Centre of Expertise on Honour-Based Violence and the ESC Working Group on Cultural Criminology.

We hope you will have an inspiring conference.

Amsterdam, June 1, 2015

Program

Thursday June 25 th	
08.30 – 09.30 Registration, Welcome with Coffee	
09.30 – 11.00	Panel 1A – Keeping Order (Chair Frank van Gemert)
Panel 1A in Agora 1	Marie-Louise Glebbeek; Laura Gutiérrez-Gómez; Christa Pelikan; Brunilda Pali
Panel 1B in HG-12A33	Panel 1B – Studying The Other (Chair René van Swaaningen)
	Tom Bauwens & Ilse Luyten; Thaddeus Müller; Shir Shah Nabi; Alfredo Verde
11.00 – 12.00	Keynote Jeff Ferrell
Agora 1	'Looking for Unknown Others'
12.00 – 12.45 Lunch	
12.45 – 14.15	Panel 2A – Counter Movements (Chair Willem de Haan)
Panel 2A in HG-14A33	Fiore Geelhoed & Richard Staring; Ahalya Bala; Jordan Mazurek; Wytske van der Wagen
Panel 2B in HG-12A33	Panel 2B - Gangs (Chair Abdessamad Bouabid)
	Simon Hallsworth; John Pitts; Svetlana Stephenson; Robby Roks
14.15 – 15.45	Panel 3A – Doing Art (Chair Fiore Geelhoed)
Panel 3A in HG-14A33	Willem de Haan; Janine Janssen; Paula Larruscahim & Paul Schweizer
Panel 3B in HG-12A33	Panel 3B – Sexual Encounters (Chair Brenda Oude Breuil)
	Stacy Banwell; Gabriel Cavaglioni; Smadar Noy; Joep Rottier
15.45 – 16.15 Coffee	
16.15 – 17.45	Panel 4A – At Risk (Chair Marc Schuilenburg)
Panel 4A in HG-14A33	Lynn Musiol; Evelyne Baillergeau; Johnny Ilan; Elina Kurtovic
Panel 4B in HG-12A33	Panel 4B – Ethnic Others (Chair Dina Siegel)
	Julia Rushchenko; Frank Bovenkerk; Veronika Nagy; Dina Siegel
17.45 – 17.55 Announcement Special Issue 'The Other' for the Dutch-Flemish Journal on Culture & Crime (ToCC), see www.facebook.com/tijdschriftovercultuurencriminaliteit	
17.55 – Drinks and Dinner at PLLEK, Amsterdam. <i>See route description in conference map!</i>	

Friday June 26th	
09.00 – 09.30 Welcome with coffee	
09.30 – 11.00	Panel 5A – Life Stories (Chair Robbie Rok)s
Panel 5A in Agora 1	Sheila Adjiembaks; Catalina Droppelmann; Jennifer Fleetwood; Frank van Gemert
Panel 5B in HG-2A24	Panel 5B - Image (Chair René van Swaaningen) Rebecca Hayes & Katharina Joosen; Tony Amatrudo; Theo Kindynis; Gabry Vanderveen
11.00 – 12.30	Panel 6A – Drugs (Chair Damián Zaitch)
Panel 6A in Agora 1	Rosa Koenraadt; Stuart Taylor; Lisa Williams; Paul Andell
Panel 6B in HG-2A24	Panel 6B – Behind Bars (Chair Marc Cools) Nilay Kavur; Anita de Klerk; Holger Schmidt
12.30 – 13.15 Lunch	
13.15 – 14.15	Keynote Jack Katz
Agora 1	'An Episode of Anarchy: Anticipation, Epiphany of Invisibility, and Aftermath of the "Rodney King riots"'
14.15 – 15.45	Panel 7A – Public Space (Chair Marc Schuilenburg)
Panel 7A in Agora 1	Mattias De Backer; Christine Preiser; Calvinjohn Smiley; Jan Dirk de Jong
Panel 7B in HG-2A24	Panel 7B – Migration (Chair Richard Staring) Abdessamad Bouabid; Tony Jefferson; Witold Klaus; Olga Petintseva
15.45 – 16.15 Coffee	
16.15 – 17.45	Panel 8A – Screening Others (Chair Damián Zaitch)
Panel 8A in Agora 1	Michael Fiddler; William Force; Wayne Morrison; David Redmon
Panel 8B in HG-2A24	Panel 8B – Violence (Chair Jan Dirk de Jong) Luca Berardi; Elke van Hellemont; Andreas Prokop; Don Weenink
17.45 – Drinks	

Keynotes

Looking for Unknown Others

Jeff Ferrell, Professor of Sociology at Texas Christian University, USA, and Visiting Professor of Criminology at the University of Kent, UK

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In his keynote, **Jeff Ferrell** will look at 'the other' as a cultural and legal construction, that hides the lived experiences of marginalized groups in two ways: first, through the hyper-visibility of mediated caricatures that mask and distort such human experiences, and second, through the invisibility of such experiences as they are pushed outside of public space and public life. Because of this, finding 'the other' requires critical engagement with mediated dynamics and visual cultures, but also new forms of ethnographic research attuned to invisibility and absence – methods that we might call 'ghost ethnography' or 'interstitial ethnography'.

An Episode of Anarchy: Anticipation, Epiphany of Invisibility, and Aftermath of the “Rodney King riots”

Jack Katz, Professor of Sociology, UCLA, USA

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In his keynote, **Jack Katz** will take the approach he used at a micro level and apply it to collective behavior in 'episodes of anarchy', examining events in Los Angeles in spring, 1992 (the 'Rodney King riots') as a case study. The emphasis will be on the distinctive interactions through which participants interpret actions of the generalized, anonymous, collective other to start, sustain and cease engaging in the events usually glossed as 'riots'. Comparisons will be made to crowd events in the wake of the Ferguson police shooting.

Panels, Speakers, and Abstracts

Panel 1A – Keeping Order (Chair Frank van Gemert)

- a. Punitive States and Punitive Citizens: Violent Responses to Crime and Insecurity in the Northern Triangle of Central America – *Marie-Louise Glebbeek (Utrecht University, NL)*
- b. Researching Police Legitimacy: Old pitfalls and new pathways – *Laura Gutiérrez-Gómez (University of Cambridge, UK)*
- c. Conflicts and processes of othering in neighbourhood disputes – *Christa Pelikan (Institute for the Sociology of Law and Criminology, Vienna, Austria)*
- d. Counter-security governmentalities in intercultural Europe – *Brunilda Pali (Leuven University, Belgium)*

Marie-Louise Glebbeek – Punitive States and Punitive Citizens: Violent Responses to Crime and Insecurity in the Northern Triangle of Central America

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Central America, and more specific the countries in the Northern Triangle (El Salvador, Guatemala and Honduras) belong to the most violent countries worldwide. Homicide and crime rates are skyrocketing, as a result of organized crime groups such as drug cartels and youth gangs. In all three countries, repressive and stern policies, also called *mano dura*, were initiated to reduce crime, violence and insecurity. This paper will examine these *Mano dura* policies that were mostly directed towards youth gangs and varied from changes in the penal code to make it easier to arrest suspected gang members and give them longer prison sentences (Honduras and El Salvador), to military style occupations and collective punishments (in all three countries). I will show that these punitive and repressive policies, which I call “mano dura from above” received broad support among all layers of society in the Central American countries, although in the long run they have not resulted in the reduction of crime and violence. I will argue that in Guatemala, where *mano dura* has been more “soft” or flawed and government policies have not be able to reduce crime, citizens have restored to private and informal forms of protection and disciplining, which I call “mano dura from below.” This has led to the proliferation of vigilante groups or dead squads, mob violence and lynching of suspected criminals and government officials.

Laura Gutiérrez-Gómez – Researching Police Legitimacy: Old Pitfalls and New Pathways

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Viral videos of police brutality and abuse of power hit the world media on an almost weekly basis, and we are left wondering what to do about this powerful arm of the state. Studying police legitimacy is a good place to start if we want to figure out what citizens want from their police force, and this pressing issue deserves further development as a criminological

topic. Two decades of research have certainly drawn attention to the issue of police legitimacy, which was hardly ever a subject of study before 1990; for that reason alone, these efforts have been undeniably valuable. However, the substance of this research has not succeeded in exploring the substantive meaning of police legitimacy while acknowledging and investigating contextual differences. Mainstream research on the topic has become comfortable in its premises and frequently uncritical about its methods; a dose of critical scrutiny is called for. The results obtained from a qualitative study in Bogotá illustrate some of the most salient pitfalls of the orthodox approach to the study of police legitimacy, and suggests the need to revisit the most basic, yet unanswered, questions: what is police legitimacy? Or, even more radically, why should we have a police force at all?

Christa Pelikan – Conflicts and Processes of Othering in Neighbourhood Disputes
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This contribution will deal with conflicts and processes of othering at the micro level, more specifically neighbourhood disputes. It uses material from the Research project, 'Developing alternative understandings of security and justice through restorative justice approaches in intercultural settings – ALTERNATIVE' where the IRKS is a partner. The intercultural setting in Vienna are social/public housing estates. They are marked by a high percentage of inhabitants with a migration background. Conflicts emerge around the usage of public and semi-public space, around noise and garbage. Organisations of the City of Vienna are providing services supporting residents in actively tackling these conflicts by various means, through community work, through mediation, round tables and courtyard palavers. One of the outcomes of such efforts has been the setting up of a 'Women's Café' which brings together Austrian and mostly Turkish women fortnightly. Within this café, about a year ago a major new conflict line has appeared - between women of Islamic faith adhering to a more orthodox understanding and those of a more liberal bent. In this café we have studied processes of 'othering' – we rather talk about processes of boundary making. And we have also observed processes of an 'unmaking of boundaries'. CP will present and discuss attempts at theorising about external conditions and the internal dynamics of these phenomena.

Brunilda Pali – Counter-Security Governmentalities in Intercultural Europe
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Discourses of (in)security often attribute inevitable social conflicts to intercultural societies, or when these conflicts arise, the same discourses produce exclusionary, shielding and immunity mechanisms for social groups to coexist, jeopardising justice and citizenship, in exchange for 'security'. Based on the work of Michel Foucault and Roberto Esposito 'security' will be read in this paper through the 'immunization paradigm', encompassing the diverse attempts that are made to draw a mark between self and other, communal and 'foreign', normal and pathological, order and disorder. Currently, while the racist paradigms based on a purely biological foundation have been discredited, they have increasingly given way to a presupposition of cultural difference as the foundational basis of identity. What is emphasised in such discourses is incommensurability, the idea of differences as unbridgeable, incommunicable and as contact as dangerous and contagious. In trying to

think of alternatives, I would like to explore in this paper the idea of 'counter-conducts' in relation to security, through the philosophical proposals of Roberto Esposito and its application to a concrete project attempting to offer an alternative to the security discourse in intercultural Europe (www.alternativeproject.eu).

Panel 1B – Studying The Other (Chair René van Swaaningen)

- a. Experiencing experience: Killing the researcher? – *Tom Bauwens and Ilse Luyten* (*Vrije Universiteit Brussel, Belgium*)
- b. Interviewing the ultimate academic other: Dealing with the defensive strategies of Diederik Stapel in relation to stigma – *Thaddeus Müller* (*Erasmus University Rotterdam, Netherlands/ Lancaster University, United Kingdom*)
- c. Who is 'The Other'? – *Shir Shah Nabi* (*Erasmus University Rotterdam, NL*)
- d. Narrating Otherness: A New Conception of Narrative Criminology – *Alfredo Verde* (*University of Genoa, Italy*)

Tom Bauwens and Ilse Luyten – Experiencing Experience: Killing the Researcher?

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In our research projects, we are interested in understanding the experience of individual actors within the judicial system writ large. An inquiry into experience, however, is not merely a question of choosing a qualitative methodology and presenting the results as an account of the lived experiences ("*ervaring*") of the other. Indeed, the experience as lived – how things "really" were – is not readily accessible: we inevitably have to rely on the experience as told ("*beleving*"). Moreover, as researchers we do not only passively record this experience as told. In formulating research question, choosing a data-gathering method and selecting a research population etc., we have to make choices. There is no objective or neutral vantage point; we actively contribute to the construction of the experience as told. This construction is discursively mediated and shaped by the social and historical context. All too often, we acknowledge how our research subjects are influenced by discourse but we neglect the influence of discourse on how we, as researchers, make sense of the other. Attempts are often made to nullify the researchers' bias and prejudice, either by *denying* or *bracketing* his or her influence. But instead of "killing the researcher", we argue that our situatedness in the research not only constrains, but also enables our understanding of the other. To engage in a dialogue is the only way we can hope to come to terms with the fallibility of our understanding.

Thaddeus Müller – Interviewing the Ultimate Academic Other: Dealing With the Defensive Strategies of Diederik Stapel in Relation to Stigma

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In the textbook descriptions of qualitative interviewing, there is a strong emphasis on building rapport, mutual trust, and cooperation in constructing the narrative. The central idea is that interviewers help the interviewees to create their story through subtle interview

strategies. This is in general contrasted with the idea of interviewing as data mining: that people are vessels of knowledge and that one only has to pose the write questions to get the right answers. In publications on how to interview experts or elites, there is more emphasis on power and knowledge. In this situation the interviewee has a high status and a vested interest in what comes out of the interview. The interviewer should be well prepared, meaning being aware of all the relevant information in order to gain recognition and be accepted as a serious partner in the conversation. In this paper I will highlight several complexities in interviewing Diederik Stapel, a disgraced academic, who gained vast media attention after it was discovered that he fabricated data in over 50 articles published in top tier journals. I will discuss several intertwined interview 'strategies' that I have used which seem to contradict the goal of creating rapport, such as "calling his bluff", "voicing disbelief/distrust", "moralizing", "confronting discrepancies", "debating/arguing" and "mirroring". These strategies were necessary to go beyond the image Stapel created of himself as a reaction to his stigmatization and professional exclusion. In hindsight these interview strategies worked to gain rapport, because of its "communicative intensity" which was experienced by Stapel as authentic and respectful.

Shir Shah Nabi – Who is 'The Other'?

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While studying 'the other' is widely acknowledged as one of the main perspectives of criminology, little attention is paid to the role of the researcher in relation to 'the other'. A criminologist studying deviant behaviour, does not belong to the social group of 'the other' even when he/she shares the same ethnic, socio-cultural or religious background. From this point of view, it could be argued that the researcher is 'the other' from the perspective of 'the other'. Examining this position is important because it has major implications in getting access to the research setting, building-up a trustworthy relationship, asking questions in a proper way, time and place and even more important reporting of the research findings. The aim of this presentation is to put this underexposed role of the researcher into discussion. The arguments are based on findings and own experience from my PhD research on Underground Bankers (*hawala bankers*).

Alfredo Verde – Narrating Otherness: A New Conception of Narrative Criminology

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The present paper tries to highlight a new conception of narrative criminology. Until now, attempts at defining the nature and the characteristics of this new branch of criminological knowledge have been few, all situated in the field of sociology, and particularly in the field of constitutive criminology (Henry and Milovanovic, 1991). The new conception here described situates narrative criminology somewhere among psychosocial criminology (Gadd & Jefferson, 2006), psychoanalytic criminology, and clinical psychology. In this view, what renders constitutive such conception of narrative is the fact of "otherness" of crime, and of its connection with action, that renders it, in some way, untellable: in lacanian terms, every crime is located in the Real, while every reporting of it tries to express it via a tellable story, a plot built recurring to the remnant lacanian topics (Imaginary and Symbolic). Telling crime stories, in other words, and both by criminologists, on one side, and criminal actors, on the

other, means trying to render tellable what is not such. In all cases, plotting of crime stories is much more difficult than in other narratives, relating to matters which induce lesser anxieties; and the teller has to use detours, metaphors, antinomies, oxymorons. Some examples are given.

Panel 2A – Counter Movements (Chair Willem de Haan)

- a. Radical Others? Turkish-Dutch young adults in the Netherlands – *Fiore Geelhoed (VU University Amsterdam, Netherlands) and Richard Staring (Erasmus University Rotterdam, Netherlands)*
- b. In or out? Is being 'Tamil' what it's all about? Investigating Political Activism and 'Radicalisation' amongst Younger Generation Tamils in London – *Ahalya Bala (University of Roehampton, United Kingdom)*
- c. Framing Resistance: Cultural Criminology and the Counter-Visual – *Jordan Mazurek (Eastern Kentucky University, United States)*
- d. Can Hackers be Cyborgs? A Technosocial Analysis of Hacking – *Wytske van der Wagen (University of Groningen, Netherlands)*

Fiore Geelhoed & Richard Staring – Not that Other: Turkish-Dutch Young Adults in the Netherlands

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Western European Muslims joining IS, the attacks at Charlie Hebdo in Paris and the shooting at the Jewish Museum in Brussels are part of the broad range of media reports that have recently contributed to the image of a dangerous 'other' in our midst. This threatening image has raised the interest in assessing 'risk factors' for radicalization, risk factors that have often been sought in the social position of the groups from which the radicals stem. Based on a literature review and semi-open interviews, the aim of this study has been to critically review the relation between developments in the social position and risks of radicalization among Dutch youngsters with a Turkish background. This relation has turned out not to be as clear-cut as is sometimes assumed. While previous studies point to numerous factors that contribute to a risk of radicalization, the realities of Dutch youngsters with a Turkish background show a much more hybrid and nuanced image. To understand this nuance we will discuss the relevance of several 'resilient' factors in the social context of Turkish Dutch youngsters that might work against radicalization. The conclusion of this study is that Turkish-Dutch young adults probably resemble their Dutch counterparts more than they or, for that matter, Dutch society seem to realize.

Ahalya Bala – In or out? Is being 'Tamil' what it's all about? Investigating Political Activism and 'Radicalisation' amongst Younger Generation Tamils in London

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Am I one of 'them'? Are they friends, research participants or both? Am I doing enough? Who is the 'academic' anyway? During the research process, a researcher will encounter a

number of questions and tensions, for which there are no straightforward answers or clear solutions – the dynamics of negotiation and reconciliation are constantly in play. This paper reflects on and attempts to tackle the particular issues which have arisen, whilst conducting ten months of participant observation, within a community of younger generation Tamil activists in London. The oscillatory nature of researcher insider/outsider status will be discussed and the pejorative concept of ‘radicalisation’ will also be broached, in relation to the shifting patterns of political mobilisation and activism, which have been identified amongst younger generation Tamils.

Jordan Mazurek – Framing Resistance: Cultural Criminology and the Counter-Visual

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Cultural criminology’s attunement with media and the politics of representation has made it fertile ground for the increasing incorporation and interrogation of the visual image. Much of this work has focused on the circuitous loops these images take through the realms of crime and criminal justice. This interrogation has yet to make much comment on another of cultural criminology’s main areas of analysis, namely, struggles of resistance. This paper is an attempt to delve into the politics of representation and the construction of the counter-visual (Mirzoeff 2011) in order to fully explore the implications that images of resistance have for visual and cultural criminology. Specifically, I examine the Tar Sands Blockade, an environmental activist organization dedicated to stopping the Keystone XL pipeline, and the visual strategies they employ to craft their narratives of resistance. I utilize a qualitative content analysis of the group’s photographic social media posts, as well as their self-produced documentary, to better illuminate the intersections of contemporary struggles of resistance and the cultural criminological project. Additionally, by focusing on an environmental organization this paper is an intentional endeavor to further expand the “visual approach for green-cultural criminology” called for by Natali (2013).

Wytske van der Wagen – Can Hackers be Cyborgs? A Technosocial Analysis of Hacking

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Hackers or ‘crackers’ are often considered as a rather specific subtype of deviants, or perhaps even as the ‘outsiders among the outsiders’. They operate, communicate and ‘move’ in a technology-mediated environment and are engaged in an act or practice that is predominantly technology-focused. While existing criminological studies include the technological aspects of hacking, human or social mechanisms and relations still form the leading thread in the analyses and theoretical frameworks used. This study seeks to draw more explicit attention to the human/technology relationships involved in hacking by examining how hacker’s intentions, emotions and actions are intertwined with the technologies they interact with, through and against. In this context theoretical concepts are explored and applied that specifically deal with the human/technology interface, on a functional, experiential and interactional level. Firstly, Bruno Latour’s concept of *technical mediation* is used, which touches upon the notion that human intentions and actions are always intertwined with and shaped by the technology they interact with. It therefore

'sensitizes' the relational dimension between humans and technology. Secondly, Sherry Turkle's work on *simulation* and *computational seduction* is considered valuable, since it underlines the complex interplay of virtual and real experiences and identities. Based on the findings from semi-structured hacker interviews that have been taken thus far and the qualitative analysis of police files, this study not only seeks to provide new empirical insights on hackers as a deviant group, but also pursues to place the topic of human/technology relationships on the (cultural) criminological (theoretical) agenda.

Panel 2B – Gangs (Chair Abdessamad Bouabid)

- a. Deciphering Gang Talk – *Simon Hallsworth (University of Campus Suffolk, United Kingdom)*
- b. Why Do the 'Brothers' Other One Another? – *John Pitts (University of Bedfordshire, United Kingdom)*
- c. The Victory of the Outside – *Svetlana Stephenson (London Metropolitan University, United Kingdom)*
- d. The Presentation of the Other in Everyday Street Life – *Robby Roks (Erasmus University Rotterdam, Netherlands)*

Simon Hallsworth – Deciphering Gang Talk

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Since its contemporary rediscovery in Europe during the opening decade of the 21st century, the urban street gang has become today, quite literally, one of the key public enemies of our time. Apparently large, hierarchical and structured, held responsible for just about every manifestation of urban violence, the gang today has quite literally become 'everyman's other'. In this paper I consider what it is that constitutes it as 'other' by exploring the structure of the gang talk that surrounds it as this is produced by a constituency of gang talkers. Conceptualised as a Wiggsteinian language game, I argue that gang talk constitutes a paranoid discourse organised around a structure that can be deciphered by looking at the archetypal tropes around which it is organised. The paper concludes by examining why this discourse exercises such a powerful hold on the western imaginary.

John Pitts – Why Do the 'Brothers' Other One Another?

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For several decades social scientists have been endeavouring to explicate the processes whereby particular social groups are ascribed characteristics which render them 'other', and inferior to, those in the socio-cultural mainstream. However, less attention has been paid to the mutual demonisation, and sometimes lethal violence, enacted by a few of the members of these demonised social groups. Inasmuch as this phenomenon has been analysed it has been attributed variously to the legacy of slavery (Gouda, 2013), culturally dysfunctional child-rearing practices (Murray, 1994) the introjection of a 'state imaginary' (Hallsworth &

Young, 2008), a moral response to humiliation (Katz, 1988) and an over-identification with a nihilistic and misogynistic sub-genre of globalised youth culture (Hagedorn, 2008). In their desire to avoid compounding the demonisation of these subordinated groups liberals, have tended to side-step the more unpalatable aspects of gang involvement via the deployment of a range of 'techniques of neutralisation' (Sykes & Matza 1961), and this has, in turn, meant that the, often dire, consequences of gang activity have been either ignored or minimised by both theorists and would-be social interventionists. On the other hand, where they have been addressed the analysis has tended to emphasise the sensual and moral dimensions of these acts as experienced by individual perpetrators and their victims without accounting for their rarity or addressing the complex social reality from which they emerge. In this paper I argue that only by adopting a theoretical stance of critical realism which addresses the rarity of such events, why they occur amongst particular sub-sections of demonised social groups in particular places at particular times, why the incidence of these events fluctuate over time, and why some interventions have managed to minimise their incidence, can we fulfill our professional responsibility to 'turn private troubles into public issues.' (Mills, 1957).

Svetlana Stephenson – The Victory of the Outside

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Since the start of post-Soviet transition, the violent "outside", the street criminal gang, has intruded not just into the economic sphere, but into the mainstream cultural life. Political commentary of oppositional intelligentsia is saturated with the references to the norms of the street gang when it comes to the behaviour of the ruling elite. Representatives of Putin's regime are seen as street gang members ("lads"), and Putin himself as the main "lad". Neglect of formal law, deceit, fear of losing face, demands of unconditional loyalty from members of one's clan and persecution of open opposition – all these behaviours are seen as "lad-like". In their turn, public officials use the language of the cultural "other" to gain popular legitimacy. Research shows that the references to the gang and its norms have come to define the conceptions of masculinity among people far removed from the world of the streets. The "outside", which had asserted its presence in the Russian society during the collapse of the Soviet social order, has now become the "inside". The recent events in Ukraine have further intensified the incorporation of the moral norms and sentiments from the world of popular violence into the Russian social and political mainstream.

Robby Roks – The Presentation of the Other in Everyday Street Life

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In street culture "the ways of the bad ass" (Katz, 1988) can be seen as central to the presentation of self. However, since the street is a highly competitive and sceptical arena "where men face disrespect and status challenges at every step along the way" (Hallsworth, 2013: 149), a believable, respected and violent identity is hard won. Drawing on fieldwork among members of the Dutch Rollin 200 Crips, an American styled gang from the city of The Hague, I will focus on the role of the Other in the construction of identity and especially in terms of reputation management. By providing a dramaturgical analysis of the

performances of the Dutch Crips on four different stages – the street, the media, rap music and social media – I will address the central question of my presentation: how to be an Other among other Others?

Panel 3A – Doing Art (Chair Fiore Geelhoed)

- a. Crime's Face: Imagining and Representing Kleptomania – *Willem de Haan* (VU University Amsterdam, Netherlands)
- b. Hunting Worlds Turned Upside Down: Paulus Potter's *Life of a Hunter* – *Janine Janssen* (Avans University of Applied Sciences/LEC EGG, Landelijk Expertise Centrum Eer Gerelateerd Geweld)
- c. "The Pixador": Dual Other, Converting Criminals into Artists – *Paula Gil Larruscahim* (Doctorate in Cultural and Global Criminology) & *Paul Schweizer* (Goethe University, Germany)

Willem de Haan – Crime's Face: Imagining and Representing Kleptomania

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Marlene Dumas (1953) is regarded as one of the most important international painters of this time. The Image as Burden, an overview of her work has been presented at the Stedelijk Museum in Amsterdam (2014) and The Tate in London (2015). In this presentation, an analysis is made of what her painting 'The Kleptomaniac' (2005) - and, in particular, its title – represents. Drawing upon art history, I begin by looking at the original 'Portrait of a kleptomaniac' (ca. 1820) by Géricault of which Dumas has painted her own version. This will be followed by a discussion of the history of the concept of kleptomania in psychiatry and an analysis of how that concept is reproduced by Dumas' painting. It will be argued that, by giving the portrait of a man the title of 'kleptomaniac' in 2005, Dumas represents a type of criminal in a way that neither does justice to the history of the concept of kleptomania, nor to the phenomenon itself. By mobilizing a contested and obsolete psychiatric concept as a title for a painting, the subject itself is mystified and the effect on the viewer of the painting is not only disorienting, but ethically problematic.

Janine Janssen – Hunting Worlds Turned Upside Down: Paulus Potter's *Life of a Hunter*

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In the course of his short life the Dutch painter Paulus Potter (1625-1654) depicted animals in almost 100 paintings and in even more drawings and etchings. But *Life of a Hunter* (*Het leven van de jager*) has a special place in Potter's oeuvre. Paulus Potter's *Life of a Hunter* tells the tale of a gentleman who likes to hunt and to kill "game" and "exotic" animals. In ten of the panels, each set around the margins of the painting, the hunter is depicted in the act of hunting. In the centre of the canvas two panels depict how the hunter has been captured by animals and condemned to death. *Life of a Hunter* provokes several questions, first and foremost among which is: What does *Life of a Hunter* mean? Why is the hunting

world turned upside down? What did it mean to Potter and to the variety of his possible audiences, us included? One of the most daunting tasks facing a nonspeciesist criminology is a disengagement from the historical dominance of human interests over those of animals in discourse about abuse and cruelty. To what extent can this work of art offer us an historical insight in 17th century ideas regarding animals and their treatment? An (art) historical analysis will provide answers to these questions. Potter's painting expresses a moment of transition in cultural attitudes towards human-animal relationships, but it cannot be understood as altogether pro-animal.

Paula Gil Larruscahim & Paul Schweizer – “The Pixador”: Dual Other, Converting Criminals into Artists

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The term “pixação” denotes the subcultural practice through which thousands of diverse subjects, leave their signature on São Paulo's urban landscape, since the late 1980s. In this paper we discuss how the media and institutional discourse constructs pixadores as “the other” of Paulistan bourgeois society, thereby demanding and legitimizing certain social and criminal policies. Our analysis identifies two main lines of discussing “the pixador” as “other”. Firstly, the media, politicians and technocrats frame pixação as dirt, danger and crime. In this context “the pixador” is demonized as demented vandal, as criminal from the metropolis' peripheries, devoid of civic rationality and sense of responsibility. Through this discourse the criminalization of pixação is constantly demanded and (re-) legitimized. By disqualifying pixadores as subjects of fundamental rights, it allows all sorts of individual and institutional violence against them. Recently a second way of designating “the pixador” as “other” has become ever more employed: the marginalized, young male from the metropolis' peripheries, unable to express his discomfort with social inequality and certain aspects of the urban landscape in more appropriate ways than by soiling the city. This is also related to the legal discourse that criminalizes pixação in opposition to graffiti, which is considered art. These discourses imply the possibility to apply social and educational policies using graffiti, to adapt the “marginalized other” into the legitimate identity of Paulistan bourgeois society, by diverting its “irrational, destructive” practices into “creative, artistic” ones. Thus, transcending its condition of criminal, being converted into a “good” citizen, an artist – or as Young's (2011) “liberal other” simply “becoming just like us”.

Panel 3B – Sexual Encounters (Chair Brenda Oude Breuil)

- a. The Law as Violence Against Women: Sex Workers' Views on Stigma, Exclusion, Governance and Patriarchy – *Stacy Banwell (University of Greenwich, UK)*
- b. Tourism for Sex and Cultural Denial: Bystanders' Accounts in Bangkok Red Lights Hotspots – *Gabriel Cavaglione (Bar Ilan University, Israel)*
- c. Courts' Rulings in cases of Women who are accused in Sex-Trafficking: Insights from Israeli Legal Cases between 2000-2014 – *Smadar Noy (& Gabriel Cavaglione) (Ashkelon Academic College, Israel)*
- d. Decriminalisation of the Sex Industry in New Zealand: Acknowledging the human rights of sex workers – *Joep Rottier (Utrecht University, Netherlands)*

Stacy Banwell – The Law as Violence Against Women: Sex Workers’ Views on Stigma, Exclusion, Governance and Patriarchy

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In a 2014 cross-party report for the UK parliament, a proposal was put forward to reform prostitution laws. This report follows the Nordic model, and will criminalize those who use prostitutes: including both ‘pimps’ and ‘punters’. Women, who are currently prosecuted for soliciting, will be given Anti-Social Behavior Orders. The response has been mixed, reflecting the socio-political and feminist divide that surrounds this topic. The Oppression paradigm regards prostitution as a form of violence against women, whilst the empowerment paradigm - preferring to use the phrase ‘sex worker’ - rejects the notion of sex work as inherently exploitative. In contrast, this perspective views the provision of sexual services as a legitimate form of labor. This paper is based on participatory action research with women who sell sex in the UK. Using qualitative interviews, and drawing upon notions of deviance, stigma, and the law-as-violence, this research provides a ‘thick’ account of women’s views on the Government proposals to reform prostitution laws in the UK. This paper – which draws upon the second stage of the research project – will draw upon the qualitative data of these interviews.

Gabriel Cavaglione – Tourism for Sex and Cultural Denial: Bystanders’ Accounts in Bangkok Red Lights Hotspots

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The issue of *immediate bystanders*, as part of the audience, and his relation with violence and crime have attracted the attention of psychologists (Staub, 2003) and criminologists (Cohen, 2001). Stanley Cohen, in his seminal work “States of Denial” stressed the importance of examining states of denial of bystanders related to crimes and human suffering. Cohen makes two different categories of denial, literal and interpretive. Literal denial is the perception that a condition of human suffering is not happening or is not true (“we didn’t notice anything”, “if things happen we would have known”). Interpretive denial means attributing a different meaning to what seems apparent to others, when harm is cognitively reframed and then re-allocated to a different and less pejorative class of events (“it is not really what you think”, “this is a behavior of marginal subcultures”). This paper will discuss a few preliminary results of a systematic content analysis of Western travellers’ accounts (a total of 800 messages in English, Italian, Spanish and French) in three red-lights hotspots in Bangkok (*Patpong*, *Soi Cowboy* and *Nana Plaza*), that have been reviewed on Tripadvisor.com since 2007. As part of this analysis, we will identify and discuss perceptions and attitudes by bystanders related to sex tourism in Thailand. These are (mostly) Western tourists who, according to their accounts as bystanders, passers or onlookers are not involved in explicit sexual acts. In the analysis, we suggest that exploitation of local women is not perceived as happening at all or, alternatively, a different meaning is cognitively reframed and then re-allocated to a different and less pejorative class of events (exotic streets, massage activities, a place for fun, adult entertainment, etc.). The reviews of bystanders emphasize morale rather than morals.

Smadar Noy – Courts' Rulings in cases of Women who are accused in Sex-Trafficking: Insights from Israeli Legal Cases between 2000-2014

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The Israeli penal code is considered as very progressive in its wide definition of sex-trafficking and harsh punishment of these crimes. But in reality, and especially when it comes to female defendants, the rulings are based on plea bargains commuting the original sex-trafficking paragraph with much lenient ones. It can be argued that the lenient attitude reflects caring for defendants. Indeed, they are often portrayed by courts as victims that have become victimizers. But it seems that too often, the depiction of defendants tends to rely on the common stereotyped image of women as lacking agency and as activated by male pimps or organized crime. In this paper, that is based on 35 verdicts ruled by district courts between 2000-2014, we will posit that the courts', in their praxis use of taken for granted gender stereotypes, reflect a culture of formal bureaucratic rationality, obscuring and camouflaging the much more complex reality. And what about the victims- who were forced to sex slavery, sometimes for years?? In the 'mass production industry' of court verdicts based on plea bargains, they are transparent. Their experiences are silenced. They remain invisible objects in the chain of mass production of sexual services and commodities to be consumed, and as a marginal and technical item in penal managerialism.

Joep Rottier – Decriminalisation of the Sex Industry in New Zealand: Acknowledging the human rights of sex workers

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In June 2003, with the passing of the Prostitution Reform Act (PRA), New Zealand became the first country to decriminalise indoor and outdoor voluntary sex work nationally. This legislative approach differs from other international approaches as it represents a shift in policy from regulating sex work based on a moral perspective to a human rights-based approach. Decriminalising sex work in New Zealand implied another way of thinking. It meant accepting the reality of sex work, and acknowledging voluntary sex work as service work. Sex workers in New Zealand became able to work under the same employment and legal rights as any other occupational group, the sex work industry became subject to the same controls and regulations as those of other industries. Without the influence of the New Zealand Prostitutes' Collective (NZPC), this legalisation would probably not have been realised. Its non-hierarchical structure guaranteed support for all New Zealand's sex workers, its thoughtful networking with NGO's, feminist groups and politicians resulted in an increasing public awareness of the positive impact of decriminalisation for sex workers. Its unorthodox approach, its 'another way of thinking', created the base for the PRA. Research shows that the PRA has been effective in achieving its aims. The ethnographic fieldwork of the researcher confirms this image. The change in policy approach – achieved at by listening to the Other: sex workers themselves – led to improvements of their work conditions, health care, safety and self-determination. New Zealand sex workers feel protected by police and justice, and are less vulnerable in dealing with brothel operators and clients. Sex work became a legal job.

Panel 4A – At Risk (Chair Marc Schuilenburg)

- a. Refugee Camps: Exclusion in Inclusion – *Lynn Musiol (Hamburg University, Germany)*
- b. Risk Framing and Othering Youth – *Evelyne Baillergeau (University of Amsterdam, Netherlands)*
- c. When the Same is Different: Exploring the Street Cultural Other – *Johnny Ilan (University of Kent, United Kingdom)*
- d. Criminal background checks, othering and (self-)exclusion from the labor market – *Elina Kurtovic (Utrecht University, Netherlands)*

Lynn Musiol – Refugee Camps: Exclusion in Inclusion

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Since war in Syria the numbers of refugees coming to Germany are increasing. Questions of where refugees are accommodated or in which space refugees are placed are results of political decision-making. The questions have also particular importance in order to give evidence about how a nation defines and identifies it as “we”. The location of refugee camps as well as their architectural arrangements in which refugees are positioned, identified and controlled can be seen as instruments which produce a distinction between “we” as a nation and others. In order to see how these processes affect the refugee’s life in the camps I conducted a fieldwork within two refugee camps in Germany and drew on the theoretical strand of foreign dipositif. This fieldwork provides an insight into some of what defines contemporary refugee identities in Germany and outlines how refugees locate themselves in those excluding space.

Evelyne Baillergeau – Risk Framing and Othering Youth

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The point of this presentation is to approach 'othering' processes from the angle of policy analysis, by questioning the judgements through which certain people are deemed to be 'at risk', leading them to be considered for 'risk management' strategies. Be it about unsafe sex, substance use, school dropout or robbery, 'risk-taking' behaviours are commonly assessed by outsiders – labelled as 'experts', leaving 'those at risk' aside. This suggests a double exclusionary process, drawing upon both the exclusion of certain behaviours and the exclusion of certain ways to know about what is socially framed as problematic. The latter process is explored along a discussion of the conceptual categories that are available to the study of the sources of knowledge at stake in the design of preventive strategies targeting young people. Whilst distinguishing 'expert knowledge' from 'lay belief' happens to make sense, another framework is preferred (probabilistic/clinical/experiential) and explained.

Johnny Ilan – When the Same is Different: Exploring the Street Cultural Other

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This paper addresses the question of 'difference' in cultural criminological debates around the culture of the most-disadvantaged of the urban poor. Whilst some posit that this tough street culture is a form of resistance that wards against a sense of failure and oppression, others view it as a colonisation of the self by neo-liberal values. Drawing on a range of sources, this paper makes an argument for a more considered middle-ground between these positions. It argues for understanding a similarity between the ethics of the street and those of global-capitalism: the quest for profit before all else. Beyond this pessimistic diagnosis, however, the paper is also concerned with outlining the quest for dignity and positive self-identity that exists quite ubiquitously across groups of differing levels of wealth within contemporary society. Ultimately, the paper reflects on the ways in which cultural meanings are formed and deployed to cast the behaviour and identity of the poor within a critical light. It is argued thus that it is a process of Othering more than a sense of fundamental value-difference that sets the tone for the particular attention that is paid to the behaviour and states of being of the disadvantaged.

Elina Kurtovic - Criminal background checks, othering and (self-)exclusion from the labor market

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Do criminal background checks prevent criminal behavior? This seems to be often presumed, given the rise of conviction-based preventive measures in the Netherlands. For example, the requests for a Certificate of Conduct, required to enter a job, have increased fivefold in the last ten years. This causes serious obstacles, which might be more detrimental to re-entry and inclusion in society than is often presumed. For my PhD research, I interviewed several young people throughout the Netherlands. Some having minor convictions, others having served several years in prison. Most are supervised by re-entry professionals, some are actively searching for a job by themselves. Firstly, I present the lived experiences of these young (ex-)offenders with their having criminal records. How does this influence their position in society? Does it re-affirm their identity as being 'other'? To what extent does it lead to withdrawal strategies, i.e. self-exclusion, to prevent further stigmatization? Secondly, I argue that exclusive attitudes, based on having criminal records, e.g. in job selection processes, are not only concerned with risk prevention. They are as well based on 'othering', thereby reinforcing processes of marginalization.

Panel 4B – Ethnic Others (Chair Dina Siegel)

- a. Marriage Migrants in Germany and Geographical Imaginations: How a 'Foreign Wife' is Portrayed in Legal and Mass Media Discourses – *Julia Rushchenko* (Utrecht University, Netherlands/University of Hamburg, Germany)
- b. The Cultural Explanation of Crime Among Immigrants – *Frank Bovenkerk* (Utrecht University, Netherlands)
- c. Insider Between Outsiders: Research Positioning in the Romani Ethnoscape – *Veronika Nagy* (Utrecht University, Netherlands/ELTE, Hungary)
- d. Crime, Ethnicity and Sex Work – *Dina Siegel* (Utrecht University, Netherlands)

Julia Rushchenko – Marriage Migrants in Germany and Geographical Imaginations: How a 'Foreign Wife' is Portrayed in Legal and Mass Media Discourses

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Since the end of the 1970's, marriage migration has increased in significance, and the balance of intermarriage in Germany has shifted from marriages between German women and foreign men to marriages between German men and foreign women. Currently among all applicants for family reunification, Russian, Ukrainian and Thai women have the highest intermarriage rates. The presentation analyzes legal status of non-EU marriage migrants under existing legislation and their portrayal in the famous TV shows dedicated to bridal tours of Germans abroad.

Frank Bovenkerk – The Cultural Explanation of Crime Among Immigrants

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Immigration and crime. What does host country variation to an 'othering' new citizens? This contribution is based upon an empirical comparative research among Moroccans who arrived to six countries in Europe as migratory workers fifty years ago and their families. Their social histories have produced surprisingly different outcomes in a second generation crime problem. National country traditions in criminology are of great consequence!

Veronika Nagy – Insider Between Outsiders: Research Positioning in the Romani Ethnoscape

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Essentialist dichotomic approaches to insider – outsider research statuses are frequently challenged in empirical research, stressing the situational nature of interactions between researchers and participants. This presentation aims to critically analyse the dynamics between different realms of 'insiderness' in multi-sited research with transnational ethnic minorities. By illustrating the shifting nature of positioning through moments of proximity and distance it will be analysed how multiple positions on the axes of nationality and ethnicity enables to explore the experience of otherness both by participants and researchers. This critical analysis of positioning in a mobile research context shows the dynamics of boundary making and epistemic ramifications considering the notion of belonging.

Dina Siegel – Crime, Ethnicity and Sex Work

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One of the greatest taboos in criminological research is ethnicity. The 'ethnicity' taboo is especially strong in the context of the research on sex work. Based on the ethnographic research among sex workers from Central and East Europe, this presentation focuses on obstacles of doing research on prostitution among specific ethnic groups, the reaction of various 'moral entrepreneurs' on the unwelcome research findings and the role of the researcher in breaking taboos in scientific study.

Panel 5A – Life Stories (Chair Robbie Roks)

- a. Countering the Master: Taboo, Secrets and Stigma in Life Stories of Resisters – *Sheila Adjiembaks (University of Applied Sciences Avans Fontys Netherlands)*
- b. Leaving Crime and the Mainstream Notions of Desistance-Persistence Behind – *Catalina Droppelmann (University of Cambridge, United Kingdom)*
- c. Missing Women? The Problem of Agency in Women's Accounts of Deviance – *Jennifer Fleetwood (University of Leicester, United Kingdom)*
- d. Getting Close – *Frank van Gemert (VU University Amsterdam, Netherlands)*

Sheila Adjiembaks – Countering the Master: Taboo, Secrets and Stigma in Life Stories of Resisters

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Criminological research is primarily focused on (explaining) criminal behavior. However, why people do not commit crime is relatively neglected. Researchers in the early nineties already stated that criminologists are too little concerned with why people don't refuge to crime (Birckbeck & Lafree 1993:126). Especially regarding non-delinquents who are subjected to lures and/or pressures of 'doing' crime. After all "many people in the so-called causal categories do not commit crimes." (Katz, 1988:3). Focus on non-delinquents is important, because this little exposed criminological perspective not only provides attention to the more alternative stories within criminology, but also provides useful insights concerning crime prevention. This exploratory qualitative research on 'resistance to crime' focuses on so-called 'resisters'; people who are subjected to and/or grew up in a dominantly criminal environment, but have not developed a criminal career. A pilot study, based on seven life stories of resisters, considers empirical directions on how and why resisters manage to avoid a criminal career in spite of their dominantly criminal environment. Life stories were constructed, coded and subsequently analyzed according to a three dimensional storyline analysis, based on the pentad of Burke (Burke, 1949; Murray & Sools, 2014). Several preliminary empirical findings regarding the second and third level of the storyline analysis are presented. In these levels of the storyline analysis, 'The Other' - as the central theme of the Congres - is embodied by the concept of Bambergs (2004) so-called 'master'- and 'counternarratives' in which 'The Other' is constructed by context and (therefor) at the same time can be contrary in definition or meaning. In this perspective some preliminary findings

on themes, such as 'taboo', 'secret' and 'stigma' will be discussed using data from the exploratory fieldwork on (collecting and analyzing) lifestories of resisters.

Catalina Droppelmann – Leaving Crime and the Mainstream Notions of Desistance-Persistence Behind

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The study of the transition from crime to conformity in the field of criminology has been limited by three main issues: firstly, the belief that desistance from crime is only about stop committing crimes; secondly, the idea that desistance implies a clean cut with criminal activity; and thirdly, the notion that persisters and desisters are completely opposed. Using mixed methods and a new and rich dataset from the first longitudinal study ever done in Chile, which includes a panel of 341 young offenders, this article challenges the traditional ways to study desistance from crime, opening the way to new perspectives based on cultural and gender particularities. The data evidences that focusing only on crime free gaps, hides core aspects of the process of crime abandonment. Indeed, 40% of the individuals who persisted decreased the seriousness of their offenses and 50% of them committed crimes less frequently than in the first wave. For several individuals, occasional thefts for need, fights for self-defence and vandalism, as an expression of social discontent, were part of a way of life that was almost impossible to surrender in a social context that has not much to offer in terms of welfare and social mobility. Moreover, desistance and persistence categories were far from absolute. 37% of the interviewees changed categories from the first to the second wave, following a zig-zag pattern rather than a linear path. This is explained by the fact the interviewees showed important inconsistencies between their behaviour and their internal dispositions towards conformity.

Jennifer Fleetwood – Missing Women? The Problem of Agency in Women's Accounts of Deviance

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It has long been noted that criminology has a problem with women. It's classical texts absent them, or present two dimensional stereotypes with a tendency to render them passive. Or, where agency is presented, women may be rendered monstrous. This paper considers women's own narratives of deviance drawing broadly on autobiographies, and research interviews, to show the challenges and difficulties women encounter in describing doing wrong. It argues that excavating silences (or absent presences) is complex but necessary work. This paper draws on cultural, narrative and feminist perspectives in criminology.

Frank van Gemert – Getting Close

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From the beginning of cultural criminology there has been emphasis on ethnography as the preferred method for gathering data. Not in the least because ethnography is successful in producing naturalistic accounts of everyday life, including illegal or criminal activities. In gathering data for writing a biography and cooperating with the protagonist in the process,

it is possible to combine multiple interviews with observations. The key person not only tells about his life, the researcher can also see what is 'the result' of this. Thus biography is not only finding out about what happened in the past, it includes how the protagonist sees himself in here and now. Biography becomes ethnography. Are there methods that go beyond this immersion in the other's life?

Panel 5B – Image (Chair René van Swaaningen)

- a. Zwarte Piet, Judeska, and Tante Es Stereotyping "the Other": Crime in Reality and the Media – *Rebecca Hayes (Central Michigan University, USA) & Katharina Joosen (Netherlands Institute for the Study of Crime and Law Enforcement, Netherlands)*
- b. Legal Awareness and Ignorance: The Culture(s) of Transmitting Knowledge of Crime – *Tony Amatrudo (Middlesex University London, United Kingdom)*
- c. Other Spaces? Graffiti Writing in London – *Theo Kindynis (University of Greenwich, United Kingdom)*
- d. Visualizing Otherness in Images of Suspects and Victims – *Gabry Vanderveen (Recht op Beeld/Rotterdam University of Applied Sciences, Netherlands)*

Rebecca Hayes & Katharina Joosen – Zwarte Piet, Judeska, and Tante Es Stereotyping "the Other": Crime in Reality and the Media

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In the Netherlands, Dutch Caribbean and Surinamese first-generation immigrants compared to native Dutch are over-represented in official crime figures and prison population across gender. Society and criminologists alike, attempt to explain the reasons for this noticeable overrepresentation in crime statistics. Among these explanations is the possible influence of the media on crime perceptions, which in turn may predict crime enforcement and perpetration. For example, Jandino Asporaat a popular black comedian, has a caricature 'Judeska'. Overall Judeska is stereotyped as dumb, aggressive and hyper-sexual. Her older Surinamese counter-part 'tante Es' [*auntie Es*] also likes to play dumb and regardless of her age continues to be portrayed as hyper-sexual. However, as these are obvious caricatures by two black comedians, these negative stereotypes are considered innocuous. Another favorite black caricature of 'Zwarte Piet' [*Black Pete*] also paints the image that it is harmless fun to portrait black men and women as funny, dumb, and hyper-sexual. The following paper discusses some recent controversial media stories in the Netherlands and Western Europe and how the pervasive imagery in news, television and movies may be influencing crime statistics by creating and encouraging negative views of "the other".

Tony Amatrudo – Legal Awareness and Ignorance: The Culture(s) of Transmitting Knowledge of Crime

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This paper will show how it is not the law, as such, but only representations of it that affect behaviour. Citizens act in terms of how they think the law is and not necessarily as it

actually is. Knowledge of the law is drawn increasingly from a range of media and persons download, view and ingest this knowledge in an ad hoc and unsystematic manner. There is now an established victim's rights discourse embedded in journalistic practice and media generated legal narratives tend to play down the rights of defendants and undermine important legal principles that safeguard the efficacy of the trial process. A diet of victim-centred news coverage over time has tended to make the general public more retributive in their thinking. The public learn about the law through the media and there is a tendency to highlight the sensational and to see the world as far more violent than is typically the case, to hold to worse police detection rates than is actually the case and to misrepresent the racial make-up of offenders. Though there is excellent coverage of crime in the media there is little consideration of legal principles and procedures and the notion that law is a technical and elaborate system of knowledge is largely absent in the portrayal of crime in both news and drama. The paper will consider the so-called CSI-effect: the notion that citizens, notably jurors, hold to absurdly high levels of proof in relation to forensic evidence and how this is having real-world affects in terms of delivering proper verdicts. This paper will critically assess the public's level of legal awareness in relation to crime and argue for a robust Public Criminology.

Theo Kindynis – Other Spaces? Graffiti Writing in London

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Criminologists have long taken space for granted as an inert material backdrop, or an aesthetic surface upon which criminal activities can be mapped, rather than a product of complex social, political and cultural dynamics, (Campbell, 2013). In recent years, a "spatial turn" within criminology has given rise to more textured and nuanced renderings of the lived experience and socio-cultural complexities of (urban) space / crime (Hayward, 2004, 2012). However, this enterprise has thus far been a largely theoretical one. Based on ongoing fieldwork amongst a network of what British Transport Police term "serious graffiti vandals", this paper offers a novel theoretical contribution to this critical subfield of criminology, informed by in-depth empirical work. The paper considers how we might conceptualise graffiti writing – an often complex and contradictory practice – as well as the spaces it inhabits, and the subjectivities it articulates. Drawing on the work of Gilles Deleuze and Felix Guattari, this paper suggests that graffiti writing occupies an interstitial "holey space". Rather than acting against the State from outside, graffiti writers exploit the interstices, holes and fractures in the State's "grid" of discipline; parasitising its infrastructure and spatialisations. It is suggested that much like the spaces it occupies, the practice of graffiti writing must be conceived of as hybrid, liminal and ambiguous.

Gabry Vanderveen – Visualizing Otherness in Images of Suspects and Victims

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Images, like photos or facial composites of suspects and victims are used for the benefit of criminal investigation. In contrast to conventional practice in the United States, it is unusual to publish full names and non-anonymous photographs of suspects because of the right of privacy. Often, the eyes of a suspect are covered or the face is blurred digitally, possibly "othering" persons depicted. However, different media do vary in the choices they make in

covering the eyes and societal and political practices are dynamic and changing. In addition, in the context of research using visual methods, anonymising faces raises issues of respect, giving 'voice' and protection (see Wiles et al. 2012). Visual representations of suspects and victims can play a crucial role in shaping our ideas, attitudes and behaviour. Visual "othering" makes it easier to contrast oneself with the person depicted, which can lead to apathy, negligence and condemnation. This presentation explores visual constructions of otherness (and sameness) in images of suspects and victims, based on insights from historical and anthropological studies on visualizing "otherness" (e.g. in pro-colonial propaganda or nazi propaganda), visual sociology and photographic studies.

Panel 6A – Drugs (Chair Damián Zaitch)

- a. Understanding Diversion and Supply of Lifestyle Medicines – *Rosa Koenraadt (Utrecht University, Netherlands)*
- b. On Fallacies and Alienation – *Stuart Taylor (Liverpool John Moores University, United Kingdom)*
- c. Cultures of Consumption: The Practice of Pleasure and the Situated Nature of Recreational Drug Taking – *Lisa Williams (University of Manchester, United Kingdom)*
- d. Misunderstandings in Gang Structures and Drugs Culture? – *Paul Andell (University Campus Suffolk, United Kingdom)*

Rosa Koenraadt – Understanding Diversion and Supply of Lifestyle Medicines

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Lifestyle medicines are used to treat conditions that lie at the boundary between a medical need and lifestyle wish. Erectile dysfunction products, slimming pills or recreational antidepressants are used to feel better, happier and stronger. In western countries the supply of illicit lifestyle medicines is flourishing on and outside the internet. Through all sorts of websites, fake online pharmacies, on markets or under the counter illicit lifestyle medicines are being sold. This paper, based on ethnographic interviews, internet analysis and court file analysis, provides insights in a hidden market full of shame and secrecy. It discusses the increased demand in relation to the cultural meaning of taking illicit lifestyle medicines, examines shame and taboo surrounding the consumption of these medical products and analyses actors involved in the illicit supply.

Stuart Taylor – On Fallacies and Alienation

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The roots of cultural criminology were perhaps sewn in academic observations around the socio-political framing of drug use and the implications for those who experience stereotyping, marginalisation and enhanced attention from law enforcement agencies. Despite these phenomena forming the foundations of critical commentaries for over half a century, the reinforcement of the 'drug user' label and the damaging ramifications of this endure - a key reason being that a reductionist drugs discourse, shaped by the war on

drugs and based on myth and fallacy dominates. This discourse stifles sensible, holistic and evidenced based discussion and actively removes nuance from mainstream dialogue. A defining characteristic of this discourse is 'othering' – the framing/conflation of drug use as problematic and being associated with specific types of users. Our attention is drawn to a group of 'others' who we conveniently hold responsible for a variety of social ills whilst simultaneously using them as evidence that prohibition should continue. Interestingly, within the wider contemporary context of global drug policy change this othering process appears to be ongoing with policies such as decriminalisation and legalisation grounded in the same reductionist discourse. As a consequence this paper will argue that if we continue to base drug policy on flawed assumptions we risk enhancing entrenched fallacies and further alienating certain groups.

Lisa Williams – Cultures of Consumption: The Practice of Pleasure and the Situated Nature of Recreational Drug Taking

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Drug taking is often normatively defined as risky, yet we know many young people are willing to try drugs and many go on to become recreational drug takers who gain pleasure from their drug taking. Sociological theories of risk (see Beck, 1992) would portray drug takers as risk-takers. An alternative perspective, offered from the work of Douglas (1992), allows us to understand the situated nature of the meanings of risk and pleasure. In this respect, decisions about drug taking, and, therefore, 'risk', are inextricably linked to the social and cultural settings in which they are consumed. Moreover, as Douglas notes, risk perceptions are culturally determined and influenced by the people we spend time with. This paper presents qualitative longitudinal data collected as part of the Illegal Leisure study (Parker et al., 1998; Aldridge et al., 2011). In describing how decisions about drugs are made, it considers the settings and the role of interpersonal relationships with friends, family and intimate partners. The importance of the attitudes, behaviours and drug status of significant others are examined to reveal how they facilitate and constrain decisions about drugs.

Paul Andell – Misunderstandings in Gang Structures and Drugs Culture?

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This paper is an exploration of the ideas and practices informing the current debate about gangs in the UK. Although some would argue UK "youth gangs" are not a new phenomenon (Pearson 1985, Hallsworth 2013), others report rapid global and local developments that are giving rise to worrying new changes in group youth offending, (Pitts 2008, Hagedorn 2009). Cultural criminology explores the existential motivations of crime and turns on its head the notion of crime as a mundane instrumental act (Young 2003). Crime is seen as expressive rather than instrumental (Hayward 2003) and the risks taken are seen as a propellant rather than an inhibitor. The originality of Hallsworth's (2013) analysis of street culture in apparent opposition to Pitt's gang structure, provides an epistemological challenge for the UK Gangs Thesis. Hallsworth as an ironic theorist provides a bold critique of Pitt's work putting forward an alternative understanding of street culture, which at first glance offers an avant garde challenge to the ontology, epistemology, and methodology of the UK

Gang Thesis. However, it can be argued that questions still remain as to the theoretical and philosophical separation of these two positions and the possibility to combine these approaches in developing a cultural realism of gangs?

Panel 6B – Behind Bars (Chair Marc Cools)

- a. Hegemonic Relationships in the Palace of Justice – *Nilay Kavur (Doctorate in Cultural and Global Criminology/ELTE, Hungary)*
- b. When the State Becomes Abolitionist: A Critical Investigation Into Voluntarism Within the Criminal Justice System in England and Wales – *Anita de Klerk (University of Salford, United Kingdom)*
- c. Violent Boys, Troublesome Girls? Disentangling Constructions of Violence and Gender in Narrations from Juvenile Prisoners – *Holger Schmidt (University of Cologne, Germany)*

Nilay Kavur – Hegemonic Relationships in the Palace of Justice

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Remand imprisonment is a problem if the proportion of pre-trial detainees is higher than the sentenced prisoners. In the Turkish youth justice system, this proportion has not been below 75% for decades. While convicted prisoners serve their sentences in open-type prisons, pre-trial detainees are locked up in high security closed prisons, which result in a covered form of punitiveness. Law articles do not constitute an obstacle to reduce this absurd proportion. In fact, children's rights discourse embraces the whole system, but remains ineffective. According to the data gathered from interviews with 50 young pre-trial detainees, interviews with 44 judges, prosecutors, social workers and lawyers and observations in 3 different Palaces of Justice, I argue that a specific form of work-culture in the Palaces of Justice results in high pre-trial detention proportions. Lawyers, social workers, prosecutors and judges in which the latter two parties use their power to act punitive towards the juveniles, manage them. Punitiveness takes form by controlling social workers in hegemonic relationships. Social workers remain as 'the other' in the palace of legal experts. This hegemonic relationship reveals significant insights about the welfare system, which determines the core of youth justice system.

Anita de Klerk – When the State Becomes Abolitionist: A Critical Investigation Into Voluntarism Within the Criminal Justice System in England and Wales

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England and Wales are currently experiencing a paradigm shift in the delivery of criminal justice and offender rehabilitation under the new Transforming Rehabilitation Agenda (TRA). A plethora of volunteer mentoring programmes have been developed by Third Sector Organisations, newly formed probation mutual's and private companies allowing them to be able to bid and compete for prime and sub-prime contracts for the new regional Community Rehabilitation Centres (CRCs). However, all these volunteer programmes are underpinned by the hypothesis that mentoring does in fact reduce re-offending without sufficient

evidence, practiced as a 'theory incarnate', and placing the unqualified, 'well meaning' volunteer of old at the heart of service delivery. It is argued here that the TRA is built on the 'new localism' of the twenty first century, which has increased citizen participation within the criminal justice system through a moral economy and individual responsabilisation. Further suggesting that, the state has manipulated this voluntary responsabilisation, to reduce state spending on, and minimise their responsibility for, offender rehabilitation in an abolitionist capacity as part of an ideological agenda. The response to which, in an act of resistance to middle class guilt, the volunteer, in 'self-help', has fulfilled a gap in order to protect their own.

Holger Schmidt – Violent Boys, Troublesome Girls? Disentangling Constructions of Violence and Gender in Narrations from Juvenile Prisoners

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In everyday thinking, the relationship between gender and violence often translates into a rather simplistic formula in which masculinity equals violence. On the contrary, violence performed by women seems to constitute a culturally disturbing factor. Whereas in other areas of contemporary social life demarcation lines between women and men tend to blur, revolting, "disobedient", and violent women continue to irritate. Violence performed by women seems to constitute a violation of societal expectations and everyday "normality" through which their ontological "otherness" becomes visible.

Drawing on in-depth semi-structured interviews with adolescent female and male prisoners, the paper seeks to contribute to the criminological and sociological endeavour of understanding the interconnections between gender and violence. It outlines what meaning these adolescents ascribe to their actions and how social and individual meanings of violent situations and the selves involved in those situations are presented and negotiated.

Panel 7A – Public Space (Chair Marc Schuilenburg)

- a. Women as Other: Brussels Girls Coping with the Gendered Nature of Public Space – *Mattias De Backer (Free University of Brussels, Belgium)*
- b. Partners or Antagonists? The Relationship of Bouncers and the Police in German Nightclubs – *Christine Preiser (Max Planck Institute for Foreign and International Criminal Law, Germany)*
- c. Can I sit?: The Use of Public Transportation Space and the Other – *CalvinJohn Smiley (Montclair State University, United States)*
- d. The Streets and the System: Connection with 'the Other' Before Correction – *Jan Dirk de Jong (Erasmus University Rotterdam/ University of Applied Sciences Leiden, Netherlands)*

Mattias De Backer – Women as Other: Brussels Girls Coping with the Gendered Nature of Public Space

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Public space is not a neutral backdrop against which our encounters and actions take place. Rather, it is the stratum of the dominant socio-economic discourse, in its planning, design, rules and regulations. The design of and behaviour in public space is strongly shaped by power relations. To (badly) paraphrase George Orwell: for some people public spaces are more public than for others. Street musicians, homeless, vendors or hanging out youth, to name a few, are identified as the urban undesirable – the other. Quite some research holds that women's use of public space, particularly, is dominated by a "spatial expression of patriarchy" (Valentine, 1989; Pain, 1997; Massey, 1994; Ben Mouhamed, 2006). It is not a coincidence, these researchers say, that women avoid certain places at certain times, this "virtual curfew" (Kinsey, 1984) reproduces traditional notions about "women's roles and 'places' which are considered appropriate for them to use" (Pain, 1997: 231). A Brussels documentary, called *Femme de la rue* (Sofie Peeters, 2012) sparked a nationwide debate in Belgium about sexual harassment and feelings of unsafety by women. This paper aims to investigate to what extent public space is gendered in a few Brussels neighbourhoods. It focuses particularly on teenage girls with a migration background. On the basis of informal and formal interviews with boys and girls (between 12 and 18) we try to discover the coping strategies of young women, feelings of anxiety and fear in public space and the use of particular spaces. Additionally we hope to suggest answers to the following questions: do teenage girls experience the same spatial inequality and fear suggested by the aforementioned body of research? To what extent does ethnicity and religion affect young women's use of public space? How does this affect identity formation and socialisation?

Christine Preiser – Partners or Antagonists? The Relationship of Bouncers and the Police in German Nightclubs

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Scientific literature and pop-cultural documents equally describe nights in a nightclub as a complement to daily routines and constraints with bouncers being the Cerberus to nightclubs. My presentation will be based on results of my seven months of overt participant observations in three German nightclubs. I will focus on the relationship between bouncers and the police and show two different types. The bouncers of type #1 treated the police as cooperating partners: Bouncers and the police exchanged information on a regular basis and discussed current issues. They collaborated to detect and deter drug consumers in the nightclub, i.e. undercover police officers operated in the nightclub and were supported by the bouncers. The bouncers of type #2 had a rather distant relationship with the police and considered the police being potential trouble, at worst meaning legal prosecution, fines and suspended sentences. This became apparent in their practices of avoidance and concealment, and their anecdotes of previous encounters with the police. I will conclude, that bouncers of type #1 construct the police as a partner, which goes along with recent developments in post-industrial nightlife, whereas bouncers of type #2 construct the police as 'the other', an intruder that needs to be kept out.

CalvinJohn Smiley – Can I Sit?: The Use of Public Transportation Space and the Other

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Newark Penn Station is the most used train station in New Jersey. It is literally and figuratively the gateway between New Jersey and New York City. Thousands of residents of the metro-area use Newark Penn station as a mode of daily transportation. However, two distinct groups occupy this public space. First are the commuters that use mass transit. Second are the transient populations that seek refuge in this building. The latter population is closely monitored and made the “other” by a variety of written and unwritten laws and codes of conduct. This paper seeks to understand how various social groups use public space differently. Building off literature surrounding social space, the built environment, and othering, this article uses ethnographic observations as a way to understand the relationships between different groups that occupy both Newark Penn Station and the connecting Gateway Center—a set of skyways that link businesses to the station. Over the course of two years, I observed both the formal and informal ways occupiers of this space encounter each other, which is primarily based on specific but unwritten codes of behavior around the use of space. In the end, the built environment is designed in a manner to consciously keep those who are wanted in, while simultaneously keeping those who are unwanted out.

Jan Dirk de Jong – The Streets and the System: Connection with ‘the Other’ Before Correction

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In understanding delinquent behavior on the streets and efforts to get a grip on (youth) crime, (young) delinquents have been perceived and described as ‘the other’, especially when problematic youth groups are predominantly made up of members who are part of an ethnic minority. Studying ‘how the other half lives’ and trying to encapsulate their values and norms with concepts such as ‘street culture’, enhances our understanding but also strengthens the perception of the generalized ‘other’ as being intrinsically different and distant. The fallout of this type of research undermines the necessity for a good *connection* with ‘the other’ on a basic human level, before building a relationship where *correction* of behavior is possible (by youth and welfare workers, for example). In order to reconnect with ‘the other’ and to work on providing an attractive perspective on life (which consists of setting boundaries, giving direction and motivating), we need to put more emphasis on the universal in the special. Liaison officers who can connect with perceptions and definitions on the streets as well as in the system (and also manage them), might be an important key. This development in the Netherlands is in line with the increasing attention for *who works* instead of *what works* (according to mostly Anglo-Saxon evidence-based research).

Panel 7B – Migration (Chair Richard Staring)

- a. 'The Moroccan panic' in the Netherlands and 'the Other' Side. A Study into the Moral Panic on Moroccan Youngsters in the Netherlands and the Way They Cope With It – *Abdessamad Bouabid (Erasmus University Rotterdam, Netherlands)*
- b. Racism, Immigration and 'Othering' – *Tony Jefferson (Keele University, United Kingdom)*
- c. Immigrants as the Perfect 'Others': The Polish Perspective – *Witold Klaus (Polish Academy of Sciences, Poland)*
- d. The Existence of Roma in Youth Justice Discourses – *Olga Petintseva (Ghent University, Belgium)*

Abdessamad Bouabid – 'The Moroccan panic' in the Netherlands and 'the Other' Side. A Study into the Moral Panic on Moroccan Youngsters in the Netherlands and the Way They Cope With It

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Since the late 1980s, Moroccan Dutch communities experience a negative group-image based on a small group of male youths who, when compared with other ethnic groups, are 'standing out' in social problems, criminal involvement and lately Islamic radicalization. Incidents such as the 'riots' in Slotervaart in 2007 and in Culemborg in 2010 (the main body of this article), involving Moroccan Dutch youth are followed by negative societal reactions (from the public, media, government, politicians and other *moral entrepreneurs*) that are primarily directed at these youngsters, which bear all signs of a 'classic moral panic' as described by Stanley Cohen and Jock Young in the sixties and seventies. This article also describes 'the other' side of this moral panic, where we see that Moroccan youngsters use different strategies to cope with this 'Moroccan panic', such as frontstage adaptation, disproving the stigma, creative resistance, seclusion and indifference.

Tony Jefferson – Racism, Immigration and 'Othering'

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In a globalized and increasingly unequal world, where war, terrorism and poverty routinely produce refugees, asylum seekers and flows of migrant labour - legal, illegal and trafficked - the questions of difference and 'otherness' have become increasingly salient. At the same time, debate on the topic has become increasingly less enlightening as it has become more and more polarised. A key reason for this is that critical discussion of the issues raised by the topic, like capping immigration numbers, for example, is continually running scared of the accusation 'racist', thus opening a space for the resurgent parties of the far right to occupy. Using case study material drawn from an interview-based research project into racism conducted in 2003-05 in a declining Midlands city in the United Kingdom, this paper will first attempt to unpack the term 'racist' by distinguishing between hatred, prejudice and 'othering' at the empirical level, and then validate these distinctions through a re-examination of key texts in the now huge theoretical literature on racism. Finally, it will attempt to draw out the political implications of such a 'rethink'.

Witold Klaus – Immigrants as the Perfect ‘Others’: The Polish Perspective

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In the European history we can find a number of groups who have been identified as the “Others”. Such labeling has served governments different purposes: to create or sustain a certain identity, to arouse fear within the society and, basing on that, to strengthen the government's power to introduce additional measures of control, covering not only the “Others” but usually all members of the society, or to cover other problems in the public opinion's eyes. Creating the “Others” requires a clear differentiation from “us” and easy recognition criteria (ethnicity serving this purpose well) as well as dehumanisation (to justify different treatment) (Young 2007). The next step is criminalisation of the members of this group to control them better and to show the public opinion that the government is struggling with this “suitable enemy” (Christie 1986). At the moment we can observe this movement mostly towards immigrants in all European countries (Bauman 2011). It is very intensely present in the public discourse and has influenced legislation, especially in the form of new crimmigration laws (Stumpf 2006). We could even say that we are now facing governmental xenophobia (Valluy 2011). In my paper I would like to demonstrate how this phenomenon is present in Poland. We can observe an ambivalence in the public perception of immigrants, but on the other hand we have introduced a number of regulations criminalising immigrants, which follow European regulations.

Olga Petintseva – The Existence of Roma in Youth Justice Discourses

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Critical scholars have repeatedly emphasized the importance of how various categories become constructed. This paper discusses the ‘existence’ of ‘the other’ in youth justice discourses. Drawing on qualitative analysis of police, prosecution, youth court and social services discourses, this paper discusses the positioning of migrant youths, referred to youth court on suspicion of having committed an offence. The talk particularly focuses on Czech and Slovak Roma in two legal departments in Belgium. I discuss in what types of cases and discourses the case of Roma (i.e. references to ethnicity and popular images of the ‘Roma culture’) exists and in what instances it seizes to exist. Particular attention is directed to the constitutions, circularity and contexts of ethnicising discourses throughout youth justice trajectories, as well as their performative nature.

Panel 8A – Screening Others (Chair Damián Zaitch)

- a. Delight in the pains of others: the violence of ‘the Other’ in Michael Haneke’s *Funny Games – Michael Fiddler* (University of Greenwich, United Kingdom)
- b. I am the Danger: White Masculinity as Sociopathology – *William Ryan Force* (Western New England University, United States)
- c. Recognising the Other in *The Act of Killing* (2013) – *Wayne Morrison* (Queen Mary University of London, United Kingdom)
- d. Documentaries and Donkeys – *David Redmon* (Kent University, United Kingdom)

Michael Fiddler – Delight in the pains of others: the violence of ‘the Other’ in Michael Haneke’s *Funny Games*

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The home is often seen to be central in Western culture. It is of foundational importance in its shaping of identity. It is where we begin to construct the story of our selves and where we first learn to navigate space. However, as Short (2006: ix) puts it, ‘the home is also a place of loathing and longing.’ It is already a site of shadows and fear, of hidden desires and ambivalence. This paper explores how the cinematic ‘home invasion’ genre draws upon a Gothic literary tradition and taps into readings of uncanny spaces. We see how the invasion of the ‘Other’ into the home renders everything categorically interstitial. As with the Lacanian notion of *extimité*, the invading Other confuses interior and exterior boundaries. In Michael Haneke’s (1997 original and 2007 remake) *Funny Games*, this is further problematized by the lead antagonist’s ‘movement’ through the diegetic and extra-diegetic worlds of the film. This ‘fourth wall’ breaking further highlights the audience’s consumption of violent media as the lines between the home of the film and that of the viewing audience are blurred. This paper explores the ways in which this direct address and breaking of the fourth wall renders the audience both ‘submissive and willing victim[s]’, as well as active colluders in the on-screen violence (Kristeva, 1982: 9).

William Ryan Force – I am the Danger: White Masculinity as Sociopathology

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Over the last two decades a new character type has populated US television: a morally transgressive lead character who is idealized because (usually he) can successfully violate the social order. This shift in popular conceptions—from the protagonist as a morally upright and thus relatable character to that of a Machiavellian figure admired for their unfettered will to power—offers insight into the socio-cultural landscape of contemporary Western culture. I explore the role of Whiteness and masculinity in these new Machiavellian protagonists, focusing primarily on *Breaking Bad*, which I assert is among the most articulate, nuanced, and aesthetically rich examples of this phenomenon. I am convinced that White masculinity is a device used by the “authors” of these texts to involve viewers, the social equipment for the character’s identity machinations, and finally the source of each character’s ultimate undoing. Borrowing from Spencer Cahill’s analytic synthesis of Erving Goffman and Michel Foucault, I explore the possibility that Whiteness and masculinity are sociopathic identity categories.

Wayne Morrison – Recognising the Other in *The Act of Killing* (2013)

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Criminology – to use the distinction David Matza coined – largely views events and people through the lens (and ethics) of ‘correctionalism’. Cultural criminology attempts a more ‘appreciative’ stance. The appreciative stance attempts to see from the perpetrator’s perspective and enter into the realm of what it smells, senses and feels like to engage in crime (or be a victim). In this paper I will read *The Act of Killing* as a work in appreciative criminology. *The Act of Killing* is a remarkable film; a journey recreating and recognising the actions of perpetrators in the massacres of around 1,000,000 Chinese in Indonesia in

1965-66. Gen. Suharto, almost certainly with the covert permission of the west, began a power grab and mounted a bloody purge of the dominant grouping whose ideology had focused on a merging of nationalism, development and communism. Arming para-military groups against the 'communist threat', a place of existential choice was created in which men like Anwar Congo – a petty gangster and ticket scalper – were given carte blanche to eliminate as many 'enemies of the state' as they could. In 1968, Suharto became president, and the perpetrators became the establishment and assumed the role of heroes; to be a gangster was labelled as being a man of 'freedom', those who had chosen to defend the nation and remove the 'other'. Although known in texts that record the 'genocides' and massacres of the 20th century Indonesia has never had a time of accounting or justice for those events. Indonesia occupied East Timor 1975-1999 in a brutal and now well recognised 'genocide' but the foundations in Indonesia proper are under scrutinised. When democracy was restored in 1998 a truth and reconciliation commission was voted for by Parliament but stopped by the High Court. Subsequently Indonesia remains in part in a strange limbo with the massacres a running sore infecting the health and development of the country (Mark Aa, Justice betrayed, 2008). How did the perpetrators conceive of those they killed? In this Academy nominated documentary/fantasy a number of former killers around Anwar Congo re-enact their past as though they were making a feature film, including musical numbers and slapstick humour. Through this 'acting out' we encounter a strange, surrealist and compelling world.

David Redmon – Documentaries and Donkeys

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There is too much talking in criminology and not enough sensing; there is a lot of explaining and critiquing but very little showing and hearing; analysis and interpretation of media is a staple of the discipline, but the methodological implementation of audiovisual technologies to craft ethnographic material is minimal (Hayward 2010). The actual production of fictional and non-fictional narratives by criminologists remains absent among criminological approaches. Today, the digital proliferation of audiovisual technology offers access to emerging methods in a discipline that has far too long relied on a spectacle of words to communicate findings. An audiovisual criminology embedded in ethnographic sensibilities and the practices of documentary filmmaking can extend the current practice of critiquing and interpreting media, as outlined by Jewkes (2010), to methodologically making and crafting criminological images and sounds from lived experience - the sonic, tactile, and sensorial dimensions of object, place, and/or animal experience (Hayward and Presdee 2010; Redmon 2015). Yet, how does a documentary approach render the "other," especially when the other is a non-human animal? This paper outlines a "documentary criminology" approach to making audiovisual work as knowledge production of the other by focusing on abused donkeys as a case study in green criminology of harm.

Panel 8B – Violence (Chair Jan Dirk de Jong)

- a. “We Always On-Point”: Young Men, Gun-Violence, and Survival in the Ghetto – *Luca Berardi* (University of Alberta, United Kingdom)
- b. Distorting the Code of Gang Violence: The Role of Human Error and Emotions – *Elke Van Hellemont* (KU Leuven, Belgium)
- c. How Could He Do This: Self And Other In Homicide-Suicide – *Andreas Prokop* (Hamburg University, Germany)
- d. Shame and Righteous Rage in Youth Violence – *Don Weenink* (University of Amsterdam, Netherlands)

Luca Berardi – “We Always On-Point”: Young Men, Gun-Violence, and Survival in the Ghetto

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This paper, grounded in two years of ethnographic research in a Toronto social housing development, examines the victimization experiences of young black men – those living, dying, and being critically wounded in the city’s most disadvantaged neighbourhoods. Since the 1990s, neighbourhood conflicts have been raging between social housing developments scattered across the city. Most recently, they have manifested themselves in the form of drive-by shootings, with members of rival neighbourhoods entering “enemy territory” and shooting young black men both exclusively and randomly – i.e., irrespective of their involvement in these neighbourhood beefs. These deep-seeded neighbourhood rivalries, coupled with poor neighbourhood design, has created a precarious living situation for all young black men, who find the challenges of life in the ghetto exacerbated by the ever-looming threat of getting shot. Against this backdrop, this paper explores: a) the various techniques that young black men use to navigate their neighbourhood, and; b) the ways they make sense of, and eventually come to terms with, the entire victimization experience (be it their own or that of their peers). Findings suggest that, within this context, “victimization” is reconstructed to make it more compatible with the hyper-masculine values that govern their lives in these spaces.

Elke Van Hellemont – Distorting the Code of Gang Violence: The Role of Human Error and Emotions

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At first glance the violent dynamics between gangs in Brussels appear to be influenced by only one essential rule: ‘Whenever an individual or group reputation is discredited, a rapid and –in the case of a violent conflict- a more ‘crazy’ form of violent retaliation is needed.’ However the simplicity of the ‘written’ code of violence is in outright opposition with the complexity of its application in daily reality. While the occurrence of violence should be manifest and fairly predictable once one is acquainted with the code’s steering principles, violence happens less often than it should. An 18 month ethnography with black African gangs in Brussels showed that in a surprising way much human and mundane factors still negotiate the actual application of the code of violence. Aspects such as family love, friendship loyalty, prison affection and even dire opportunism substantially downsize the

deterministic and predictable nature of violence prescribed by the code. As such I intend to show that while the influence of such a code of violence in Brussels is undeniable, human error and emotions still have a major impact on the actual occurrence of violence.

Andreas Prokop – How Could He Do This: Self And Other In Homicide-Suicide

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The images of self and other emanate from the same psychic matrix. We begin our lives not knowing of the Other as a separate person. This is what psychoanalysis calls omnipotence. The point of separation, of gaining autonomy therefore is a crucial point regarding violence; it confronts the child with his/her dependency, respectively the necessity of withstanding ambivalence. The appearance of the Other makes unmistakably sure, that we are not in paradise anymore. So tantrums might be the result, demanding for psychosocial integration. Such phenomena can be traced back to an aggressive instinct (Trieb) stemming from a primordial narcissistic layout, that expects nothing less than omnipotence. But this narcissistic core is threatened by the appearance of the Other as well as of the Ego with its limits. The emergence of both, the Other and the Ego depend on the loss of omnipotence. In this paper I will argue, that acts of murderous violence against the Ego and Others (homicide-suicide) are due to the re-establishment of primary narcissism and therefore an expression of psycho-sexual immaturity. But this immaturity however might be hidden beneath a surface of perfect alignment – until the *Twilight of the Idols*.

Don Weenink – Shame and Righteous Rage in Youth Violence

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Various authors (Gilligan, 1996; Katz, 1988; Scheff & Retzinger, 1999; Scheff, 2011; Turner, 2007) have indicated that a specific type of emotions – shame and humiliation – are related to severe forms of violence. Shame and humiliation refer to a wide variety of feelings that indicate a threat to the social bond, ranging from feeling neglected, isolated, abandoned, denigrated, disparaged, ridiculed etc. When these feelings appear often and remain unacknowledged in an individual (because they are a direct attack at the self and therefore difficult to cope with), they may be transformed and projected as rage unto others. In this transformation process, individuals or groups may enter a state of what Scheff (2011) has called 'overwhelming shame'. In this emotional state, individuals are highly sensitive to the slightest threats to the social bond, and become obsessed with the idea of being humiliated. Following the above scholars, such emotional state easily triggers violence. Based on analyses of 159 court files concerning youth violence, this paper aims to answer the following questions. First, how does the emotional state of overwhelming shame appear empirically among youth? Second, how does this emotional state develop into violent rage? Third, how does shame-related violence differ from other forms of violence in terms of severity but also with regard to the type of emotions involved? The paper contributes to the theory on the relationship between shame and violence in the following ways. First, it provides an empirical assessment of how the relationships between shame and violence unfold, as outlined in the theoretical literature. Second, it focuses on a category, youth, that has not been the focus of prior research on shame and violence. Third and most importantly, the paper offers a comparison between shame related violence and other forms of violence, an issues that has not been discussed in prior work so far.

Notes

How to get to VU University Amsterdam

Public transport

From Central Station

- metro tram 51, direction Amstelveen Westwijk, stop at: De Boelelaan/VU (16 minutes)
- tram 5, direction Amstelveen Binnenhof, stop at: De Boelelaan/VU (25 minutes)
- tram 16 or 24, direction VUmc, final stop

From Station Amsterdam Zuid

- metro tram 51, direction Amstelveen Westwijk (1 minute)
- tram 5, direction Amstelveen Binnenhof (1 minute)
- it's a 10 minute walk to the VU from Station Amsterdam Zuid

From Schiphol Airport

Travellers arriving at Schiphol can take the train to Station Amsterdam Zuid (see 'Public transport: from Station Amsterdam Zuid').