

EUROPEAN GROUP FOR THE STUDY OF DEVIANCE AND SOCIAL CONTROL

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Coordinator: Ida Nafstad

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An international network working towards social justice, state accountability and decarceration

NEWSLETTER No 08, 2016

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Front-page photo: The Police and army during the Revolution of 14 May 1915, Portugal (source: Wiki Commons).

I. Editorial

According to Wikipedia: *September 1 is the 244th day of the year (245th in leap years) in the Gregorian calendar. There are 121 days remaining until the end of the year. This date is slightly more likely to fall on a Tuesday, Thursday or Saturday (58 in 400 years each) than on Sunday or Monday (57), and slightly less likely to occur on a Wednesday or Friday (56).*

This year's European Group Conference will start on a Thursday and be the 44th since its early beginnings in 1973. It will however be the first ever held in Portugal and when looking through this year's conference programme we are not only thrilled to find familiar names, but also new ones presenting their research. Luísa Saavedra and her team have made an excellent job and we are counting the days' for what is the most important event of 2016 in the field of critical criminology, we daresay, critical social research.

Warming up to the conference we have in this Newsletter an excellent investigation about what people think about punishment and about why we punish. Nina Padmanabhan in the article "Punishment, Just Because" provides clear suggestions and solid evidence that "old-school" critical criminological thoughts are still indeed very valid when discussing why we punish, why people think that we punish.

It is not only the conference in Braga we are eagerly waiting for. The European Group's own journal "Justice, Power and Resistance" is also on its way. Again we would like to encourage you all to subscribe, or convince your institution, to subscribe to the journal.

Bringing scholars and activists together have always been a cornerstone for the European Group. We would like to reflect that also in the new Journal, and are therefore aiming at two contributions from activists in every issue. If you would like to contribute with an article from an activist perspective or know anyone else that would, please do not hesitate to get in touch with the editor collective at europiangroupjournal@gmail.com.

In solidarity,
Ida and Per

II. Punishment, Just Because¹

By: Nina Padmanabhan

When one is bottled at the University of Oslo one is schooled in a sort of healthy systematic scepticism, perhaps even more so if one is completing one's master's degree at the Department of Criminology and Sociology of Law. Many of the lecturers are renowned critical criminologists, respected scholars and admired activists. With this in mind students may aspire to fulfil aspirations of critical criminology's ideals and follow in the footsteps of the Oslo School of criminology. Anything from the small elemental questions in law to the scrutiny and examinations of complex relations and power struggles have been the object of study for many of us graduating from the institution.

For my part it has been prudent to examine the small elemental questions. In my master thesis "Punishment, Just Because" I wished to access different reasonings and rationales behind why we punish.

Official reasonings for punishment have long been defined and legitimised by the political agendas of different governments and have thus varied immensely. This has certainly been the case in Norway where punishment has been used both consequentially and retributively. In other words both relative and absolute theories of punishment have been utilised, that is, as means to an end or merely for itself. ²

Though Norwegian Supreme Court has stated that punishment indeed should be *felt* like an evil, this absolute statement is *perhaps* not necessarily the version we wish to acknowledge as our *main* motivation for the use of punishment.³ Action plans and governmental documents have, sometimes superficially and sometimes in depth, described more relative motivations.⁴ Such reasons have emphasised the supposed benefits of punishment as a means to a goal: as incapacitation, for crime control, to work as specific deterrence, as a means to rehabilitating the deviant and criminal and even as general deterrence. ⁵

My query was not to challenge these concepts as they are presented by governments or directories, nor to test the hypotheses and validity of official reasonings – whatever they have been, at whatever time, but to abandon documents and rather

¹ This article is based on my master's thesis in Criminology "Punishment, Just Because – An empirical enquiry into why we punish" at the University of Oslo, it can be read in its entirety on www.duo.uio.no

² Andenæs, J. (1996) *Straffen som problem* Oslo: Exil forlag p13, Hauge, R. 1996 *Straffens begrunnelse* Oslo: Universitetsforlaget pp. 17 & 18.

³ Rettstidene. 1977: 1207

⁴ Ot.prp. nr.90 2003-2004: 77

⁵ St.meld nr. 37 2007-2008: 19

undertake qualitative interviews. By engaging members of the Norwegian public into talking about punishment as something less than obvious I have hoped to access more colloquial understandings of why we punish.

To do this I have interviewed 75 members of the Norwegian public, 50 of these were randomly approached on the streets of major and minor towns in Norway. 25 were recruited among people that I attributed with some closer experience with punishment, either through their life situation; by being underage in the care of parents, being or having been incarcerated, or by profession: people working in law enforcement, legislation etc.

The main objective of my thesis was seeking to describe and challenge the reasons for *why* we punish, the possible implications of these and how the answers could be understood through the use of criminological theory, research and literature.

I wished to ask one small question, "Why do we punish?", and hoped that it would be enough to generate a plethora of answers. I was not disappointed.



Surveilled tree (photo by Nina Padmanabhan)

Levels of understanding

The findings in my thesis were varied and in some cases surprising to me. The responses were easily organised according to different levels of understanding, regardless of whether or not they belonged to absolute or relative theories of punishment. In the thesis I have showed how the respondent's reasons for punishment can be understood on an individual, structural or social level. In addition the answers revealed something else. For one thing, punishment goes downwards and is executed by those with power towards and against those with less power. Secondly punishment is brutal and stands in contrast to our values as society, the brutality in itself bears with it harms and implications that are hard to reconcile with in such societies where welfare and solidarity are supposed to set the tone.

Societal level

According to the respondents punishment has social meaning and significance and can be linked to many different social needs. For one thing punishment is put forward as society's tool against wrongdoers, as such some claim it works as crime control, both in regards to specific deterrence and also, some responded, to general deterrence – no matter how impossible it is to prove a general deterring effect. Conversely, many respondents problematized that punishment as a tool, let alone as the only tool, perhaps was not the best one.

If society has no better tools, wrongdoers are conceived as so wretched they are not to be reached by other means. On the other hand, if society has better tools and in spite of it refrains from using them, and rather choses to punish, perhaps it does indeed punish merely to retribute. If so this would stand in quite a stark contrast to welfare ideals and indeed pose juxtaposition between us being a society that understands and one that condemns. This is a divergence providing a dichotomisation that follows us throughout the entire thesis and is addressed and attempted to be explained by me towards the end of it. Nevertheless, many are of the opinion that if we wanted to help we would, and that we punish regardless of whether it works or not.

Claims that merely punishment leads to ceased criminal behaviour is not only contradicted by the respondents, but also by recidivism rates among the incarcerated in Norway. And indeed criminological literature offers many theories on why people cease committing crime, punishment alone not being one of the main

propositions. In comparison, development, maturity and aging-out theories better account for why people's behaviour may change and desist.⁶

Furthermore it is even responded that we punish others to feel better about ourselves as law-abiding citizens, as a sort of delineation between us and offenders, not to rehabilitate offenders or stop them, but for our sense of identity as a community – a statement that reminds of Durkheim's notion that even in a convent there would be outsiders.⁷ Here the most astonishing point is that both offender and victim take the backseat to our societal needs. Certainly, individualising the problem is more convenient for us as a society, as we can punish more effectively and let society off the hook.⁸

However, in Norway as a welfare state in the late modern era, effort is indeed put toward aiding both perpetrator and victim, regardless of status. The two-pronged effort against crime as described by Garland is in societies like ours based on, on the one hand individualising the problem and providing the individual with aid, rehabilitation and assistance, and indeed punishment with just cause, and on the other hand, scrutinising the structure and design of society in order to improve political and socioeconomic conditions.^{9 10} Young might not have agreed, as our efforts might present themselves as entirely individualising to him, either seeking to assimilate or expel deviants.¹¹

As a point in case, also other factors emerge, on the societal level we do not only punish for crime control in various ways, according to my participants, we use punishment to transform or eradicate unwanted deviant behaviour. If people constitute a nuisance to the majority, it seems their actions are more readily discussed in terms of legality. This of course is not only an opinion of the ones interviewed, tragic examples of this (in Norway) are street prostitution and visible drug users. The fate and contingencies of the latter so well presented in Giertsen's

⁶ Laub, J. H. & Sampson, R. J. "A Theory of Persistent Offending and Desistance from Crime", in Cullen, F., Agnew, R. & Wilcox, P. (eds.) *Criminological Theory: Past to Present*, Oxford & New York: Oxford University Press pp 548-550, Carlsson, C. (2012) "Using 'Turning Points' to Understand Processes of Change in Offending. Notes from a Swedish Study on Life Courses and Crime." *British Journal of Criminology* 52 (1), 1-16. p.11

⁷ Durkheim, E. (1969) *The division of Labor in Society* London, New York: The Free Press pp. 68-69

⁸ Grue, J. (2014) *Kroppsspråk - fremstillinger av funksjonshemning i kultur og samfunn*. Oslo: Gyldendal Akademisk

⁹ Borch, C. (2002) "Kriminalitet og kriminelle- brudstykker af en genealogi" in *Dansk sociologi* 1/02 pp. 4 & 5

¹⁰ Garland, D. (1990) *Punishment and Modern society - A study in social theory* Oxford: Clarendon

¹¹ Young, J. (1999a) "Cannibalism and Bulimia: Patterns of Social Control in Late Modernity" in *Theoretical Criminology* 3 (4) Sage Publications p. 388, Young, J. (1999b) *The Exclusive Society*, London, Thousand Oakes and New Delhi: Sage Publications p. 56

article in the previous edition of this newsletter.¹² Implications of turning social phenomenon into legal problems are many, perhaps most destructive is increased stigma, and further marginalisation of the already ostracized. There are unfortunately many implications here, the most fundamental one is the penalisation of actions that aren't criminal to begin with, but which are addressed with penal measures, and indeed all of the consequences that this may bring. This trend of increased criminalisation as a means to change behaviour and solve social problems can be understood as both net-widening, but also finer meshing of the net - all in line with the heightened social control of the new penology and indeed with the neo-liberal state.^{13 14 15}

Structural level

If we shift our attention to the cultural ways in which we punish, some of the answers given in the course of the work on my thesis can be categorised as structural. Here respondents emphasised that we punish simply because we can. This reason is connected with the existence of a legal system which is indeed put forth as a historical and cultural product allowing status and affinity to matter little when seeking retribution or restoration. With our ordered hierarchic courts and appeal courts we need not abandon the thought of seeking punishment of our perpetrators even if we are poor or with no affinities. We can in a civil manner take them to court or to mediation councils. The respondents acknowledge that this is a trait of our country and of modern times and that not all societies are endowed with legal structures that can be depended upon. It seems in some ways that the respondents felt that one wouldn't punish if one didn't have a potentially productive way of going about it.

On the other hand, if our legal system was not based on the proceedings of the courtrooms, but rather more significantly on the consolidating potential of the mediation councils, perhaps we would not seek to punish each other at all. It may well be that we would seek restoration instead.¹⁶

¹² Giertsen, H. (2016) «Punishment vs Treatment - the Situation of Drug Users in Prison: Norway's Experiences» in European Group for the Study of Deviance and Social Control, newsletter No. 07, 2016

¹³ Cohen, S. (1979) The Punitive City: Notes on the Dispersal of Social Control", *Contemporary Crises*, 3(4): 341 363 p.346

¹⁴ Johansen, N. B. (2015): *Det nyliberale Janusansikt, straff i frihetens tid*, Oslo: Novus forlag p. 55

¹⁵ Wacquant, L. (2010) "Crafting the Neoliberal State: Workfare, Prisonfare and Social Insecurity" in *Sociological Forum*, Vol. 25, No 2, June 2010

¹⁶ Christie, N. (1977) "Konflikt som eiendom" in *Tidsskrift for rettsvitenskap* 90, Oslo: Universitetsforlaget.

Individual level

Structural or not, the reasons for punishment can be readily traced to much more personal sentiments and reasonings than an ample legal system. In my findings there are few who don't acknowledge the personal need for punishment felt by the individual. Without this need there would not be a legal system, as it is regarded as a product of the actions and sentiments of individual agents, in other words as in methodological individualism, a phenomenon derived individually to the collective.¹⁷ When reviewing the ways we previously have punished and when bearing in mind that our current criminal justice system has evolved from those brutal beginnings, it is not entirely impossible that personal feelings of wishing to cause retribution and harm still plays a role today. Or as Durkheim so eloquently puts it: "Between the punishment of today and yesterday, there is no chasm...".¹⁸

Respondents put forward that the reasonings behind punishment and harm was innately human. Some answered that punishment had to do with emotions felt by the victim – or in other words, the offended. Perhaps the courts contribute to downplay our vindictive feelings in this regard; Christie certainly thought the language and proceedings of the courts distanced us from our conflicts.¹⁹ However, respondents also hold that punishment is one of the ways to restore one's sense of self and integrity. Some even say it is a condition for continuance. To go back to normal the offender must pay their dues.

Another emotion pivotal for punishment seems to be our personal abilities to identify with offenders. A clear repeat of the "understand or condemn" dichotomy, this point identifies punishment as a tool to implement change of behaviour when we don't understand the behaviour and thus condemn it. It works as a sort of ranking of worthiness akin to Christie and Bruun's "suitable enemy" – if we do not perceive the actions of others to be worthy of compassion and understanding, if we simply cannot relate, well, then it seems my respondents believe we condemn.²⁰

As illustrated in my thesis by comparing the need for insulin and heroin, our understanding seems to falter when medical diagnosis is combated by, and attached to, penal measures. A respondent suggested that the element of criminalisation challenges our capacity for understanding. Though both are regulated by medical diagnostics, a person's need for legal drugs, however self-inflicted this need might be, is far more acceptable and understood by us as opposed to a person's need for illegal drugs. When actions are criminalised it gives the impression that the agents

¹⁷ Aakvaag, G. (2008) *Moderne Sosiologisk Teori*, Oslo: Abstrakt forlag AS p.115

¹⁸ Durkheim, E. (1969) *The Division of Labour in Society* London, New York: The Free Press p. 87

¹⁹ Christie, N. (1977) "Konflikt som eiendom" in *Tidsskrift for rettsvitenskap* 90, Oslo: Universitetsforlaget.

²⁰ Christie, N. & Bruun, K. (2002) *Den gode fiende*. 3rd edition Oslo: Universitetsforlaget

that perform them are in the wrong.²¹ Perhaps this can explain why punishment causes further labelling and stigmatisation. The point is, the way we address an issue shapes the way we regard the issue. When drugs are dubbed the greatest transnational threat the concept of compassion and understanding take the back seat.²² Punishment seems more readily at hand when we cannot relate.

Conversely, when we cannot relate or take in the magnitude of actions and harms we tend to omit the need for punishment. Several respondents pointed out that we let big corporations off the hook partly because we are overwhelmed by the severity of their harms. Industry that destroys and obviates nature and biodiversity can be so uncomprehensible that punishment is totally omitted. Respondents claim that industry in part is expected to cause some amount of harm and as long as "nature" works elsewhere all must be fine.²³ Another element also comes into play, we don't punish big corporations because we only punish those who are beneath us. And perhaps it is easier to place ourselves above the drug user. Whichever the conditions may be, it is obvious that the reasons for why we punish has several functions and rationales for us on a very personal level.

Regardless of our motivations for punishing, it is my point that when criminalising, the act and consequences of criminalising must not exceed the harms of that which is being criminalised.²⁴ ²⁵ Throughout this article we have looked at some of the responses and their implications, presently we shall focus on some of the harms put forth by the participants.

Harms

Perhaps the most poignant statements made by the respondents were the acknowledgements that the people we *imprison* are the ones who already are marginalised, unfortunate and poor. Indeed enquiries into health and social issues of the incarcerated in Norway seem to confirm the sentiments of my participants. Not only are they in poor socio-economic shape when they enter prison, they are in worse shape when they are let out.²⁶ ²⁷ ²⁸ ²⁹ Though many rehabilitative measures

²¹ Giertsen, H. (2006): "[Kriminalisering av rus. Krigen mot narkotika og hvilke følger får den - for den som rammes og for oss som samfunn?](#)" p.8

²² Träskman, P.O. (1995) "Drakens ägg - den narkotikarelaterade brottskontollen" in Viktor, D. (edt.) *Varning för straff. Om vådan av den nyttiga straffrätten*. Stockholm: Fritzes Förlag AB p.146

²³ Dybing, S. (2012) "Social Causes and Shifting Legislative Dynamics." in Ellefsen, Sollund, Larsen (eds.) *Eco-global Crimes*. Surrey & Burlington: Ashgate. p. 274-275

²⁴ Frantzen, E., Gotfredsen N. & L. von der Recke (2008) "Heroin som medisin." in *Materialisten* no. 1/2008

²⁵ Padmanabhan, N. (2016) *Punishment, Just because - An Empirical enquiry into why we punish* Masters Thesis p.69

²⁶ Clemmer, D. (1940) *The Prison Community*, New York: Rinheart & co

are in place in Norwegian prisons the entire circumstance of incarceration contributes to the static relations that encumber learning and rehabilitation. The obvious discrepancies in power between prisoner and prison guard will always contribute to the prisoner being dominated and not the other way around. Herein lays the next harm. The strategies to counter this domination and the feelings of rejection that come from it can be vital for prisoners in regaining their sense of self and autonomy.^{30 31} On the other hand, to the prison guards these strategies may present themselves as rebellious, juvenile and aggressive. Prisoners in the participant groups reported of feelings of deep humiliation as well as a degrading loss of autonomy both with and without coping mechanisms and survival techniques. They informed me that the brutality of punishment far exceeded anything they could have prepared for. The brutality of being excluded and isolated from others as well as being regarded as “less than worthy” by the few guards they did see was experienced and felt as exceedingly devastating.

In no way did any of the participants that I spoke to believe they did not deserve punishment, but they did however problematize the severity of being imprisoned and the bleak prospects of re-joining society they faced when they got out.

Punishment despite implications and harms

The implications and harms presented here and in my thesis were presented by participants both with and without experiences from prison. The reasons for why we punish despite damaging consequences for both society and individuals seems to be a prudent question to answer. I can of course not explain this, but I have sought to shed light on *possible* processes that might take place in this regard.

I do not believe we as a society knowingly or maliciously cause harm, I believe that if and when we are confronted with symptoms of damage we rationalise the way in which we punish, and that we legitimise the need for punishment.³² I have a proposition for how this takes place.

²⁷ Skarðhammar, T. (2002) *Levekår og livssituasjon blant innsatte i norske fengsler*. K-serien; no 1/2002 IKRS, Avdeling for kriminologi, Universitetet i Oslo, Oslo: Unipub

²⁸ Skarðhammar T. (2003) “Inmates’ Social Background and Living Conditions” in *Journal of Scandinavian Studies in Criminology and Crime Prevention* 4 (1) 2003

²⁹ Wheeler, S. (1961) “Socialization in Correctional Communities” *American Sociological Review* 26 (Oct.) 697-712

³⁰ McCorkle, L. & Korn, R. (1954) “Resocialization within Walls” in *Annals of American Academy of Political and Social Science* pp.88-98

³¹ Goffman, E. (1967) *Anstalt og menneske*. København: Jørgen Paludans Forlag p.33

³² Padmanabhan, N. (2016) *Punishment, Just because – An Empirical enquiry into why we punish* Master’s Thesis p.89

In line with the new penal tradition that comes with the neo-liberal punitiveness I propose that we constantly are performing a sort of automatic risk-assessment. Whenever confronted by news of crimes and transgressions our initial evaluation pertains to how we personally feel about the situation. When conversing about the news with others the focus often evolves to our opinions on how dangerous the offender is. If we regard an offender as dangerous there might occur a notion that our safety is at risk, this of course presents itself as a problem that we as a society might feel we should address. This risk-assessing and additional demonising contributes to and resonates with the way Young described the social control and penology of today.³³

In extension there sometimes occurs a moral panic, that is to say that an exaggerated perception of danger quickly evolves.³⁴ This again has the potential to lead to disproportionate countermeasures. In regards to punishment, some “dangerous” individuals are subjected to much more severe reactions than necessary.³⁵

The severe measures of confining and removing people from their children, families and networks are, I believe, legitimised through the process of dangerization.

Borrowing from Sykes and Matza’s *techniques of neutralisation* I believe such processes of distancing ourselves resemble what possibly takes place when we as a society downplay or ignore the harms and implications of punishment.³⁶

i) Denial of responsibility

Firstly our society is regarded to be complex enough to ensure that the criminal justice system is made up of professionals. When these professionals are responsible for handling the system the rest of society can deny their responsibility in the matter.

ii) Denial of injury

Furthermore, the professionals in place surely must know what they are doing, so the opinion might be that most measures are productive and necessary, and that they indeed do not inflict injury.

iii) Denial of victim

Lastly, in addition to this, the offender’s initial actions might render them deserving of the reactions that are put in place to deal with them. One plausible premise could

³³ Young, J. (1999a) “Cannibalism and Bulimia: Patterns of Social Control in Late Modernity” in *Theoretical Criminology* 3 (4) Sage Publications p. 387

³⁴ Cohen, S. (2002) *Folk Devils and moral Panics: The creation of the Mods and Rockers* London & New York: Routledge 19-26

³⁵ Mathiesen, T. (1994) “En straffepolitisk styring: en studie i moralsk panikk.” In: *Festskrift til Kåre Bødal*. Fridhov, I., Føsker, H., Hammerlin, Y. & Bødal, K. (eds.). Oslo: Kriminalomsorgens utdanningscenter p.46

³⁶ Sykes, G. & Matza, D. (2014) “Techniques of Neutralization” in Cullen, F., Agnew, R. & Wilcox, P. (eds.) *Criminological Theory: Past to Present*. Oxford & New York: Oxford University Press

be that criminals forfeit consideration in the same way they themselves omitted consideration when committing crimes.³⁷

With these techniques in mind it might be easier to understand how punishment's brutality seems irrelevant.



Prison wall, Oslo prison (Photo by Nina Padmanabhan)

³⁷ Morris, C. W. (1991) "Punishment and Loss of Moral Standing." In *Canadian Journal of Philosophy* 21: 53-79 pp.64 & 72

Conclusion

Structurally, individually and socially we punish for a lot of different reasons. Self-regulation, general deterrence, incapacitation and revenge have all been put forth as reasons as to why we punish. Both relative and absolute theories of punishment have been represented in my findings. The latter shows clear parallels to the penal trends in punitiveness.

Punishment *is* being used as a way of dealing with different social phenomena and can possibly have contributed to construct and create social problems, for instance as in the example of drug users.

Answers have also pointed to the concept of punishment being connected to power and hierarchic differences in society. In this view punishment is used against those socio-economically beneath us.

Harms and implications of punishment have surfaced. And to further examine why we punish, I have offered conceivable ways of understanding how we maintain and persist to punish, despite the serious harms and implications. This neutralisation is in my opinion crucial to comprehending why it is problematic for us to recognise harms that befall offenders as actual harms and not as mere consequences of their actions.

There is no definitive answer to why we punish, there are several. Nevertheless, I believe it behoves us to extract and examine the elementals of our actions and motivations to decrease implications and harm. As the late, great Nils Christie said: "I cannot imagine a position where I should strive for an increase of man-inflicted pain on earth."³⁸ It is my whole hearted belief that some things aren't better left in the hands of professionals, but that these matters should be concerns of us all.

Nina Padmanabhan is a violinist, has a bachelor's degree in culture and social sciences and a master's degree in criminology. Padmanabhan has a wide background in working with reintegration of marginalised people with implications from drug-use, trafficking, street prostitution and violent crime. Academically she wishes to focus on examining situations and dynamics where marginalisation occurs both directly and indirectly and as a part of systematic exclusion. Her interests also include animal rights and eco-global concerns. Padmanabhan is currently the research assistant at the Norwegian Centre for Addiction Research.

If you want to contact Padmanabhan you can do so through Ida and Per or at nina.padmanabhan@student.jus.uio.no

³⁸ Christie, N. (1981) *Limits to Pain- The Role of Punishment in Penal Policy* Oregon: Wipf & Stock p.2

III. The 44th Annual Conference of the European Group for the Study of Deviance and Social Control

[Economic Crisis and Crime: From Global North to Global South](#)

THE CONFERENCE PROGRAM IS RELEASED AND CAN BE FOUND [HERE](#)

On the first day of the conference there will be a concert with Jose Alfonso's song. We encourage a 5 Euro donation to attend. More information about this event can be found [here](#)



University of Minho
Braga, Portugal
1th, 2nd and 3rd September 2016

Although economic crisis is a global phenomenon, southern countries of Europe have been particularly affected. In Portugal, for example, quality of life has considerably decreased and the crisis has intensified exclusion, homelessness, emigration and enforced poverty.

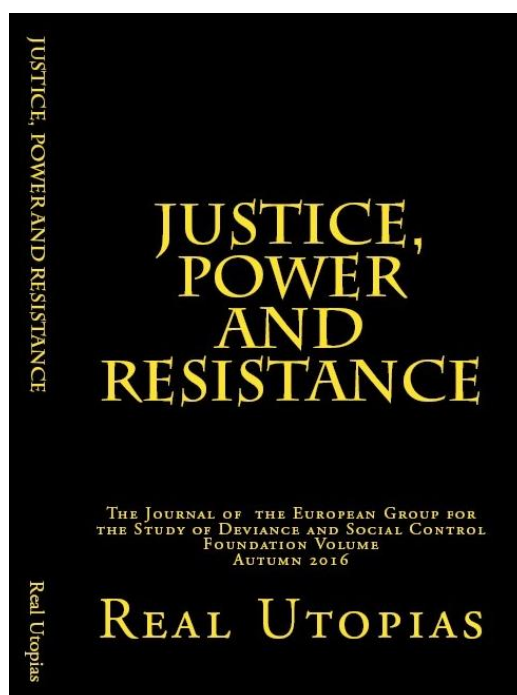
Taking into account the different realities of the crisis in the countries of the global north and south, this conference calls for papers exploring various manifestations of the crisis in different sectors of the criminal justice system and other public services. The conference will seek to address the following questions:

Are patterns of crisis different in northern and southern Europe? Are state control and forms of resistance to the crisis different between the north and the south of Europe? How can we promote social justice in times of crisis? How can scholars contribute to reducing social inequality and the policies that promote social exclusion? How are activists and social movements dealing with the crisis in different countries? How can we involve citizens in the fight against state violence?

For all general enquiries please contact Luísa Saavedra at lisaavedra@psi.uminho.pt. For questions about the European Group, please contact the EG co-ordinator Ida Nafstad at europeangroupcoordinator@gmail.com

IV. Justice, Power and Resistance

The Journal of the European Group for the Study of Deviance and Social Control



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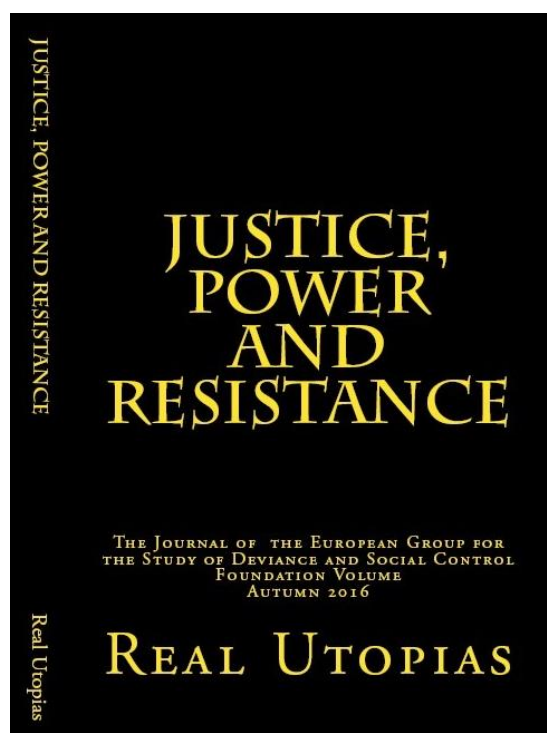
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To help manage the production of the Journal we need two volunteers:

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For further details or to volunteer please get in touch with David (D.G.Scott@ljmu.ac.uk); Emma (bell.emma@neuf.fr) or John (jmmoore911@outlook.com)

Justice, Power and Resistance – Reviewers wanted

Future editions of the Journal will have, we hope, a lively and vibrant review section. However, this needs you, the members of the European Group, to contribute reviews. We are looking for a diverse range which will include the traditional academic book review but will also hopefully include reviews of a wider range of cultural events – films, fiction, poetry, plays, festivals etc. From 500 to 1550 words (possibly longer for review essays on more than one thing), these should be critical, engaging and informative.

If you are interested in writing a review, please contact the review editor – John Moore (jmmoore911@outlook.com) in the first instance to discuss your ideas and proposed review. We will try and get you copies of any books you particularly want to review. Also, if group members who have recently published material would like it to be reviewed, please let us know and we will see what we can do.

Don't be shy – your Journal needs you!

Justice, Power and Resistance – activist contributions wanted

We are keen to publish accounts of activism from members in our new journal. These pieces can be short (1,000 to 1,500 words). The aim is to keep members of the Group informed about activist activities and the issues they are concerned with in the hope of forging new support networks. The European Group has a long history of connection to such activities and these links ought to be reflected in our journal.

If you are interested in submitting an account, please contact David (D.G.Scott@ljmu.ac.uk), Emma (bell.emma@neuf.fr) or John (jmmoore911@outlook.com)

Justice, Power and Resistance – Proof Readers wanted

We are looking for Group Members to volunteer to proof-read papers prior to the production of our journal. This is not intended to be part of the review process – that should have already been completed – but a final attempt to spot any spelling or grammatical errors. It is also a chance to read the papers before publication.

We will need you to keep to deadlines, so if you volunteer to be on our panel please be prepared to say no to any requests you are unable to turn around within the required timescale.

Hopefully, if we get a good panel of people, the task will not be too onerous.

For further details or to volunteer please get in touch with David (D.G.Scott@ljmu.ac.uk), Emma (bell.emma@neuf.fr) or John (jmmoore911@outlook.com)

V. News from Europe and Around the World

NORWAY

Intelligent control?

Policing Gun Crime in Canada

Time and place: 18. October, 2016 14:15 - 16:00, Room 770, Domus Nova

The year 1991 was the first in Canadian history when more homicides were committed with handguns than rifles or shotguns. This marked a significant turning point in the history of urban street-crime in Canada. Prior to this time, handgun use was rare in the context of all types of street crime in Canadian cities - from robbery and extortion to participation in illicit markets.

This presentation examines the police reaction to this phenomenon. Gun-related crime is central to the police role by any definition. According to Section 42 of the Police Act of Ontario (which governs policing practice in that province) the duties of the police officer include inter alia: preservation of the peace; preventing crimes; providing assistance to victims; and apprehending offenders. This reflects the presence of the police traditions of British Colonialism and is generalizable across Canada.

Policing institutions, not least in Canada, have generally been very quick to adopt science and technology to the profession. This lecture examines the technological responses of the police in Canada to increasing gun-crime on the street and the application of 'intelligence-led policing'.

- Presentation by professor James Sheptycki
- Comments by professor Helene Gundhus

This event is open to the general public.

Welcome!

See: <http://www.jus.uio.no/ikrs/om/aktuelt/arrangementer/2016/intelligent-control.html>

SPAIN

The program for the International Conference

Crises, Economy and Punishment: The Influence of the Great Recession on crime and penalty

is now released and can be found here:

www.ecrim.es/crises_economy_and_punishment/

Keynote speakers

Patricia Faraldo

University of A Corunna, Spain.

Russell Hogg

Queensland University of Technology, Australia.

Elena Larrauri

Pompeu Fabra University, Spain.

Dario Melossi

University of Bologna, Italy.

Jonathan Simon

UC Berkeley, USA.

Máximo Sozzo

National University of the Litoral, Argentina.

Law School, University of A Corunna, A Corunna, Spain

15-16 September 2016

UK

Positions

The University of Birmingham is seeking to appoint enthusiastic and committed Teaching Associates to contribute to a vibrant and growing suite of Social Policy and Criminology degree programmes. Further details can be found below:

[Teaching Associate \(Criminology\)](#)

[Teaching Associate \(Social Policy\)](#)

For further enquiries please contact the Head of Department Social Policy & Social Work, Simon Pemberton, s.pemberton.1@bham.ac.uk

Two temporary teaching opportunities have arisen in the Department of Criminology & Sociology at Kingston University London for up and coming academic year (2016-17). One is to teach on the module Youth, Crime and Deviance and the other to teach on the module Crime, Media and Policy. The teaching would suit somebody who has a PhD (or near completion) in criminology, confident in the areas of module specialisms and who has experience of teaching undergraduate modules. Anybody interested in one or both opportunities should send a CV and covering letter to Sylvie Collins-Mayo by 5pm on the 17th August. For further information about module content please contact the *module leader* specified.

Applications for this teaching should be made by email to Dr Sylvie Collins-Mayo (s.collins-mayo@kingston.ac.uk) – please include a short covering letter (no more than 1 side of A4) and an up-to-date CV detailing academic experience and relevant professional experience. The deadline for applications is 5pm on Wednesday 17th August, 2016. Shortlisted candidates will be invited for interview on 30th August.



Clock tower, Oslo Prison (Photo by Nina Padmanabhan)

Please feel free to contribute to this newsletter by sending any information that you think might be of interest to the Group to Ida/Per at:

europeangroupcoordinator@gmail.com

Also feel free to contribute with discussions or comments on the published material in the newsletter

Please send it in before the 25th of each month if you wish to have it included in the following month's newsletter. Please provide a web link (wherever possible).

If you want to subscribe to the newsletter, do not hesitate to send a mail to europeangroupcoordinator@gmail.com