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Critical thinking does not occur in isolation. Advanced critical thinking skills typically require a combination of different cognitive abilities and personal attitudes, many of which are outlined below. Effective critical thinking depends on several intellectual skills, including classification, selection, differentiation, comparison, and contrast. These abilities and personal attitudes, many of which are outlined below. Effective critical thinking depends on several intellectual skills, including classification, selection, differentiation, comparison, and contrast. These abilities and personal attitudes, many of which are outlined below. Effective critical thinking depends on several intellectual skills, including classification, selection, differentiation, comparison, and contrast.
enable individuals to break down and analyze information systematically. A strong critical thinker can often identify flaws in reasoning even without deep subject expertise. However, thorough research strengthens critical analysis. Gathering more information about a topic allows individuals to form well-informed judgments about whether key facts,
alternative perspectives, and various interpretations have been sufficiently considered. While critical thinking is typically associated with rationality and objectivity, it can still elicit emotional reactions. This is because evaluating arguments often involves grappling with contradictory viewpoints and encountering information that challenges existing
beliefs. People may feel frustration, resistance, or anxiety when faced with evidence that contradicts their assumptions. If the conclusions drawn from new data are unexpected, they can provoke discomfort or reluctance to reconsider prior views. Although academic environments emphasize logical reasoning over emotional responses, emotions still
influence decision-making and critical evaluation. The ability to regulate emotional reactions when engaging in debates or analyzing controversial issues is an essential skill. Remaining calm and composed while constructing well-reasoned arguments enhances one's ability to communicate persuasively and think critically. Aim to be calm and rational,
not emotional!Critical thinking requires careful attention to detail and persistence in pursuing reliable conclusions. Key components of this process include:Observing Details: Recognizing minor elements that provide deeper insights into a broader issue. Detecting Patterns and Trends: Identifying relationships through data analysis, mapping
connections, and recognizing recurring themes. Reviewing Information Thoroughly: Going over material multiple times to avoid missing key points. Considering Alternative Perspectives: Examining the same information from multiple viewpoints to develop a more well-rounded understanding. Practicing Objectivity: Setting aside personal biases,
emotions, and preferences to ensure conclusions are as fair and evidence-based as possible. Evaluating Consequences and Long-Term Effects: Assessing whether a decision that seems beneficial in the short term might have negative long-term outcomes. Strong critical thinking requires making well-informed judgments. As previously mentioned, our
thought processes may not always be entirely reliable if we fail to recognize the factors influences can stem from our assumptions, biases, prior experiences, personal beliefs, and preferences—many of which we take for granted as normal or universal. Often, these underlying influences shape our understanding of ourselves
and the world around us without conscious awareness. Individuals who demonstrate exceptional critical thinking skills tend to be highly self-reflective. They frequently analyze and reassess their personal motivations, interests, potential prejudices, and areas where their knowledge is incomplete. They actively challenge their own perspectives and
carefully evaluate whether the evidence they rely on is sound and unbiased. Becoming more aware of our thinking that we were previously
unaware of can be unsettling. Similarly, questioning long-held beliefs can feel challenging, as these ideas are often intertwined with our personal identity. When our beliefs are questioned, it can sometimes feel as though our identity itself is being challenged. Additionally, thinking critically can sometimes mean holding an unpopular perspective within
our social circles. Friends, family members, or colleagues may interpret the same evidence differently or reject alternative viewpoints altogether. Standing by a well-reasoned but minority position takes confidence and resilience, particularly when we acknowledge that there's always a possibility that we, too, could be mistaken. Below, three lecturers
share their different approaches to critical thinking. Their methods show how to read, analyze, and evaluate information effectively. First, I skim the text to get a general idea and see if it agrees with or challenges what I already believe. I compare what I'm reading with what I already know about the topic and relate it to my own experiences. As I go
through the text, I summarize key points in my head to help me follow the overall argument. I identify the author's viewpoint, asking: "What is their main argument, and what are they trying to convince me of?" As I read, I check my understanding of each section. If something is unclear, I reread it—often, things make more sense the second time. If it
still doesn't make sense, I make a note to revisit it later once I have more context. I then analyze the writer's reasoning and decide whether I find it persuasive. If I agree with the argument, I ask myself why: Is it based on expert opinions? Is the evidence strong and reliable? If I disagree, I try to understand why. Is it just a gut reaction, or do I have solid
reasons for rejecting it? If I'm relying only on instinct, I look for concrete evidence that either supports or contradicts my doubts. Finally, I form my own opinion and check whether it is convincing. Could I defend my view if someone challenged me? This approach focuses on analyzing information in a structured way and then forming a well-supported
opinion. Critical thinking is not just about what is written—it also involves understanding the bigger picture. I focus on the main issue by asking: What is really being said, and why? The answers are not always directly in the text. They might be influenced by historical events, cultural debates, or financial and political interests that shape what is being
written. Often, what's considered "true" is shaped by popular opinions, social trends, and outside influences, not just facts. This approach helps me look beyond the words and understand how context affects the meaning of what I'm reading. The third lecturer agrees with the first two approaches but adds another step: figuring out what is important
and what is just extra detail. Not all information is equally important. I need to find the key points and ignore anything that isn't useful. Prioritizing information is key. I focus on the most important ideas instead of getting lost in unnecessary details. I keep asking myself: Is this fact accurate? Does it relate to the main argument? Is it the best example to
prove the point? I also question whether the examples used are the best ones available or if they might misrepresent the issue. This method helps me stay focused on what really matters rather than being overwhelmed by too much information. Using an analytical approach to break down and understand new information. Looking beyond the text to
consider how outside factors influence arguments. Sorting through information carefully to find what is truly important. Challenging your own thinking is a crucial skill for A-level sociology students, enabling them to analyze, evaluate, and synthesize information systematically. By
employing critical thinking, students move beyond memorization and engage deeply with sociological theories, research, and debates. This article explores how to apply critical thinking in A-level sociology by focusing on core thinking in sociology.
involves classification, selection, differentiation, comparison, and contrast. These skills help students deconstruct complex theories and contrast their views on social perspectives like Functionalism and Marxism, students should:Classify the foundational principles of each theory. Compare and contrast their views on social
institutions. Differentiate between their explanations of social order and change. By systematically analysis in sociology. Gathering
comprehensive information allows students to form well-informed judgments by considering key facts, alternative perspectives, and various interpretations. For example, when exploring the role of education in society, students might: By evaluating diverse viewpoints and supporting evidence, students develop a well-rounded understanding of
education's role in society. Engaging with sociological content can provoke strong emotional reactions, particularly when topics challenge personal beliefs or societal norms. Recognizing and managing these responses is essential for maintaining objectivity and rational analysis. For example, discussions on sensitive issues like race, gender, or class
may lead to discomfort or defensiveness. To navigate these emotions: Acknowledge personal biases and emotional triggers. Reflect on how these emotions influence interpretations. Strive to maintain objectivity by focusing on empirical evidence and logical reasoning. A good example is the New Right perspective on the family, which argues that
traditional nuclear families are essential for social stability. While some students may strongly agree or disagree with this perspective, critical thinking encourages them to evaluate evidence rather than reacting emotionally. By managing emotional responses, students engage more effectively in sociological debates and discussions. Critical thinking in
sociology demands careful attention to detail and a commitment to accuracy. This involves: Observing patterns and trends—For example, identifying the rise of postmodern family structures while also considering how traditional family forms persist. Reviewing multiple sources—A second reading of a sociological study may reveal biases, limitations, or
alternative explanations that were not obvious initially. Cross-checking information—Does another study support or contradict a claim? For instance, if a study claims that crime rates are increasing, a critical thinker would check official crime statistics, compare different sources, and consider factors like changes in reporting methods. This level of
careful evaluation ensures that sociological conclusions are based on factual evidence rather than assumptions. Self-awareness is a key aspect of critical thinking, as it helps students recognize how their assumptions, biases, and experiences influence their understanding of sociological concepts. To enhance self-awareness: Reflect on personal beliefs
and how they align or conflict with different sociological theories. Seek feedback from peers and instructors to identify blind spots. Engage with diverse perspectives to challenge and broaden one's viewpoints. For example, students analyzing the causes of crime may initially believe that poverty is the main reason people commit crimes. However, a
broader look at interactionist perspectives reveals that labeling and societal reactions also play a key role. By reading about Becker's labelling theory, students might reconsider their initial assumptions and recognize that crime is socially constructed. By developing self-awareness, students improve their ability to critically assess sociological
arguments without bias. Applying critical thinking to A-level sociology involves breaking down theories, researching thoroughly, managing emotions, refining accuracy, and developing self-awareness. By embracing these strategies, students can move beyond memorization and engage deeply with sociological theories and concepts. Rather than just
accepting theories at face value, critical thinkers question, compare, and analyze arguments. These skills not only enhance academic performance but also help students will be better equipped to tackle complex social
problems, challenge dominant perspectives, and construct well-supported arguments. This blog explores the role of critical thinking in academia, the challenges students face in developing these skills, and how embracing nuanced, evidence-based reasoning leads to more informed perspectives. Ready to sharpen your analytical mindset? Let's dive
in! Students are expected to develop critical thinking skills so that they can dig deeper below the surface of the subject they are studying and engage in critical dialogue with its main theories and arguments. This is usually through engaging in critical debate in seminars, presentations, or writing produced for assessment or publication. One of the best
ways of arriving at a point where we really understand something is by doing, or replicating, the underlying research everything we encounter. The depth of understanding that comes through direct experience, practice, and experimentation
has to be replaced, at times, by critical analysis of the work of other people's research too readily, without analysing it sufficiently to check that the evidence and the reasoning really support
the main points being made. Bodner (1988), for example, describes chemistry students as being unable to 'apply their knowledge outside the narrow domain in which it was learnt.' They 'know' without understanding. Bodner suggests that, instead of focusing on standard chemical calculations in books, students should be looking for answers to
questions such as 'How do we know...?' and 'Why do we believe...?' Bodner's description is likely to be just as true for students in other subjects. It is not unusual for students, and for people generally, to rely unquestioningly on research that is based on a small sample of the population, that is out of date, or that is based on faulty or ill-structured
projects. Evidence from small-scale studies is often treated as if it were an established fact. Of course A-level sociology students who will have studied research methods should be much less likely to fall into this trap. Do you recognise anything of yourself in
Bodner's description of students? What effect would the approach he suggests have on your learning and understanding? In academic contexts, 'criticism' refers to an analysis of positive features as well as what works as well as meaning and understanding? In academic contexts, 'criticism' refers to an analysis of positive features as well as well as what works as well as well as what works are well as what works as well as what works are well as what we
does not. Good critical analysis accounts for why work is good or poor, why it works or fails. It is not enough merely to list good and bad points. For most academic programmes, students are expected to take a well-reasoned, evidence-based, critical approach to what they hear, see, read, and learn. That is the case even when considering the work of
respected academics. Normally, any theory, perspective, data, area of research, or approach to a discipline could be subject to critical analysis. Some colleges, such as religious foundations, may consider certain subjects to be out of bounds, but this is not typical. The Idea or the Action, Not the PersonA distinction is usually drawn between the idea,
work, text, theory, or behaviour on the one hand, and on the other, the person associated with these. This is also true when making critical analyses of other students' work if this is a requirement of your course. Even so, it is worth remembering that people identify closely with their work and may take criticism of it personally. Tact and a constructive
approach are needed. Giving difficult messages in a way other people can accept is an important aspect of critical evaluation. "Your work's rubbish, of course, but as a human being, you'll do, I suppose!"—Irma wasn't famed for her tact. In our day-to-day lives, we can slip into thinking everything is right or wrong, black or white. In the academic world,
answers may occur at a point on a continuum of possibilities. One of the purposes of higher-level thinking is to address questions that are more complicated and sophisticated and do not lend themselves to straightforward responses. You may have noticed that the more you know about a subject, the more difficult it becomes to give simple
answers. With the internet at our fingertips, we are used to obtaining answers may not be found for years, or even lifetimes. This can feel uncomfortable if you are used to ready answers. This does not mean, though, that vague
answers are acceptable. If you look at articles in academic journals, you will see that they are very closely argued, often focusing on a minute aspect of the subject in great detail and with precision. Students, too, are expected to develop skills in using evidence, even if drawn from other people's research, to support a detailed line of reasoning. It is
worth remembering that in academic work, including professional research for business and industry, researchers often need to pursue lines of enquiry knowing that: No clear answers may emerge; It may take decades to gain an answer; They may contribute only a very small part to a much larger picture. Finding out where the best evidence lies for
the subject you are discussing; Evaluating the strength of the evidence appears to lead; Constructing a line of reasoning to guide your audience through the evidence and lead them toward your conclusion; Selecting the best examples; Providing
evidence to illustrate your argument. The idea of "the Orient" evolved from Western views of the Eastern world. This powerful argument is made by Edward Said in his influential text, Orientalism (1978). The concept of Orientalism, he says
works in two important ways. It presents the East as a homogeneous region. The East is depicted as exotic, uncivilized, and backward. At the same time, it constructs the West's idea of the East as a homogeneous region. The East is depicted as exotic, uncivilized, and backward. At the same time, it constructs the West's idea of the East. This idea is a simplified, unchanging set of cultural representations. Orientalism offers us a useful criticism of Optimist views of globalisation. Edward Said
explains that the idea of modern Orientalism arose from a significant historical event. In 1798, a French army led by Napoleon took with him not only soldiers, but also scientists, recorders, and interpreters. These experts were given the job of recording and
categorizing what they saw. In doing so, they created a version of "the Orient" as objective knowledge. Their words gained unquestionable authority back home in Europe. However, as Said suggests, they were looking at the East through the lens of the imperialists who sent them. The West saw itself as rational, civilized, and progressive. The reports
sent back to Europe by Napoleon's "experts" were meticulously crafted. This meant that the East was presented to Europeans in a highly packaged way. The West explained the East. In the process, it was moulded to suit the Europeans in a highly packaged way.
They romanticized the Orient but continued to emphasize its inalienable difference. The problem continues, Said says, because the idea of the Orient has never been questioned. The Western view of the East in all its forms keeps arising. This includes food, fashion, and sets of images. The Orient is seen as a place of mythical exoticism. It is the home of
Sphinx, Cleopatra, Eden, Troy, Sodom and Gomorrah, Sheba, Babylon, and Muhammad.Orientalism is a framework used to understand the Orient, says Said. At the same time, it tells us that the peoples of the East are different. It portrays them as frightening. The world is viewed as a violent fanatic. Western nations feel the need to protect themselves
from "the infiltration of the Other". The challenge, he says, is to find a way of coexisting peacefully. The Oklahoma bombing, USA, in 1995. The media first blamed the attack on "Muslims" and "Arabs" (the other). However, a white American was responsible for the attack 1375 Chaucer refers to the Orient as the lands lying east of the
Mediterranean. Early 19th century French academic Silvestre de Sacy sets out the terms of modern Orientalism. In 1836, Edward William Lane published Manners and Customs of the Modern Egyptians. This book became an important reference for writers. One of these writers was the French novelist Gustave Flaubert. 1961 Franz Fanon writes
about the dehumanizing forces of colonialism in The Wretched of the Earth.1981 Sadik Jalal al-'Azm argues that Orientalism tends to categorize the West. This is similar to the way Said says it packages the East.Cultural theorist and literary critic Edward Said was the founder of post-colonial studies. He was born in West Jerusalem during the British
Mandate in Palestine. His father was a wealthy Palestinian-American of Christian faith. Said went to private international schools in Lebanon, Egypt, and the USA. He later studied at Princeton and Harvard. He then became a professor of English Literature at Columbia University. He taught there until his death in 2003. Said wrote prolifically on a
wide range of topics, including music and Palestinian issues. Said stated that he was politicized by the Six-Day War of 1967 between Israel and its Arab neighbours. After this event, he became an important voice for the Palestinian cause, especially in the USA. In 1999 he founded an Arab-Israeli orchestra with the conductor Daniel Barenboim, in the
belief that music transcends politics.1978 Orientalism1979 The Question of Palestine1993 Culture and ImperialismFor students of A-level sociology Orientalism is a useful theory to know for the Globalisation and Global Development module. You can find out more by reading this article in The Conversation: Orientalism explained. This theory and
methods question came up in the May 2020 A-level sociology Education with Theory and Methods exam paper. Outline and explain two problems of using primary qualitative methods in sociological research (10) Below I include the mark scheme and a possible answer to this question... The Indicative content the AQA provides in its mark scheme is as
follows:cannot make generalisationscannot isolate cause and effect difficulties analysing datalow in reliabilitysubjective the imposition problemunscientificcannot make generalisations/ cannot generate social laws. Cannot isolate cause and
qualitative research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the research methods are unscientification.
with him may have influenced the way he interpreted his actions. He may also have been selective in what he wrote, possibly keeping some of the worst crimes out of his publication. A related problem is that we can never know how bad the bias is, because participant observation also lacks reliability, meaning that they are difficult to repeat in the
same way and get the same results. This is especially true for Participant Observation which is done over a several months of years. It would be impossible for someone else to replicate the context of Venkatesh's study because the same situations will not occur again as there are so many different actors involved the research on the ground. If another
researcher could go back and repeat the research they may follow different leads, speak to different people, and find an entirely different interpretation of the same gang. Although this is a most point because by the time Venkatesh published his in-depth study the projects where he did the research had disappeared, so the length of time it takes to
write up findings adds to this problem of reliability. HOWEVER, one can at least verify the findings by showing them to the respondents who took part. A second problem of primary qualitative data is that it is not usually possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with unstructured interviews which are respondent led your possible to isolate cause and effect and uncover 'social laws' For example with the possible to isolate cause and the possible to isolate cause and the possible to isolate and the possible to isolate cause and the po
might have a broad topic area and then ask respondents think and feel about a topic area, but also just a mess of qualitative data. The data you would be messy, possibly quite long winded and possibly with lots of irrelevant information
if the researcher allowed the respondents too much freedom. Thus if you do 10 unstructured interviews you might end up with 10 very different sets of findings with no common themes, isolate any variables and find out the discrete causes of social action. To do that you
would need to have structured questions and limit the options available to the respondents. Having said that today it should be possible to use software to find the common themes in qualitative data, but even that might miss out on picking up on respondents talking about the same thing in different ways. For more posts on exam advice for A-level
sociology papers please see my exams and essays page. AQA Sociology Past Papers This is a 20 mark methods in context question from the Paper here. Below I include the Item and Question, a full answer, and some hints and tips. If you
like this sort of thing then you might also like this post: pages and posts: Read Item C below and answer the question that follows. Pupils behave in many different ways in schools. Some pupils conform to school rules, for example by wearing the correct uniform and completing tasks set, whilst others break school rules. Interactions between teachers
and pupils, and between peers, are likely to influence behaviour. Sociologists are interested in researching patterns of pupil behaviour, particularly disruptive behaviour, particularly disruptive behaviour, particularly disruptive behaviour.
observation is that the sociologist can observe behaviour both inside and outside classrooms. Non-participant observation allows behaviour may not be classified in the same way by different researchers. Applying material from Item C and your knowledge of research
methods, evaluate the strengths and limitations of using non-participant observation to investigate pupil behaviour in schools (20). These questions are METHOD + TOPIC, so you need to get in all of the methods stuff (theoretical, practical ethical) as a base, and then APPLY the methods to the topic, and this means USING THE ITEM! pupil behaviour.
uniform. completing tasks, breaking rules. Interactions between teachers and pupils, and peers influence behaviour. Non PO can be used inside and outside the classroom. Can categorise behaviour before handCategories of behaviour may not be classified in the same way by researchers. Validity - depends on overt covert/ can't ask questions about
meaning (only observing)/ limited because you can only look for a few types of behaviour. Practical - NOT practical, if in-person, one has to be in the classroom. Have to gain access to the school. Representativeness - limited because of limited capacity to observe. Reliability - can be
repeated, but categories. Ethics - consent? Personally I find it's easiest to imagine you are going to do the research pupil behaviours in-school, but practically it will probably only be useful to explore a limited range
of behaviours. Researchers could use Non PO in different classrooms to explore what kind of teaching approaches correlate with positive or negative student behaviours. For example, a researcher could sit in a classroom and count how many times a teacher praised pupils, how much time they devote to teacher-led compared to student-led learning
and how much time they spend helping students with the later, and see if this is correlated with higher students and their behaviour responses in
different teaching environments, and with different peers in their different subjects, this could be very scientific and favoured by positivists. This kind of comparative approach would need appropriate activity and behaviour
grids to record data into. In terms of validity, a problem may be that pupil behaviour may be different with a researcher present within the classroom. For this reason, filming a class may improve validity, although ethically students and ideally parents and teachers would have to be informed of this in advance to gain consent. One observer may also
miss out on some pupil behaviour in larger classes, they simply may not be able to see everything going on in a class of say 30 pupils, and for this reason filming may again be useful to go back and observe again. Filming would also allow for a second research to check findings, improving reliability. The item mentions that different researchers may
not categorise behaviour in the same way, this is a problem which could reduce reliability, especially if researchers are from different ethnic or class backgrounds, or different genders. Women may be less likely to see bad behaviour of girls, for example, and the same for men with boys, unconscious researcher bias may reduce validity and thus
reliability. However as mentioned above, filming observations in classrooms could be a way to overcome this, different researchers can watch the same footage and come to an agreement around how to categorise behaviours. Practically non-PO is not very practical, researchers would have to gain access to the school, and classrooms, teachers and
pupils would probably not be very keen. In terms of representatives you would have to be written up and checked afterwards. If you wanted to research across different schools, access would have to be negotiated for each school. The item mentions doing non PO
outside of the classroom, the problem here is that if you're doing this in corridors, playgrounds, or social spaces, there would be a lot of coming and going of different students, as you could do with being in a classroom. This kind of outside the classroom would be messier than in-classroom, and
to be honest i don't know what you'd be looking for, maybe just open ended observation would yield something useful, but I can't really see the point? Maybe you could use this to measure general rowdiness in different schools and see if this is correlated with staff presence (but the answer here seems obvious?). On reflection there seems little to gain
from doing this.Less structured non PO outside of classrooms would also be more subject to the researchers. One other way of doing non participant observation may be to set cameras up in corridors and school gates, these could measure things like student lateness, and maybe other things with the right AI software, but of course
AI software has to be programmed which means that is open to human bias too. Weaknesses of non-PO would be that you can't ask students WHY they are doing what they ar
from the participants, treating them like guinea pigs, and this method is in some ways like a field-experiment. This method thus wouldn't be favoured by interpretivists. One final thing is that OFSTED inspections and school internal observations offer a secondary source of non-PO data that could form the basis of further non-PO work, findings from the participants, treating them like guinea pigs, and this method is in some ways like a field-experiment. This method thus wouldn't be favoured by interpretivists. One final thing is that OFSTED inspections and school internal observations offer a secondary source of non-PO data that could form the basis of further non-PO work, findings from the participants.
either of these could be used as a jumping off point for further research. For example previous internal school observations may have found that, for example, Kahoot works really well to engage students, so further observations may have found that, for example previous internal school observations may have found that, for example previous internal school observations may have found that, for example previous internal school observations may have found that, for example previous internal school observations may have found that, for example previous internal school observations may have found that, for example previous internal school observations may have found that, for example previous internal school observations may have found that, for example previous internal school observations may have found that, for example previous internal school observations may have found that the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a school observation of the found that it is not a schoo
think non PO is a useful method for exploring correlations of specific behaviours within classrooms, but must have a narrow focus to be useful doing more general observations outside of the classroom, it would be too impractical and too open to the subjective whims of the researchers to yield anything useful I
think. Methods in Context topics More methods in context questions. With recent advancements in medical technology, one would believe that more tests and earlier diagnosis simply mean better health. But what if our quest to detect diseases early is actually hurting us more than it is helping us? Consultant neurologist Dr Suzanne O'Sullivan asserts
that we now face a new kind of health crisis. This crisis is brought about not by hidden disease. It is not doctors being wrong. It is not doctors being wrong. It is not doctors being wrong dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all.Dr O'Sullivan reflects on her 30 years of medical practice and growing dismay at all pr
the trend towards overdiagnosis. She speaks of patients like Stephanie and her teenage daughter Abigail she had a progressive neurological disease. The condition hadn't yet appeared. The
diagnosis was technically true. It had no therapy or cure. However, it created anxiety over an eventual future that is unlikely ever to materialize. Abigail had changed from optimal health to the ominous diagnosis of serious disease. And that, Dr O'Sullivan insists, is the quiet, insidious power of diagnosis. It may alter our self-concepts. It can affect our
sense of self-body even when no treatment is necessary. In another case, a young woman named Darcie had accumulated multiple diagnoses over the years. She was diagnosed with epilepsy, ADHD, and then autism. These diagnoses over the years. She was diagnosed with epilepsy, ADHD, and then autism. These diagnoses over the years.
day experience rendered her iller, rather than healthier. And maybe even more importantly, it prompted her to see herself solely as ill. This is not an unusual trend. More children are being diagnosed with neurodevelopmental disorders than ever before today. But mental illness issues in adolescents still rise. Clearly, more diagnoses have not resulted
in better outcomes. What's causing this trend, then? It is a mix of factors. These include increased public awareness and more advanced technology. Pharmaceutical company advertising also plays a role. Additionally, the rise of social media pathologizes normal emotions and behaviors. Genetic testing and high-tech scans can now detect small
abnormalities years before symptoms ever arise. But is it helpful to know you may fall ill in 30 years' time? In Dr O'Sullivan's view, early diagnosis without treatment can generate fear, anxiety, and unnecessary medical interventions. Consider cancer, for instance. We praise early detection. However, early detection of many cancers would never have
resulted in harm. Patients are treated for them nonetheless. And with disorders like Parkinson's, now diagnosed before symptoms begin, early information might merely prolong a life lived with Parkinson's. There is no cure, so it doesn't lead to a life without it. Medical labels also have psychological consequences. Being told you are sick, even if you
don't know anything is wrong, can make people feel and act sick. This is called the "nocebo" effect: the negative opposite of the placebo. A diagnosis, while sometimes helpful, can validate a person's notion that they are in pieces. This can create a vicious cycle of stress, dependence on healthcare, and reduced quality of life.Dr O'Sullivan is not calling
for diagnosis to be prohibited — far from it. She is, however, demanding a more cautious, patient-centred approach. Tests must be employed only when they no longer serve the patient. Lastly, medicine must be about healing suffering, not just labeling it. In an
increasingly label- and early-diagnosis-obsessed culture, we must ask: Are we making folks healthier — or just more anxious?Dr. O'Sullivan's concerns about overdiagnosis and the psychological impact of medical labels can be further understood. This is achieved through sociological theories, particularly Social Action Theory. Social Action Theory
was developed by Max Weber. It was expanded upon by later interpretivist sociologists. This theory emphasises how individual meanings and social interactions shape our understanding of reality. This includes health and illness. Labelling Theory, a key concept in interpretivist sociology, is significant. It argues that illness is not just a biological fact.
Illness is also a socially constructed identity. This post on Social Action Theory highlights the influence of labeling on how we define and react to health conditions. Our reactions are influenced by how others label us. Medical professionals especially influence this labeling. When a person is diagnosed, they are given a new social identity: "patient,"
"sick," or "at risk." This label can profoundly influence how they see themselves. It can also affect how others treat them. This happens regardless of whether they actually feel unwell.Dr. O'Sullivan's cases of Abigail and Darcie show this in practice. The diagnosis—sometimes given for a condition that may never even manifest—can reshape a person's
self-concept and daily life. This mirrors what labelling theorists like Howard Becker describe: a person becomes their label. The label can bring about real changes in behaviour, relationships, and even physical well-being (as seen with the "nocebo effect"). Furthermore, the social construction of illness means that what counts as "sick" or "well" is
partly decided by social norms. Medical definitions and cultural attitudes also play a role. These criteria change over time and differ between societies. The explosion in neurodevelopmental and mental health diagnoses reflects changing definitions. It shows greater awareness. It also demonstrates how new categories of illness are created and
 legitimised socially, not just medically. Social Action Theory suggests we should pay attention to the meanings that individuals attach to health, symptoms, and diagnosis. Medical professionals, under pressure from technology, social media, and pharmaceutical interests, may focus on early detection and labelling. But for patients, the meaning of a
diagnosis may be less about biological reality. It may be more about how it changes their identity, relationships, and future expectations. In summary: Dr. O'Sullivan's critique supports the sociological view that diagnosis is not just a technical act but a social process. Labelling can have unintended consequences, turning healthy people into patients
and creating anxiety where none may have existed. From a Social Action Theory perspective, the solution is not to reject diagnosis. Instead, it should be applied thoughtfully. Recognising that the meanings attached to illness are as important as the medical facts themselves is crucial. Donald Trump's designs on Greenland have stunned the world. The
story opens a window into bigger questions about globalisation and geopolitics. It also offers some analysis on whether we are now in a post-globalisation age. Blame Erik the Red, the Norse explorer who named it strategically around 982 AD. His
aim? Attract more settlers by making a massive ice-covered island sound... welcoming. The name stuck, but over 80% of Greenland is still covered in ice today. The population—just 57,000—is mostly Inuit and concentrated around the capital, Nuuk. In the 18th century, the Danish-Norwegian kingdom first claimed Greenland as a colony. It became
solely Danish in 1814. After World War II, the US treated it like a protectorate. Then, in 1953, Greenland officially became a Danish province. What followed was controversial: forced assimilation known as "Danization." Greenland officially became a Danish province. What followed was controversial: forced assimilation known as "Danization." Greenlanders were relocated. Children were fostered in Denmark. Thousands of Inuit women and girls were fitted with IUDs without
consent to lower birth rates. Greenlanders voted for home rule in 1979 and gained further autonomy in 2009. Denmark still oversees foreign policy and defence, but Greenland runs its own government and domestic affairs. There is strong local support for eventual full independence. He has called it "strategically nice." Greenland sits near Russian
missile routes and hosts critical US military bases. It's rich in rare earth minerals, and as the ice melts, it could offer new shipping routes and mining potential. But there's a big catch: Arctic mining is notoriously difficult, and even China has pulled out of projects there. Plus, Greenland already supports US military operations—without being owned by
it. Denmark quickly rejected Trump's original 2019 proposal to by Greenland: "Greenland is not for sale." Greenland is the move "unacceptable" and uniting across political lines to oppose it. Trump's follow-up? He didn't rule out taking it "one way or another." Greenland is the most sparsely populated place on Earth. Most
settlements are coastal—there are almost no roads inland. Winters bring near-total darkness; summers, endless light. The weather is brutal, the health challenges serious, and yet the people remain deeply connected to their land and culture. Let's dig deeper by applying some sociology theory. According to optimist globalisation theorists, Trump's
proposal reflects how global integration turns everything—even icy islands—into economic assets. Rare earth minerals, shipping lanes, and strategic location? It's the dream of borderless capitalism. Pessimist theories of globalisation highlight how global power still exploits the periphery. Greenlanders are Indigenous, self-governing, and have already
faced forced assimilation. A rich foreign nation trying to "buy" them off? It's not new—it's colonialism 2.0. Some sociologists argue that the nations—and even semi-autonomous ones—can still resist global superpowers. Local democracy and
cultural pride won out over geopolitical ambition. James W. Messerschmidt's work on masculinities and crime offers another angle. Trump's aggressive push to "own" Greenland is an assertion of hegemonic masculinity. It involves dominating territory, flexing power, and refusing to take "no" for an answer. Trump's failed Greenland gamble wasn't just
a bizarre news story—it revealed how globalisation, imperial legacy, and modern identity politics collide. The people of Greenland, often overlooked in global politics, made their voices heard: they are not for sale. Check out these sociology reads to dig deeper into the ideas behind the headlines: The question above appeared in the A-level sociology reads to dig deeper into the ideas behind the headlines: The question above appeared in the A-level sociology reads to dig deeper into the ideas behind the headlines: The question above appeared in the A-level sociology reads to dig deeper into the ideas behind the ideas behind the headlines: The question above appeared in the A-level sociology reads to dig deeper into the ideas behind the ideas behind the headlines: The question above appeared in the A-level sociology reads to dig deeper into the ideas behind the 
May 2022 7192/1 Education with Theory and Methods Paper. This blog post presents an essay which should score in the top mark band. Read Item B below and answer the question that follows. Item BThe patterns of educational achievement by gender have changed over time. Some sociologists explain these patterns through factors external to
schools, such as socialisation and parental attitudes towards education. Changes in wider society, such as employment opportunities, may also contribute to these patterns. However, the way schools are organised and the social interactions that take place within schools are also likely to affect gender differences in educational achievement. Applying the social interactions that take place within schools are also likely to affect gender differences in educational achievement.
material from Item B and your knowledge, evaluate sociological explanations of gender differences in educational achievement in the UK. Boys used to outperform girls. However, recent data shows that girls now generally achieve
better results at most levels of education. Item B highlights that external factors to schools, such as socialisation, play a significant role. Parental attitudes are also important in explaining gendered patterns of achievement. One key external explanation is gender role socialisation. Sociologist Ann Oakley argued that gender socialisation begins at home
Girls are encouraged to be more passive and compliant. These traits are valued in schools. Parents are also more likely to encourage girls to read, which may explain their stronger literacy skills early on. Another significant external factor is the changing position of women in society. The rise of feminism since the 1970s is notable. Sue Sharpe
highlights this in her study "Just Like a Girl" (1976, 1994). She found that girls' aspirations changed from marriage and family in the 1970s to careers and independence by the 1990s. This shift is also supported by improvements in employment opportunities and the introduction of equal pay and anti-discrimination laws. As a result, girls now see
educational achievement as key to their future. In contrast, Paul Willis's classic study "Learning to Labour" (1977) offers insight into why boys might underachieve. Willis found that working-class boys often formed anti-school subcultures. These subcultures valued manual labour over academic success. This led to lower achievement and reinforced anti-school subcultures valued manual labour over academic success. This led to lower achievement and reinforced anti-school subcultures.
"laddish" culture where academic work was devalued. External factors like socialisation and changing opportunities help explain long-term changes. However, they cannot fully account for variations within schools. They also note explain why some boys still do well. Therefore, it's necessary to consider internal, in-school factors too. Item B also note explain why some boys still do well.
that "the way schools are organised and the social interactions that take place within schools are also likely to affect gender differences." Teacher expectations and labelling play a major role. John Abraham found that teachers tend to view girls as more capable and better behaved. This perspective leads to higher expectations and more
encouragement. This can produce a self-fulfilling prophecy, boosting girls' achievement. Conversely, boys are often labelled as disruptive, which can undermine their confidence and encourage anti-school attitudes. The influence of peer group cultures is significant. Willis showed that boys may experience pressure to act "tough." They may avoid
academic work, creating anti-school subcultures that hinder achievement. The structure of assessment is another factor. According to research by Stephen Gorard, the introduction of coursework was reduced. There was
a return to exam-based assessment. This change led to a slight narrowing of the gender gap. Subject choices also matter. Girls are more likely to choose humanities and teacher encouragement, and has long-term effects on
achievement and future opportunities. However, critics argue that focusing on gender alone ignores other key factors such as class and ethnicity. Not all girls are high achievers; working-class girls, in particular, still face significant barriers. Although Item B does not directly mention policy, education reforms have played a role in shaping gendered
achievement. The ReviseSociology (2023) post on education policy and gender explains several initiatives. Policies like GIST (Girls into Science and Engineering) has also promoted this effort. They have also challenged stereotypes. Anti-sexist
educational achievement is shaped by a complex internal factors. External factors such as gender socialisation, changing aspirations, and employment opportunities—highlighted by Oakley, Sharpe, and Willis—have played a major role. Internal school processes, such as labelling and assessment methods—highlighted by
Abraham and Gorard—are also crucial. Education policies have tried to address these issues, with varying success. Overall, sociological explanations must consider the diversity of experiences used: Ann Oakley (gender
socialisation)Sue Sharpe ("Just Like a Girl")Paul Willis ("Learning to Labour")John Abraham (teacher expectations and labelling)Stephen Gorard (impact of coursework and assessment)In recent years, criminology has started to focus on atrocity crimes? How
have criminologists contributed to their understanding? And how can we, as students and future practitioners, engage critically with this area? This blog post dives deep into the emerging subfield of atrocity law. We will also discuss multi-level
 theories of causation. Additionally, we'll look into the politics of punishment. This post will explore how criminology is grappling with the most extreme forms of violence in the modern world. This material is especially relevant to the sociology of crime and deviance. Atrocity crimes include genocide, war crimes, crimes against humanity, and (in some and in some against humanity.
definitions) the crime of aggression. Criminology's engagement with atrocity was slow to develop, but has grown significantly since the 1990s. Scholars debate whether atrocity crime requires new criminological theories or adaptations of existing ones. Criminologists contribute through their focus on aetiology (causes), sociology of law, and penology
(punishment). Multi-level analysis (macro, meso, micro) is key to understanding atrocity crime. There are tensions between domestic and international approaches to justice. Victims, perpetrators, and bystanders are all central to atrocity analysis, but victim recognition is shaped by politics, power and
narrative. Criminologists must work collaboratively across disciplines and support scholars in post-atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact crimes of aggression Legal scholar David Scheffer (2002) defined atrocity crimes as high-impact c
an orchestrated character. They are against the conscience of humankind. These crimes result in a significant number of victims. They provoke a direct societal response holding perpetrators accountable. This helps bridge legal categories with public moral outrage and political urgency. However, boundaries remain contested. Are colonial violence or
mass displacement included? What about atrocities committed during peacetime? These questions point to an ongoing debate about where atrocity criminology begins and ends. Tens of thousands of Rwandan refugees who were forced by the Tanzanian authorities to return to their country despite fears they will be killed upon their return stream back
towards the Rwandan border on a road in Tanzania, Dec. 19, 1996. Criminologists were slow to engage with atrocities. For much of the 20th century, they focused on "ordinary crimes" and largely ignored mass violence. Early thinkers like Durkheim (1915) and Sheldon Glueck (1944) offered brief interventions. Glueck worked on the Nuremberg
Trials. A few exceptions, like Nils Christie's 1952 study on SS camps in Norway, laid groundwork for later research. It wasn't until the 1990s, with the Yugoslav and Rwandan genocides, that atrocity crimes became more central. Other disciplines—history, psychology, philosophy—were quicker off the mark, influencing criminology's eventual.
engagement. Today, atrocity criminology is a growing subfield, with its own working groups, conferences, and research agendas. Can the development of laws against atrocity be studied sociologically? Absolutely. Durkheim's legacy helps frame this. His focus on collective conscience and moral order shows how societies criminalize certain acts not just
legally, but morally. David Scheffer's model brings together legal, moral and political criteria to define atrocity. The international criminalization. But, critics argue, claims to universality in International Criminal Justice (ICJ) often ignore colonialism and political
bias. Scholars like Marina Aksenova and Kjersti Lohne argue that atrocity law serves purposes beyond justice. It often focuses more on legitimizing global power structures. The victim becomes a symbolic figure—often gendered, racialized, and idealized. Understanding why atrocities happen is a crowded and complex field. Criminologists add unique
value by:Bridging multiple disciplines Recognizing moral/legal rule violations are multi-level analysis, breaking causes down into:Macro-level; ideology, state power, political economy Meso-level; organizations (e.g., military, political economy Meso-level).
bureaucracy) Micro-level: individual psychology, emotion, opportunity For example, studies of engineers at Nazi death camps (van Baar & Huisman, 2012) show how technical values can override moral values. Institutional pressure also plays a significant role. The engineers weren't uniquely evil—they were operating within a system that rewarded
"efficiency" over humanity. Can standard criminological theories explain atrocity? Some say yes—strain theory, neutralization, differential association, and even anomie offer insight into how ordinary people commit extraordinary crimes. Others argue that atrocity is a state crime, or even state policy, and thus stretches traditional theories to breaking
point. Criminology, rooted in deviance, must adapt to explain crimes of conformity. Still, these debates are productive. They open new paths for theory and force criminologists to confront the moral and political dimensions of their work. Atrocity punishment is as complex as the crimes themselves. The traditional model—individualized, retributive
justice—often falls short in the face of:Mass, collective violenceHierarchical perpetrator structuresComplex harms and victim experiencesCourts like the ICTY, ICC, and ICTR have made symbolic advances. But their tribunal bias and political dependency on state cooperation limit their effectiveness. Criminologists have found that trials often:Focus on
a few "symbolic" figuresStruggle to resonate with affected communitiesReinforce power imbalances (e.g. Global North vs Global South)In places like Rwanda or Bosnia, domestic trials have tried to fill the gap. But these are not always neutral. Some have been accused of bias (e.g. against Serbs in Croatian trials) or of replicating repressive politics
under the guise of justice. Innovative models have emerged, especially in Colombia, where peace agreements included restorative punishments for ex-FARC fighters. Criminologists argue for: Context-sensitive justice models Victim-centred approaches Accountability beyond the individual In Quo Vadis, Aida? (2020), a Bosnian film about the Srebrenica
genocide, a UN translator desperately tries to protect her family amid spiralling violence. The film ends with her back in the classroom. She is teaching children born after the war. Meanwhile, perpetrators walk free in her community. This haunting image raises the question: Where does criminology go after atrocity? Atrocity criminology is now a
vibrant, collaborative field. It needs to continue working across disciplines and borders. Scholars in atrocity as a moral, political, legal and social problem. Atrocity criminology is about more than understanding evil—it's
about understanding systems, choices, institutions, and people. It asks difficult questions about morality, complicity, justice, and memory. As students and future criminologists, we must approach it with: Humility - knowing we're late to the conversation Empathy - for victims, survivors, and those living in post-atrocity societies Critical thinking - about
power, law, and justiceSolidarity - with those seeking truth, accountability and repairCriminology may not offer all the answers, but it must ask the right questions. Further Reading & ResourcesSusanne Karstedt & Stephan Parmentier (eds.), Atrocity Crimes and Transitional JusticeDavid Scheffer (2002), The definition of atrocity crimesAlette
Smeulers, Supranational CriminologyQuo Vadis, Aida? (Film, 2020)Below is the Full Text on which the above summary is derived....Andy Aydın-Aitchison, Mirza Buljubasić, and Barbora Holá, in The Oxford Handbook of Criminology, 5th edition, 2023. In September 2018, the European Society of Criminology held its eighteenth annual conference in
Sarajevo, the city which suffered the longest siege in modern warfare. Because of the war of 1992 to 1995 and ongoing prosecutions, Bosnia and Herzegovina (BiH) has a strong association with 'atrocity crime'. The conference title, Crimes against Humanity fitted its immediate social, political and spatial context perfectly.
The conference was held in former military barracks, partially destroyed during the war, then rebuilt and transformed into a University Campus. The facade of the Faculty of Criminal Justice, C
wounds caused by mortar shells, recall civilian deaths. Conference quests could choose to visit a number of museums or memorials to learn about, or commemorate the victims of, wartime atrocities: Gallery 11/7/95 which memorials to learn about, or commemorate the victims of, wartime atrocities: Gallery 11/7/95 which memorials to learn about, or commemorate the victims of, wartime atrocities: Gallery 11/7/95 which memorials to learn about, or commemorate the victims of, wartime atrocities: Gallery 11/7/95 which memorials to learn about, or commemorate the victims of, wartime atrocities: Gallery 11/7/95 which memorials to learn about, or commemorate the victims of, wartime atrocities: Gallery 11/7/95 which memorials to learn about, or commemorate the victims of, wartime atrocities: Gallery 11/7/95 which memorials to learn about, or commemorate the victims of, wartime atrocities: Gallery 11/7/95 which memorials to learn about, or commemorate the victims of the victims of
Sarajevo siege exhibition at the Historical Museum. Those with free time to explore the country could travel further afield, to the Smrike monument, a striking set of modernist blocks located near the Novi Travnik road, marks
the site of World War Two massacres of Serb, Jewish and Roma civilians. Beyond its symbolic significance, the conference increased the visibility of atrocity crime and transitional justice were supplemented by plenary talks from Barbora Holá,
Susanne Karstedt, and Chief Prosecutor of the International Criminal Tribunal for the Former Yugoslavia (ICTY), Serge Brammertz. Atrocity crimes and atrocity justice stood at the forefront of conference discussions. This all seems a long way from Hagan and colleagues' observation only ten years ago, that "[c]riminology is only beginning to consider
the mass violence associated with war, armed conflict, and political repression" (Hagan et al. 2012: 482). That is not to say that a criminology of atrocity has reached the status of a settled field of study, rather, the past decade has seen an increased volume of work building on strong foundations laid by forerunners who applied the tools of the
criminologist to understanding the problem of atrocity and address the challenge to criminological knowledge posed by such crimes. We therefore start by giving an historical account of criminological engagement with atrocity crime during the twentieth century, we
survey the sociology of law, aetiology and penology to see if distinctively criminological approaches to atrocity crime emerge. We reflect on how scholarship on atrocity crime can be integrated back into criminology, a child raised by a full village of
adjacent disciplines, and sometimes contradictory personality to match. Here, we have tended towards 'atrocity', to be inclusive, or even voracity, to swallow up some who might not embrace a criminological identity. A second challenge has been to draw terminological boundaries around 'atrocity crime'. There is, of course, no universal definition of
atrocity crime. Looking through legal lenses, atrocity crimes are defined as 'core crimes' (strictu sensu)—war crimes of international concern in the broader sense (lato sensu), they can only be defined as core crimes if contextual legal elements of
underlying acts are fulfilled. In contrast to our approach to the criminology of atrocity, in the studies we included, we have been stricter in definition advanced by David Scheffer (2002, discussed at more length below). This stays close to the strictu sensu core crimes, but with a degree of flexibility where
other crimes meet certain criteria: 'high impact crimes: . . . of an orchestrated character, against the conscience of humankind, that result in a significant number of victims . . . and a direct societal response holding the lead perpetrators accountable' (Scheffer 2002: 400). Yet we recognize that atrocity conceptualization remains unsettled. Boundaries
delimiting the phenomenon are still being discussed within and beyond criminology, and atrocity criminology will continue to develop in association with criminology features a number of 'false dawns' and sporadic
interventions prior to more sustained engagement after war and genocide in Rwanda and the former Yugoslavia in the 1990s. Earlier halting starts demonstrate criminological responses to legal and (geo)political stimuli. The latest, more sustained, focus on atrocity indicates a growing discipline with capacity to support specialist sub-divisions
(Bosworth and Hoyle 2011: 3, 6). Further, legal development of international law, provide much of the source material for criminologists working on the problem of atrocity crimes. Here, we explore the criminological gap that the study of
atrocity opened up to other disciplines for most of the twentieth century and outline some key exceptions. While Durkheim 1915) is rarely cited beyond the occasional mention in early disciplinary stirrings. Nonetheless, his initial attempt to explain
German violations of the Hague Conventions, unannounced bombardment of open towns, looting, and killing of wounded, is notable in two respects. First, while explaining a problem of international law and international relations, he looks beyond elite
decision-making (Durkheim 1915: 27 ff). Second, he focuses on the relationship between state and civil society, noting that those committing acts of war on an enduring peace are not necessarily exceptions to the norms of criminality (Durkheim 1915: 41). The subsequent 'honest men' thesis in the study of atrocities between the two World Wars
supports one criminological theme the discipline develops; first it responds to events; second, to law. If the outcry of civilians, as a response to atrocities in war and in the case of the Ottoman Empire against Armenian citizens, was limited, so too was criminological reflection. Where early criminologists did engage with war and crime in the same
breath, they focused mainly on the impact of war on the prevalence of ordinary crimes (Mannheim 1941). During the Second World War, Sheldon Glueck diverted his attention from his domestic research partnership to focus on the crimes of the Nazi regime (e.g. Glueck, 1944). Durkheim's work represents a beginning of a criminological aetiology of
atrocity, while Glueck picks up questions of the origins of international atrocity law, problems of atrocity criminalistics (Hagan and Greer 2002: 249). The subsequent domestic focus of criminologists at the expense of atrocity (see Maier-
Katkin et al. 2009: 230) is ironic given Glueck's instrumental role in this watershed moment in the application of law to atrocity; more so in the UK, where mainstream criminological thought developed under the influence and stewardship of scholars taking flight from Nazi aggression, persecution or occupation: Norbert Elias, Max Grünhut, Hermann
Mannheim, Leon Radzinowicz. The years up to the late 1990s are not completely barren, but the limited mentions of atrocity crimes by criminologists generally state their relevance to the discipline without meaningfully advancing criminologists generally state their relevance to the late 1990s are not completely barren, but the limited mentions of atrocity crimes by criminologists generally state their relevance to the discipline without meaningfully advancing criminologists generally state their relevance to the discipline without meaningfully advancing criminologists.
SS detention camps in Norway, in which 2,547 Yugoslav prisoners were held, of whom 1,747 were killed (Christie 1952: 439).¹ The study focused on conditions in the camps, how prisoners experienced these, and those who actively helped
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inmates, or who were more passive. Christie explored prior criminality on the part of guards, and with no decisive results, and their age, finding a marked difference. The killers, who he argued were responding to pressure from German authorities, were on average 6.5 years younger than others (Christie 1952: 452). Throughout the second half of the century, atrocities continued apace, as part of the efforts of colonial powers to maintain their position, following the exit of those colonial powers, or as proxy-wars in the new bi-polar international criminal law has been predicted by Turk's socio-legal focus on power in his work from the 1960s onwards (Hagan and Greer 2002: 232-233, see below). While criminologists mostly neglected atrocity until the 1990s, scholars in other disciplinary relevance of genocide, crimes against humanity and other atrocities. This includes psychology and Milgram's work on obedience (Milgram 1963, see e.g. Collard 2019); philosophy (Arendt 2006, e.g. in Rafter and Walklate 2012). By tracking the term 'genocide' as a key word in criminological journal titles, Aitchison demonstrated the beginnings of a

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more sustained focus on atrocity in criminology from the late 1990s onwards (Aitchison 2014a: 25). While the only two striking results in the twentieth century came after the establishment of international tribunals for Rwanda and the former Yugoslavia, neither responded directly to these, nor to the events they were set up to prosecute. Rather, they
dealt with the Holocaust (Brannigan 1998), and the forced removal of indigenous Australian children from their families (Cunneen 1999). Even at this stage in the developments. Today, there is a burgeoning criminology of atrocity featuring researchers at
all stages of their careers and covering different research problems. A special issue of the European Journal of Criminology in 2012, under the editorship of Susanne Karstedt and Stephan Parmentier, signalled a 'coming of age', and the creation of a working group on atrocity crimes and transitional justice ahead of the 2013 European Society of
Criminology conference in Budapest built on this. In the following three sections on subfields of atrocity criminology, we mine the rich seam of scholarship that has developed to cover distinct sociology of atrocity criminology, we mine the rich seam of scholarship that has developed to cover distinct sociology of atrocity criminology of atrocity criminology.
sociology of law, the 'systematic analysis of the conditions under which criminal laws develop', was neglected in comparison to other endeavours in criminal law is greatly needed'. (Sutherland and Cressey 1970, 3, 12). This is true of the sociology of atrocity law today. The extent to which the
sociology of the law of atrocity differs from a general criminological sociology of law is determined by two related factors. First, the extent to which atrocity crimes can be criminologically distinguished from 'ordinary' crimes can be criminologically distinguished from the level of individual state jurisdictions, the impact of a shift of the law of atrocity crimes can be criminologically distinguished from the level of individual state jurisdictions, the impact of a shift of the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminologically distinguished from the law of atrocity crimes can be criminally distinguished from the law of atrocity crimes can be criminally distinguished from the law of atrocity crimes can be criminally distinguished from the law of atrocity crimes can be criminally distinguished from the law of atrocity crimes can be criminally distinguished from the law of atrocity crimes can be criminally distinguished from the law of atrocity crimes can be criminally distinguished from the law of atrocity crimes can be criminally distinguished from the law of a contraction of a contraction
in processes of criminalization, including legislative and adjudicative dimensions, from state societies to a society of states. Criminalization and enforcement undermine claims to universalism in International Criminal Justice (ICJ). While
domestic criminal justice is a product of political processes, ICJ brings together a different set of state and non-state actors, changing the dynamics of criminalization. In terms of understanding atrocity law as distinctive, David Scheffer (2002) gives a systematic analysis that seeks to unify a range of offences and bodies of law under the tterminology of
'atrocity' while exploring their criminalization in diverse processes of rule-making including custom, multilateral conventions, and jurisprudence. It includes crimes that cumulatively match five criteria, moving from the species of criminality, severity, and general characteristics:
magnitude, characterised by acts that are widespread in scale and include a large number of victims; covered by existing international criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning and leadership from a ruling elite; including individual criminal law; planning elite; including elite
motive, such as social upheaval, or peace (Scheffer 2002: 395-400). Scheffer uses the Durkheimian language of crimes which 'shock the conscience of humankind' (used elsewhere in relation to atrocity (UNGA 1946). Nonetheless, his concern with identifying and criminalizing acts under the terminology of atrocities, is less about recognising global
solidarity, and more about 'selling' international judicial organs to the public, and deterring atrocity crimes by emphasizing their severity of applying the term 'atrocity' and by not naming the motive or not and the severity of applying the term 'atrocity'.
it has been taken most serious crimes hold as legitimate through the work done on them by criminologists, evidenced by the working group of the European Society of Criminology, its publications (Karstedt and Parmentier 2012; Holá, Nzatiira, and Weerdesteijn 2022), and by works (Karstedt agencies (UN 2014). The international criminalization of the European Society of Criminology, its publications (Karstedt and Parmentier 2012; Holá, Nzatiira, and Weerdesteijn 2022), and by works (Karstedt agencies (UN 2014). The international criminalization of the European Society of Criminology, its publications (Karstedt and Parmentier 2012; Holá, Nzatiira, and Weerdesteijn 2022), and by works (Karstedt agencies (UN 2014). The international criminalization of the European Society of Criminology, its publications (Karstedt agencies (UN 2014). The international criminalization of the European Society of Criminology, its publications (Karstedt agencies (UN 2014). The international criminalization of the European Society of Criminology, its publications (Karstedt agencies (UN 2014). The international criminalization of the European Society of Criminology, its publication of the European Society of Criminology (Karstedt agency) and the European Society (Karstedt agency) and the European Society (Karstedt agency) are the European Society (Karstedt agency) and the European Society (Karstedt agency) are the European Soc
atrocity has been addressed by a number of scholars who emphasize different dimensions, including the moral entrepreneurship of key advocates such as Raphael Lemkin and Hersch Lauterpacht, who represented survivors, helping introduce the language of core crimes and crimes against humanity (Sands 2016); or the political context, shaping
which acts are subject to international versus local enforcement (Hagan and Greer 2002; Berlin 2020). Bringing back in Turk's concept of the cultural 'lapse' of international criminal law enforcement after Nuremberg and 'revival' with the ad-hoc tribunals of the 1990s (Hagan and Greer 2002: 232). Turk's earlier work had set the foundations for a
theory of criminalization based on culture, inclination, and power (Turk 1964: 456). Hagan and Greer cite his 1982 work, Political Criminality, first permitted, then froze, international action to prosecute atrocities (Hagan and Greer 2002: 233)
Most recently, the 'hibernation' thesis, which posits this cold war hiatus, has been challenged by careful excavation of developments which served as a foundation for the 'justice cascade' commencing in the 1990s with the founding of international tribunals, and with prosecutions in Guatemala and other Latin American states (Berlin 2020).
Essentially, Berlin argues that developments at the international level in terms of new and expanded treaties, doctrinal developments on statutes of limitations, domestic legislation incorporating internationally defined war crimes and genocide, and the accompanying development of professional development were technocratic elites. Key to the
development were international human rights organizations (Berlin academic networks, domestic and international human rights organizations (Berlin academic networks, domestic and international human rights organizations (Karstedt and Lafree 2006). Mullins and colleagues (2004) describe a dialectic relationship between atrocity law and international human rights organizations (Berlin academic networks, domestic and international human rights organizations (Berlin academic networks, domestic and international human rights organizations).
the United States of America immediately after the Cold War made the internationalization of atrocity laws more likely. Ad hoc Tribunals were established while atrocities were set up for other situations, such as the
Extraordinary Chambers in the Courts of Cambodia (ECCC) and the Special Court for Sierra Leone (SCSL). Earlier dreams of a permanent International Criminal Court (ICC) were realized, albeit with significant gaps in membership (Mullins, Kauzlarich, and Rothe 2004). This suggests that atrocity law development is not only a matter of ethical ideals.
or ideologies, but political realism, national interests, and power relations (Mearsheimer 2018). Moving from one disciplinary sphere of influence (international relations) to another (sociology), Marina Aksenova (2019) turns to Durkheim to ask why crimes against humanity are criminalized and prosecuted internationally. The task is made more
pressing by the offence's lack of foundation in an international treaty, its blurred boundaries with other core international crimes, and issues pertaining to the role of the state or alternative actors in perpetration. Her argument posits a global level of collective consciousness as its underpinning, injurious to 'values essential to the entire world
community' (Aksenova 2019: 84), undermining a social cohesion based on the dignity of a 'sacralized' individual (Aksenova 2019: 87-88). The universalism this implies is far from complete, as recognised by Aksenova (2019: 84-87). Neither the enslavement of Africans nor the brutality of colonization, trigger the collective sense of responsibility and
concern that international action that would indicate a truly global society would show for extreme violations of human rights. Such universalism was viewed as a distant prospect by Durkheim in the early twentieth century (see Aitchison 2014a: 43). Marina Aksenova's work calls for an evaluation of how individualised, Durkheimian moral
responsibility and collective conscience remains weak at the level of the international community. She highlights questions of which violence is repressed or tolerated, which states are indicted or not, and which arms are regulated or unregulated or unregulated or unregulated or unregulated or unregulated or tolerated, which states are indicted or not, and which arms are regulated or unregulated or unregulat
approach to ICJ (Lohne 2019). If ICJ is an expression of an international will to punish (Lohne 2019: 4) and the ICC represents an achievement of global civil society, Lohne's work aims to critically explore this by tracking the spaces in which it is made and sustained, and the people who occupy those spaces. Lohne takes a lead from Tsing, who
problematises the assumption of a set of universals underpinning efforts to connect globally: such an assumption already suggests unity. Rather, as identified already above, the universal is an unfinished achievement, at best an aspiration, but one which Lohne suggests, can also be a façade covering particularist interest and the imposition of power
(Lohne 2019: 18). As well as showing the continuing relevance of state power as a limiting factor (Lohne 2019: 216-217), her work offers a critique of ICJ and its claims to legitimacy based on social justice, cosmopolitanism. While driven by humanitarian impulses, it is expressed in penal terms. Claims to legitimacy, resting on a
particular image of the victim, are contrasted to a deeper commitment to global justice found elsewhere in scholarship and activism with a strong focus on justice as redistribution (Lohne 2019: 221-222; see also Schwöbel-Patel 2021: 14-15). The position of the victim as a passive object of justice in Lohne's analysis can be
 expanded with reference to a growing body of victimological work focusing on atrocity (Eski 2021; Schwöbel-Patel 2021). Schwöbel-Patel 2021). Schwöbel-Patel 2021 (Eski 2021; Schwöbel-Patel 2021).
justice, albeit with a stronger emphasis on order than on accountability (Schwöbel-Patel 2021: 3, 128). The neoliberal problems, and associated victim's impact on the victims whom it is supposed to protect and serve, raise important questions. Who is international justice for? Christie's work on the ideal victim is appropriate and enters the frame. As
tendency to favour those displaying particular properties—well-fitted, silent, and suffering—characteristics are vulnerability or weakness, depend recognition as victims (Schwöbel-Patel 2021: 136) and endanger the interpretation of
evidence (Buss 2014). Examples of those who do not fit the narratives of victims and perpetrator in a conflict (Goluboff 2006) and even those in post-conflict settings where present political discourse seeks to qualify or reframe the relationship to the post (Alvarez Berastegi and Hearty 2019, see also Chapter 14). The question of whose
victimhood is recognized and heard by whom has ways a corollary of the questions asked by Tallgren, about laws, and whether atrocity is successfully criminalized through ICJ. Again, it suggests limits, above which violence and shared shocked conscience proposed in a Durkheimian revival. Between international law, international relations, sociology
and criminology, emerging critical scholarship on international criminal law and its practitioners recognises the distinctiveness of atrocity crime as a legal category rooted not in interstate and social and political relations, but in the interface between inter-state society and the bodies claiming to speak for a putative global society. Criminologists came
late to the crowded field of inquiry seeking to identify the causes and processes underlying atrocity crime, so face the question of what they add. The aetiology of atrocities is already significantly developed in other disciplines including
anthropology, economics, history, philosophy and political theory, political science, psychiatry, psychology and sociology inter alia, as well as in studies crossing disciplinary boundaries. We discuss four features of criminology which, when taken together, show a useful criminological contribution to aetiological inquiry on atrocity beyond simply
replicating the labours of different disciplines. First, bridging multiple disciplines (Friedrichs 2000); second, explanations in favour of complex configurations of factors across multiple levels (Radzinowicz 1961: 175); and finally,
theoretical resources that situate individual action in a wider context (van Baar and Huisman 2012) who emphasize the diverse disciplinary foundations of criminology and caution against isolating criminology draws on its
multi-disciplinary heritage to span boundaries. We examine the achievement of disciplinary integration but argue that logically it cannot be unique to any one discipline. We highlight three indicators of integration within atrocity criminology, whereby criminologists build knowledge, insights and methods from criminological branches
of inquiry into their own work; second, external communication of criminologists in other disciplines or in multi-disciplines for the terror imposed in the Congo Free State under Leopold II of Belgium was one of the
first two papers offering detailed engagement with the aetiology of atrocity in The British Journal of Criminology (2005). He uses a number of works of historical research
when analysing historical episodes of atrocity is common and can be found in other disciplines (e.g. Budde 2017: 219-222). Ward uses the disciplines to define the actions of the Congo Free State in genocidal frame, reaching beyond law to include, history and sociology (Ward 2005: 435-436). Further, existing categories are
brought in from political economy and anthropology. Before being linked to specific strands of criminological explanation represented by Renton and Katz (Ward 2005: 435). The model is political and continues, marked to Arendt's political theory, as Ward makes clear in his analytical phase. This highlights the anti-rationality encouraged by colonial
dominance, and leads Ward to show that excesses of violence were not only emotional but economic explanations (Ward 2005: 439). This takes us through an application of Mertonian anomie and strain, filtered through an application to
violence in concentration camps (Ward 2005: 439-441). Ultimately Ward presents a picture where Europeans' brutal savagery does not negate economic motivations, even when it seems at odds with them. 6 Beyond turning to other disciplines for data or conceptual support, here we find an attempt to use criminology as a space to reconcile differences
between disciplines. The second aspect of criminological transdisciplinarity is activity and leadership in multi-disciplinary spaces. This is evident in the work of Alette Smeulers, a leading example in the field of atrocity criminology, whose work as researcher, teacher, supervisor and editor has done much to consolidate atrocity scholarship in
criminology. As a student of political science, then doctoral researcher in international criminal law, Smeulers already demonstrated a degree of transdisciplinarity. This is further exemplified by her founding role in the international Criminal Justice at Vrije Universiteit Amsterdam. Her aetiological contributions include
work with Lotte Hoex (Smeulers and Hoex 2010), building on her earlier work on perpetrator typologies (Smeulers 2008) to interrogate group dynamics in the work on perpetrator typologies and the role of state policy in abuse of prisoners at Abu Ghraib and Rwandan Genocide; and with Van Niekerk (2009), on her work on low-level perpetrators'
(Mullins and Smeulers 2012). In a series of books she has edited with others, Smeulers has focused on the range and impact of legal and disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and other themes linked to advances in the interface of different disciplinary debates in aetiological and disciplinary debates in aetiological a
Smeulers has also tackled debate between disciplines (Karstedt and Parmentier 2012) and Karstedt 2013), a longstanding role in collected volumes on the pages of broader social science for areas to lead emerging links. In terms of 'reach', although an early example (Karstedt 2013) of atrocity work in a criminology journal, Ward's work on the Congo
Free State is not an exception. A better example of reach might be found in work on atrocity in a mainstream journal: Green and Ward (2004) cited more than 200 times by the time Penney Green on state crime and the more recent intellectual agenda set out in the
works in the author's name in preparation is evident through further citations in Crime, Law and Social Change, the British Journal of Criminology, and Critical Criminology, and Criminology, and Critical Criminology, and Critical Criminology, and Critical Criminology, and Critical Criminology, and Criminology, and Critical Criminology, and Critical Criminology, and Critical Criminology, and Critical Criminology, and Criminology,
International Relations and International Law (Gordon and Perugini 2020). These scholars are already working across disciplinary boundaries, but
logically they succeed less often. Criminology is seen as disciplinary at exactly the time it is reaching out across and into the wider range of studies. Historian Max Bergholz work on Kulen Vakuf (BiH) during World War II (Bergholz 2016) makes regular reference to criminology; political scientist Lee Ann Fujii (2011) cites historians and sociologists in
her work on the genocide in Rwanda. Transdisciplinarity is a collective task, and while criminology as exceptional. Criminology as exceptional. Criminology as exceptional. Criminology as exceptional dimension pulls
criminologists onto new ground. Moreover, the field of atrocity studies is complicated for criminologists who normally explore crimes defined by, rather than enacted by and through, the state. For some, the formal legal labelling of a particular behaviour as crime is of little relevance in aetiological research; what matters is the conduct itself and
relevant conduct norms (Sellin 1938: 24). The range of conduct criminalized varies such that a universal explanation of crime would be too broad to hold any value (Sutherland and Cressey 1970: 20). The counter-position holds that placing conduct in a particular legal (or moral) category means that the breach of a prohibition becomes part of the
facts requiring explanation. Trasler proposed that knowledge of what is and is not lawful, but also says little about how great the phenomenological distinction is and how much it contributes to an explanation of conduct. In
criminology, law, whether defined internationally or in a domestic context, is one source of rule that may be relevant to conduct (Browning 1988) and broader internalized ethics (Grossman 2014)—are potentially breached by atrocity or other violent actions. Some
say that criminal law has no effect, rather it is put into effect by specific mechanisms of control and enforcement, and the absence of these may be part of a causal explanation. Mullins' (2011) work illustrates this by comparing the prevalence of these may be part of a causal explanation. Mullins' (2011) work illustrates this by comparing the prevalence of these may be part of a causal explanation. Mullins' (2011) work illustrates this by comparing the prevalence of these may be part of a causal explanation.
per cent were carried out by South Ossetian militia, and 42 per cent by Russian forces (Mullins 2011: 924). He argues that among the combatants, Georgia's forces are less liable to prosecution because the country had signed up to the Rome Statute, and the oversight arising from alliances with the EU, NATO, and US introduced a further level of
external control (Mullins 2011: 927). Where Georgian forces committed crimes, he notes that these were in areas where the war effort was under-developed, suggesting scope for uncertainty over what may or may not be deemed lawful by expert judges (Mullins 2011: 927). This fits with the argument that the language of manifest unlawfulness in the
Rome Statute may not correspond well to reality in the context of conflict (Mullins 2011: 919). Criminal law is not the only factor taken into account. Mullins also notes that Georgia's aim to reintegrate territory and inhabitants into the state is also key to understanding the lower prevalence of war crimes; while combatting Abkhaz forces, not subject
to the same controlling oversight, he cautiously suggests that low levels of offending may reflect forms of plural ethnic co-existence in Abkhazia explain low levels of offending (Mullins 2011: 927, 930). While the question of breaching moral, rather than simply legal, prohibitions takes us beyond a realm that might be claimed as specifically
criminological, criminologists, among others, have focused on this as one dimension of the aetiological puzzle. Extreme acts of violence even in situations of extreme threat (Grossman 2014: 95).
From a sociological perspective, violence requires an extra degree of legitimation (Malešević 2017: 26) and the state is a powerful source of that legitimation. One proposal from criminologists has been to look at temporary inversions of morality (Jamieson 1998) or temporary and deviant normative orders (Maier-Katkin et al. 2009). For Maier-Katkin
and colleagues, this is a more convincing explanation than other criminological theories advanced. The basic assumptions of stability in Gottfredson and Hirschi's general theory are not compatible with Brannigan and Hardwick's explanations positing temporary loss of self-control (Maier-Katkin et al. 2009: 237). Similarly, other theoretical frames
used to explain atrocity such as differential association and social learning (discussed further below) do not fit with an apparent sudden onset of violence in Jedwabne, their case study (Maier-Katkin et al. 2009: 238). While this understates the prior history of anti-Semitic violence in Jedwabne, their case study (Maier-Katkin et al. 2009: 238).
 against extreme violence are overturned calls for attention. Jamieson (1998: 482) and Maier-Katkin et al. (2009: 239) point respectively to anomie and strain as preconditions for such inverted or out of effect, and those where such
inversions happen earlier or later in a sequence of atrocities, put further attention in terms of strain features and other triggering factors (see for example the focus on Rwanda). The anonymized central and southern Yugoslavia studied by anthropologist Tone Bringa, is an example of a Bosnian village of 'Dobin', studied in the 1990s as Yugoslavia
disintegrated, but which was late surrounded by war and other villages (Bringa xvi). Her full study outlines a rich identity consisting of common village and peasant elements, and separate Muslim and Catholic ones (e.g. Bringa 1996: 41). Strain is posited as a precondition, but not sufficient to explain atrocity (Maier-Katkin et al. 2009: 240). In
Bringa's case, we see other factors which shape and direct atrocity. Socially and psychologically eroded norms of restraint among Croat villagers, any physicality turned on their Muslim neighbours, and the shared animosity which ultimately led to the 'expansion of the accepted sphere for the Bosnian Croat army attack on a member of outside forces'
the marking of a former neighbour as exclusively 'the environment of the enemy ranks' (Bringa 1996: xvi, 56). This depersonalization, or production of enmity, may be one of the ways in which others are defined out of the zone of moral obligation (Fein 1990). Further, the question of a combination of inverted and stable norms would also appear to
hold some explanatory power as evidenced in case studies of medical professionals (Browning 1988) and engineers (van Baar and Huisman 2012, see below) and their contributions to the Holocaust. Genocide, war crimes and crimes against humanity are necessarily complex phenomena. Contextual elements and diverse acts are written into their
definitions, as is complexity through the division of labour across individuals and organizations. Radzinowicz 1961: 175). When it comes to crime committed or experienced outside the context of concentrated episodes of mass victimization,
criminologists increasingly look for explanations encompassing multiple levels (e.g. Dierenfeldt et al. 2019). As with an inclination towards transdisciplinarity, this is not something uniquely criminological approaches to atrocity aetiology and is evident in the proposal and utilization of
various frameworks incorporating micro-, meso- and macro-level factors in an integrated analysis (e.g. Kramer et al. 2002; Olusanya 2013; van Baar and Huisman 2012). There is some diversity in how levels are defined analysis (e.g. Kramer et al. 2002; Olusanya 2013; van Baar and Huisman 2012).
environment' (Kramer et al. 2002: 274), or broadly in terms of structure (Olusanya 2013: 844). Rothe purposefully separated out the international from the macro-level specifically for state-level phenomena. Although both levels are characterised by ideology, politics, economy, and military force, the separation
allows her to emphasize distinct and contradictory pressures arising at each level (Rothe 2008: 99-100). Similarly, the emphasis at the micro level may be on the actions or emotions of individuals (Kramer et al. 2002: 274) or on more internal emotional and psychological dynamics (Olusanya 2013: 844). The meso-level is frequently used for the
in the aetiology of atrocity; and interaction between elements from different levels has explanatory power. As well as analytical levels, criminologists often also disaggregate by period and territory. Kovačević 2020: 105)
 Karstedt has noted that the deconstruction of larger narratives in 'even localised events' is 'the most important' task at present for challenging knowledge generated through a top-down lens emphasizing totalitarian control and ideology (Karstedt 2013: 393). Aitchison (2014b), for example, combines organizational and local focus to examine police
participation in atrocity crimes in one region of BiH in the context of war and genocide. He shows how structural legacies from the former Yugoslavia were moderated through a new, ethnicized, democratic politics at the level of the modern republic. At an organizational level, this fed into personnel changes and was accompanied by politicization and
deprofessionalization, which accompanied militarization. This simultaneously shifted organizational orientation and capabilities to produce a police force which contributed to a range of atrocities. The research highlights differences in timing and actions across municipalities, suggesting the need not only for inter-regional comparison in the BiH war,
but also intra-regional comparison. This turn to sub-state territory to serve as a site from which to view wider phenomena mediated by local factors is not unique to criminology (e.g. Bergholz 2016; Fujii 2011) but is a promising direction for multi-level analyses. If the preceding sub-sections give the sense that criminologists' contributions to
aetiologies of atrocity are beneficial but not unique, then the theories that are most central to criminological. As attention to atrocity grew in criminological back catalogue (e.g. Day and Vandiver 2000; Karstedt et al. 2021), to
problematize such efforts (Woolford 2006; van Baar and Huisman 2012). Day and Vandiver represent an early effort, but one which is criticized for simply adding criminology and stirring (Woolford 2006: 96-97). They claim that existing scholarship on genocide and mass killings has
produced theories resembling those of criminologists, claiming that Kelman's work on atrocities could be reframed in terms of the earlier work by Neubacher (2006) who analyses neutralizations in a 1943 speech by Heinrich
Himmler and for Day and Vandiver is well-suited to explain the temporary or episodic nature of genocide (Day and Vandiver 2000: 46). Their work recasting Goldhagen's historical analysis of Rummel's political science of democide in terms of theories of criminalization (Day and Vandiver 2000: 47ff) is weaker, given that the persecution of Jewish
Europeans and other groups by Nazis and their allies goes well beyond the bounds of coercion through criminal law and is better characterized as a state policy of murder. The test of the value of these initial leads is in their applications of criminological theory there focus mostly on perpetrators, with some
further victimological work. The role of bystanders can, in part, be read into accounts which factor in control as a variable. The application of a combination of strain theory and differential association represents a common strand in studies of perpetrators (e.g. Ward 2005; van Baar and Huisman 2012). The study of Topf and Sons, the German builders
of ovens for Auschwitz and other concentration and death camps, by van Baar and Huisman works as a good example. These ovens not only burned the bodies of victims but fulfilled technical roles as air and Huisman 2012: 1041). Strain theory fits the
family history, the efforts to stay afloat in a difficult and competitive economic context but is limited explanatory power given the small part of company economic decisions represented by business values (van Baar and Huisman 2012: 1039). In terms of differential association, these values aligned to rule-breaking are learned alongside technical
breach basically means values, knowingly assisting mass murder, is explained by their prioritizing technical responsibility (van Baar and Huisman 2012: 1041); values of humanity, human life and care subordinated to those new technical
priorities (van Baar and Huisman 2012: 1037, 1041). The old moral values are excluded from the obligations abandoned, rather the victims murdered in death camps are excluded from the
and the party and state through the SS (van Baar and Huisman 2012: 1043) in terms of the transmission of values. The second is to explore the selective discontinuity indicated by the simultaneous production of humane care and technical goals for citizens and systems not then effectively murdered and incinerating Jewish and other others. Here
Helen Fein's work on the processes by which groups are defined to be outside the universe of moral obligation (Fein 1990: 34) can be linked to processes of exclusion is not absolute, given that one of the Topf brothers made repeated
efforts to secure the freedom of two Jewish colleagues in Gestapo custody (van Baar and Huisman 2012: 1039). A further step would look not only at the exclusion of the other from the universe of moral obligation, but the creation of a moral obligation to contribute to killing members of that group (Anderson 2017: 26, 78-87). Victimological
contributions to atrocity aetiology are well represented by Rafter and Walklate's (2012) work on the repeated massacres and ultimate genocide of Armenians in the Ottoman Empire. Using a concept of dynamic victimality, they bring together a short-term frame of precipitation (actions in an immediate sequence of events) and a more structural frame
of proneness, linked to wider vulnerability and risk of repeated victimization. Together these frame the social relations that explain the occurrence and specific timing of massacres in the late nineteenth and early twentieth centuries and the genocide of 1915. Notwithstanding the challenge of explaining crimes characterized by conformity in a
discipline oriented towards explaining deviance, the contributions of criminologists to the aetiology of atrocity over the last two to three decades add to an endeavour that is greater than any one discipline. The mushrooming of different international courts and tribunals since the early 1990s, and the related human rights movement towards 'ending
impunity' for atrocities, stimulated criminological and other disciplinary inquiries into punishment for atrocity. Scholars focusing on international, domestic, or transitional punishment for atrocity as collective, organized, and mass-scale violence, oftentimes
committed for political goals, and extending well beyond individual perpetrators and victims. Second, the sui generis nature of the criminal justice systems, whether international or domestic, with their own idiosyncrasies relating to their political, societal and cultural contexts and resources impacting on how they deal with atrocities. In the following
sections we outline criminological and related interdisciplinary scholarship concerning the question of punishment of atrocities through international criminal courts and tribunals (ICCTs); and the punishment of atrocities through international penal theories and rationales
have been applied, and called into question, when it comes to atrocity, academic discussions are largely limited to such critical engagement. One distinct contribution that criminologists (and other social scientists) introduced to the field of atrocity punishment, an area of inquiry largely dominated by normative and legal doctrinal approaches
however, has been the empirical interrogation of existing norms, assumptions and practices, as demonstrated in the growing empirical scholarship on punishment draws from a variety of disciplines, such as criminology, law, sociology and
international relations. As discussed earlier, criminologists have advanced multi-level accounts to explain acts of atrocity. According to these models, individuals committing atrocity violence cannot be isolated from their wider criminal contexts and vice-versa. Punishment, with its exclusive focus on individual criminal responsibility reduces and largely
obfuscates the multifaceted and complex reality of atrocity perpetrators and understandings of their responsibility (Drumbl 2007). This gap between the empirical reality of atrocity and legal constructions of it calls into question many penological assumptions. Scholars have challenged the suitability of existing penal theories for atrocities. The specific
socio-political and largely violent contexts in which atrocity crimes are committed; the mass, collective, and hierarchically organized character of the resulting harm and victimization (Pemberton and Letschert 2022) are among the many factors
that render the application of individualized responsibility and punishment. Mark Drumbl (2007), for example, suggests a shift away from solely retributive frameworks and proposes a more pluralist and restorative approach, tailored to the specific
realities of mass atrocity. He argues that conventional penal models, built for discrete, individual crimes, struggle to reflect the scale, scope, and collective nature of atrocities. Criminologists have therefore explored how punishment could better reflect not just individual crimes, struggle to reflect the scale, scope, and collective nature of atrocities. Criminologists have therefore explored how punishment could better reflect not just individual crimes, struggle to reflect the scale, scope, and collective nature of atrocities.
regard, attention has been paid to how courts—particularly international courts—construct and narrate responsibility in legal proceedings. Smeulers (2008) and others have analysed patterns in how perpetrators are portrayed and how sentencing reflects both individual acts and broader participation in collective violence. Courts often rely on
symbolic trials of a few individuals, assumed to stand in for broader communities or structures—raising ethical and empirical questions about representation, blame, and justice. At the same time, criminologists have examined whether
 international trials contribute to reconciliation or deterrence. Findings are mixed. Some research suggests that highly visible prosecutions (e.g. the ICTY or ICC) can signal global condemnation and support transitional justice efforts. Other studies argue that such trials risk entrenching divisions, especially when perceived as selective or externally
 imposed. Finally, this branch of atrocity penology has explored alternative justice mechanisms, such as truth commissions, reparations, and victim-centred focus. Criminologists argue that such alternatives can complement formal legal processes.
and offer more holistic responses to the harm caused by atrocities. A significant theoretical and empirical challenge for criminological scholarship on punishment and atrocity is that it suffers from 'tribunal bias'. Scholars have been predominantly focused on ICCTs, yet these have only dealt with a negligible proportion of atrocities and atrocity
perpetrators. For instance, the International Criminal Tribunal for Rwanda (ICTR) tried, convicted, or acquitted 73 individuals for crimes committed during the 1994 genocide against the Tutsi. In comparison, Rwandan domestic courts and gacaca jurisdictions adjudicated cases of over one million individuals accused of participating in the genocide
This tribunal bias manifests itself in two main ways. First, as briefly outlined below, the ICCTs feature as predominant objects of a scholarly criminological imaginaries where criminological inquiry. Second, the tribunal bias also influences broader criminological imaginaries where criminological imaginaries where criminological inquiry.
typology, or prevalence of atrocity (e.g. Aitchison 2014b; Bringedal Houge 2018). This brings forward limits on the epistemic accessibility of ICCTs, given the limited procedures they generate, and the particular characteristics of their criminal prosecutions. Scholars have primarily studied the functioning and effects of ICCTs as sui generis
international, cross-cultural, and politico-legal institutions, with various diverse constituencies and stakeholders who have competing agendas and goals. Empirical scholarship has, for instance, examined charging practices (Ford 2013), selectivity (Smeulers, Weerdesteijn and Holá 2015), witnessing (Stover 2007), evidence presentation and
evaluation (Combs 2010; Chlevickaité, Holá, and Bijleveld 2021; Fournet 2020), or sentencing and its predictability (Meernik and King 2003; Doherty and Steinberg 2016). These works identify specific features of punishing atrocities at the international level. ICCTs are expected to operate beyond nation states, but paradoxically are absolutely
dependent on states' cooperation for arrests, evidence, and for enforcement of sentences. This clearly distinguishes international punishment for atrocities from most domestic equivalents. Levi, Hagan, and Dezalay (2016) demonstrated how this means that ICCT prosecutors have to be not only legal, but also political actors, who operate in 'atypical
political environments. In these contexts, the prosecutors depart from normal criminal justice routines applied in domestic systems. The prosecutors choose their cases and evidentiary strategies, not only on principle, but also on the immediate historical and geopolitical context, to some extent to a degree of movement back and forth. ICC Chief
Prosecutor, Fatou Bensouda sought to adopt a more 'apolitical' approach in contrast to her predecessor, Luis Moreno Ocampo, who made certain accommodations of US interests (Robb and Patel 2020). This difference showed when in 2020 Bensouda opened an investigation into the situation in Afghanistan since the country's accession to the Rome
Statute in 2003. The US response in the form of sanctions against key ICC personnel demonstrates the political stakes involved. Bensouda's successor, Karim Khan, has subsequently indicated a deprioritizing of the Afghanistan investigations. A further specific character of international sentence enforcement arises from international prisoners serving
their sentences in domestic prisons, scattered across those countries willing to enforce sentences passed in ICCTs. This results in unequal treatment and isolation from other prisoners, and it dilutes the international nature of the punishment and sentencing court exercises less control over the delivery of punishment (Mulgrew 2013). Criminologists
have also engaged with the domestic legitimacy of ICCTs and different stakeholders' perceptions of the justice delivered by ICCTs (Kutnjak Ivković, Hagan and Hagan 2021). These studies demonstrate that ICCTs often lack legitimacy or fail to resonate in their post-conflict domestic constituencies. For instance, Clark's research in BiH (2014) shows
that there are essentially three competing versions of history: the Bosniak, the Croat, and the Serb. Each group denies any conflicting truths established by the Yugoslav Tribunal. Other studies have shown how ICTY's justice is
often perceived through a perspective of ethnic or national group identity, and different metrics are applied to the enemy group/aggressors', as opposed to the in-group, 'those of ours/victimized'. Using an experimental vignette, David (2014) found that in Croatia justice is seen through a prism of group identity. The
international trials are more likely to be seen as just if the courts to be perceived as just only if they punish a wrong-doer from the national in-group. This example, Serbs. Drawing on David, Bijleveld et al. (2022) developed experimental vignettes based on a case of a war crime inspired by atrocities committed during the Bosnian war to measure
perceived fairness of a sentence. They manipulated variables such as perpetrator nationality, group or trial location. Results from 570 respondents across 39 countries demonstrated that the perpetrator's apology and an expert evaluation of fairness strongly affected the study, but also that differences in perceptions of justness of punishment between
respondents from countries without recent conflict (e.g. the Netherlands, Germany) and post-conflict countries (e.g. Croatia, Colombia). Compared to criminological scholarship on international punishment, research on domestic punishment of atrocities is limited. National criminal justice systems often try to mimic ICJ (Drumbl 2007). However, as
Holá and Chibashimba's (2019) case study of Rwanda shows, domestic penal power is dynamic, conditional, and instrumental. It is part of a broader political and societal demands for a society in transition. Such demands largely influence design,
implementation, and enforcement of punishments for atrocities. Such 'punishment in transition,' punishment for atrocities, but also by the socio-political context of the transition and its transformative goals. However, retributive national criminal justice
responses can be in conflict with, or detrimental to, broader societal responses to atrocity crimes in times of transition (Mayans-Hermida and Holá 2020). For example, the national criminal justice response in Croatia has been described as a form of 'victor's justice' (Munivrana Vajda 2019), with a bias against Serbs. Such one-sided punishment is
perceived as unjust by many and cannot foster reconciliation (Clark 2014). In contrast, Guzman and Holá (2019) discuss how punishment for atrocity crimes in domestic settings can, whether from principle, pragmatism, or necessity, lead to design and implementation of creative and innovative punishment modalities, even for the most serious crimes in domestic settings can, whether from principle, pragmatism, or necessity, lead to design and implementation of creative and innovative punishment modalities, even for the most serious crimes in domestic settings can, whether from principle, pragmatism, or necessity, lead to design and implementation of creative and innovative punishment modalities, even for the most serious crimes in domestic settings can, whether from principle, pragmatism, or necessity, lead to design and implementation of creative and innovative punishment modalities, even for the most serious crimes in domestic settings can, whether from principle, pragmatism, or necessity, lead to design and implementation of creative and innovative punishment modalities, even for the most serious crimes in domestic settings can, whether from principle, pragmatism, or necessity, lead to design and innovative punishment modalities, even for the most serious crimes and the pragmatism of the p
In Colombia, for example, the 2016 peace agreement between the Government and the Revolutionary Armed Forces of Colombia (FARC) set out punishments. These punishments are punishments and penal measures in the form of restorative criminal punishments. These punishments are punishments are punishments and penal measures in the form of restorative punishments.
punishment is understood as community service or other efforts offenders may do for revealing the truth by a such as demonstrating particular gravity in Colombia. Such restorative punishment is ordinarily applied for political violence and to contribute to the broader societal transformation which the Colombian transitional justice system is intended
to deal with (Guzman and Holá 2019). Transitional justice mechanisms adopted during a particular transitional justice mechanisms adopted during a particular transitional justice.) Recent empirical studies on domestic
penal practices have also demonstrated that sentencing practices for atrocity crimes in certain national systems do not differ strongly from sentencing practices applied within the same jurisdiction to other serious offences (Munivrana Vajda 2019; Ristivojević and Radojčić 2019). Further to ordinary criminal sentencing practices for atrocity crimes in national systems do not differ strongly from sentencing practices applied within the same jurisdiction to other serious offences (Munivrana Vajda 2019; Ristivojević and Radojčić 2019).
 settings as often routinely implemented, execution of particular atrocity procedures which apply to ordinary crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes, without any major effort to tailor them to the particularities of atrocity crimes.
crimes. Buljubašić (2019) explored rehabilitation practices for atrocity crimes perpetrators. He studied the Bosnian approach to imprisoned atrocity perpetrators in sites in BiH. He argued that the ordinary rehabilitation regime, socio-political needs and challenges of post-conflict settings. Very few atrocity prisoners can be described as typical
criminals. Their offence behaviours are heavily impacted by a certain moral, ideological, ethnic, and war-related context prior to their atrocity offending, and those imprisoned tend to have been convicted for crimes committed while in power positions in organizational hierarchies or having limited authority. From the perspective of prison staff, the
atrocity perpetrators are ordinary people transformed into perpetrators by extraordinary circumstances. Moreover, the conventional rehabilitation schemes operating in Bosnian prisons are not designed to counter the kind of exclusionary beliefs and destructive ethnic ideologies which contributed to atrocity, and which continue to play a prominent
role in post-conflict society and political discourse. In the context of such gaps, restorative punishments of the kind implemented in Colombia could be a more appropriate route for low-ranking atrocity prisoners. Atrocity criminologists need to contribute to the development of new structures and mechanisms for atrocity prisoners. Atrocity criminologists need to contribute to the development of new structures and mechanisms for atrocity prisoners.
arising from specific kinds of crimes, perpetrators, and victims. In Jasmila Žbanić's film, Quo Vadis, Aida? (2020), we follow Aida, a translator for the Dutch UN battalion at their Potočari base in Srebrenica. Almost constantly on the move, she is desperately trying to understand and navigate the logic of a real time atrocity, doing what she can to
protect people in her community and to save her family. She repeatedly encounters the cruelty, indifference, and impotence of those responsible for the genocide taking place, including beyond the soldiers. Towards the end of the film, she returns to her hometown, to her apartment occupied by a family, redecorated but with her belongings still there
the television, the clock on the wall, the sweet jar. These closing scenes capture so much of the harms that remain or follow after atrocity: the hollow man on the street; the shock of encountering a murderer on the stairs; the chasm walking between the carefully laid out sets of human remains and tattered clothes. Among these signs of a society
disrupted and destroyed, the final scenes show how life goes on after atrocity, as Aida returns to her work as a school teacher. Young children, perhaps not even born in 1995 when the genocide was enacted, learn in Aida's classroom or perform for their parents. In the audience we see survivors, mostly women, but also perpetrators of the genocide
too. As well as recognizing the film for its careful, harrowing portrayal of genocide, and attentive observation of post-genocide society, we find it speaks strongly to atrocity criminologists' hope to understand, many researchers hope to contribute to the prevention, or recurrence, of atrocity. As those final
scenes force us to ask, how does life go on after genocide, we might ask where does criminology go after atrocity? The question was already asked of society when it ignores perhaps the most pressing and difficult issues in its time?" (Doubt 2000: 1). In this chapter, we have
 shown that even if criminologists were generally late to recognize atrocity as one of the most pressing and difficult subjects for the discipline, a critical mass of scholars is now studying genocide, crimes against humanity, and war crimes from a criminological perspective, collaborating with each other and with colleagues in other disciplines, to push
the boundaries of how the field works. The base of criminological research, and a shared academic community of scholars, has grown, it needs to recognize and support those scholars who are essential to the construction of sound criminological knowledge, but who face significant challenges working in an area that is politically and emotionally
charged. Here, we think of scholars in atrocity-affected societies. The prevalence of 'outsidered' research on atrocity is notable, in part, to the role of the Global North in controlling dominant modes of knowledge production and dissemination. But the particular intensity of the political and emotional charge surrounding atrocities
in the societies where they were conducted can make it a challenge, in the same way that transitional justice initiatives are challenged to navigate the politicization of victimhood. Atrocity criminologists in institutions away from sites of atrocity societies. In
our attempt to provide a concise, introductory account of the field, we left out much and touched only lightly on more, including the gendering of atrocity crime, and of atrocity justice (O'Brien 2017), developments in cultural criminology (Brown and Rafter 2013) or the 'importing' of specific sub-disciplinary approaches such as the micro-sociological
study of unfolding atrocity processes (Kluseman 2012). Having reviewed the field, we remain sceptical about the need to define a uniquely criminologists do contribute meaningfully to a shared scholarly endeavour. From the other side, while more
criminologists engage with the problem of atrocity, it is not yet clear how this work, beyond addressing a gap, feeds back into, and shapes, wider disciplinary conversations within a criminological mainstream. Klusemann, S. (2012), 'Wassacres as Process', European Journal of Criminology, 9(5): 468-480. Kovačević, N. (2020), 'Visions of Greater
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2022.UNGA (1946), Resolution 96 The Crime of Genocide.van Baar, H. and Huisman, W. (2012), 'The Ovens of Auschwitz', British Journal of Criminology, 14(1): 87-106.Du Bois explores the "colour line" as the central problem of the 20th century. He
Introduced the concept of "double-consciousness" - the internal conflict of black identity in a white-dominated society. Reflects on a childhood experience of racism and being "shut out by a vast veil." He analyzed the role of The Freedmen's Bureau's aim to help freed slaves. He argued it fell short of true justice. He argued Segregation laws (e.g. Plessy
v. Ferguson) reinforced white supremacy post-Civil War.Du Bois later saw racism as a global issue, reshaping his views after visiting the Warsaw Ghetto. His work inspired the civil rights movement and Pan-Africanism. In the 19th century's later years, Frederick Douglass was a US social reformer and a freed slave. He highlighted the persistent divide
in the USA. He argued that although blacks had ceased to belong to individuals, they had nevertheless become slaves of society. Out of the depths of slavery, he said, "has come this prejudice and this colour line." It was stitched into white dominion in the workplace, the ballot box, the legal courts, and everyday life. In 1903, W. E. B. Du Bois
investigated the idea of the colour line in The Souls of Black Folk. This book is a literary, sociological, and political landmark. It examines the changing position of African-Americans from the US Civil War and its aftermath to the early 1900s. This is analyzed in terms of the physical positions of black and white political life in the South. It also
considers their economic and moral positions. It concludes that the problem of the 20th century is the problem of the colour line. This refers to the continuing division between the opportunities and perspectives of blacks and whites. Du Bois begins his study by pointing out something important. No white person is willing to talk about race with blacks
They choose instead to act out prejudice in various ways. But what they really want to know is "How does it feel to be a problem." He then examines how a double set of perspectives has occurred. He
provides the example of his first encounter with racism. While at primary school, a new pupil refused to accept a greeting card from Du Bois. This was the moment when it dawned on him that he was different from the others. He felt like them in his heart, he says. But he realized that he was "shut out from their world by a vast veil." Initially, he was
undaunted. He says that he felt no need to tear down the veil at first. Then he grew up and saw that all the most dazzling opportunities in the world were for white people. They were not for black people. They were not for
line is internal too. Black people, according to him, see themselves in two ways simultaneously: Two unreconciled strivings; two warring ideals in one dark body. The unfolding history of the black person in the USA is the history of this inner conflict. Du Bois claims this inner conflict is a result of the external, worldly battle between black
and white people. He suggests that a black person wants to merge the double-consciousness into one state. They seek to find a true African-American spirit. This spirit "does not Africanize America, nor bleach his African soul in a flood of white American spirit. This spirit "does not Africanize America, nor bleach his African soul in a flood of white American spirit. This spirit "does not Africanize America, nor bleach his African soul in a flood of white American spirit. This spirit "does not Africanize America, nor bleach his African soul in a flood of white American spirit."
of self is more fluid and less well-defined. These factors combine to form what Du Bois calls a double-consciousness is Du Bois' term for the peculiar problem of "two-ness" faced by African-Americans. They must develop a sense of self. At the same time, they need to be aware of how they are seen through the eyes of others. A
young black man may be a doctor (above and right). However, he will also be acutely conscious of white society's stereotyping of black males. They are often seen as dangerous and threatening. They are also stereotyped as, for example, criminals or ghetto gangstas (far right). However, he will also be acutely conscious of white society's stereotyped as, for example, criminals or ghetto gangstas (far right). However, he will also be acutely conscious of white society are also stereotyped as, for example, criminals or ghetto gangstas (far right).
this issue. He looks to the history of slavery in the USA. He also examines the turning point of the Civil War. According to him, slavery was the real cause of the war, which started in 1861. As the Union army of the northern states marched into the South, slaves fled to join it. At first, slaves were returned to their owners, but the policy changed and
they were kept as military labour. In 1863, slaves were declared free. The government set up the Bureau of Refugees, Freedmen, and Abandoned Lands, also known as the Freedmen, and children. Abandoned properties were
also distributed. However, the Bureau was run by military staff ill-equipped to deal with social reorganization. The Bureau faced challenges due to the task's enormous scale. The promise of handing over slave-driven plantations to former slaves vanished. This happened when it became clear that over 800,000 acres were affected. One of the great
successes of the Bureau was the provision of free schools for all children in the South. Du Bois points out that this was seen as a problem. The South showed itself in ashes, insult, and blood. At the same time, the Bureau slowed down in legal matters
According to Du Bois, it used its powers for other purposes. It did not help the weak. Instead, it allowed the strong to tyrannize the feeble. It let the nation return to normal industrial methods of 1840. In doing this, it broke the new ground of human freedom." In other words, the Bureau reinforced the old slave system under a new
name.Du Bois says that the Bureau was, on the whole, a success. "It was the most extraordinary and far-reaching institution of social uplift that America has ever attempted." But the Bureau was run by military men. They were not trained for the task. It was a loss in funding, and that was a loss....that a nation which today menaces the world as a
"model" of democracy has not yet made good". The Bureau had set up a system for reviewing cases under ex-slave proprietorship. It secured the recognition of black people in courts of law. It also founded common schools. However, the freedmen felt the Bureau was too soft. It did not establish justice for the ex-slaves. In fact, it increased the feeling
of injustice. The Bureau was impartial instead of being explicitly set up to operate in more positive terms. Compromise or agitation? Following the post-war period of reform was the Reconstruction era. But some of the newly won black rights started to slip away. A ruling of the US legal case (Plessy vs Ferguson, 1896) made segregation in public places
permissible. It set the pattern of racial segregation in the South. This lasted until Brown vs Board of Education, 1954. Modern military loss led to a rebirth of the Ku Klux Klan. They spread a nativist white supremacist message. This period also saw a rise in racist violence, including lynchings. In 1895 the African-American politician Booker T
Washington had given a speech now known as "the Atlanta Compromise". He suggested that black people should be more likely in the longe would be more likely in the longe would be more likely in the longe.
term. He believed this could be achieved by foregoing political rights in return for economic rights and legal justice. This accommodationist view became the dominant ideology of the time. Du Bois disagreed strongly, and in The Souls of Black Folk he explained why. He did not expect full civil rights immediately. However, he was certain that people
do not gain their rights by wronging them away voluntarily. Du Bois had hoped that social science could eliminate racism and segregation. He believed that only political agitation was an effective strategy. In 1949, Du Bois visited the Warsaw Ghetto in Poland. Two-thirds of the population had been killed during the Nazi occupation. Additionally, 85
per cent of the city lay in ruins. He was shocked by the experience, which he said gave him a "more complete understanding of the Negro problem". Faced with such absolute devastation and destruction, Du Bois reassessed his analysis of the colour line. He knew it was a direct consequence of racist stereotyping and violence. He declared it a
phenomenon that can occur to any cultural or ethnic group. In his 1952 essay for the magazine Jewish Life, "The Negro and the Warsaw Ghetto", he writes: "The race problem... cuts across lines of physique." It transcends belief and status. It was a matter of... human hate and prejudice." It is therefore not so much about
who is on each side of the "line." The line can be drawn to articulate difference and hatred in any group or society. Du Bois was a founder member of the civil rights organization. This organization is the National Association for the Advancement of Colored People (NAACP). His ideas were concerned with people of African descent everywhere. During
the 1920s, he helped found the Pan-African Association in Paris, France. He also organized a series of pan-African soul in the early 1900s, he noted some limitations. He said that the conditions were not yet in place to achieve a true and unified African-American spirit. Du Bois
applied systematic methods of fieldwork to previously neglected areas of study. The use of empirical data to catalogue the effects of urban life on African-Americans in Philadelphia. He wrote in detail about the ill health, low
income, poor housing, and lack of education suffered by black people. In his book The Philadelphia Negro (1899), he suggested that the difficulties facing black communities are not innate. Crime is a product of the environment. His pioneering sociological research and thinking hugely influenced later prominent civil rights leaders. This included Dr
Martin Luther King, Jr. Du Bois is recognized as one of the most important sociologists of the 20th century. William Edward Burghardt Du Bois was a sociologist, historian, philosopher, and political leader. He was born in Massachusetts, USA, three years after the end of the Civil War. After graduating from high school, Du Bois studied at Fisk
University in Nashville. He also studied at the University of Berlin, Germany, where he met Max Weber. In 1895, he became the first African American to receive a PhD. He gained a doctorate in history at Atlanta University. From 1934 to 1944, he was chairman of
the department of sociology. In 1961 Du Bois moved to Ghana, Africa, to work on the Encyclopaedia Africana, but died there two years later. He wrote numerous books, articles, and essays, and founded and edited four journals. 1903 The Souls of Black Folks 1920 Darkwater: Voices from Within the Veil 1939 Black Folk, Then and Now Sign posting This
material is extension work for Race and Ethnicity, a theme which runs all the way through A-level sociology revision - education, families, research methods, crime and deviance and more! If you like this sort of thing, then you might like my A level sociology revision mega bundle - which contains the following: over 200 pages of
revision notes 60 mind maps in pdf and png formats 50 short answer exam practice questions and exemplar answers Covers the entire A-level sociology syllabus, AQA focus. Twenty Twenty-Five Designed with Word Press Te explicamos qué es la sociedad, cómo se clasifica y qué funciones cumple. Además, su estructura, sus elementos y sus funciones. Las
sociedades se organizan para satisfacer las necesidades de sus integrantes. [Imagen: blvdone] La sociedad es una agrupación de individuos que se rigen por normas comunes, que suelen compartir una cultura y que cuentan con formas de comunicación y cooperación de sus integrantes. [Imagen: blvdone] La sociedad es una agrupación de individuos que se rigen por normas comunes, que suelen compartir una cultura y que cuentan con formas de comunicación y cooperación de sus integrantes.
una sociedad implica un número elevado de individuos. Sin embargo, no existen márgenes numéricos definidos al respecto, por lo que hay sociedades más numerosas y otras más reducidas. En cambio, lo que define a una sociedad es que sus miembros comparten un territorio y una serie de características culturales, históricas, económicas y jurídicas,
por encima de los lazos consanguíneos o genéticos que caracterizan a los grupos familiares. En los Estados contemporáneos, una sociedad suele ser identificada con la población de un país, por lo que está sometida a un marco jurídico y muchos de sus asuntos colectivos son administrados por un gobierno. También suele estar atravesada por
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