

# DOWNLOAD PDF CRIME COMPLEX: THE CULTURE OF HIGH CRIME SOCIETIES

## Chapter 1 : The Culture of Control: Crime and Social Order in Contemporary Society, Garland

*This chapter discusses the issue of cultural context, examining the new collective experience of crime and the structures of feeling to which it gave rise, and the behaviour of various non-governmental actors who have become actively involved in the effort to govern crime.*

But, what I think they mean when they talk about it as a collection of villages is that Tokyo, like many Japanese cities, still retains a strong sense of neighborhood, of very small spatially discrete, socially discrete, areas that have a real flavor and character of their own. Oftentimes these neighborhoods are organized around a Shinto shrine. They may be organized around some other local institutions: But in fact volunteer fire departments are everywhere; there are hundreds of them throughout Tokyo, and they play an important role in sort of defining the social institutions of particular neighborhoods. But, there are also practical reasons why volunteer fire departments are necessary. Let me ask you, in your neighborhood, do you know who the oldest person living there is? This is something that happened to a friend of mine in Yokohama, which is as urban a place as Tokyo. And when she died, the whole neighborhood association went to her funeral. One of them is that, to the extent that there are strong local organizations and a strong sense of consciousness of "I am a resident of such-and-such a place," people simply take responsibility for the area that they live in. They have a sense of belonging to the place, and they also have a sense of mutual obligation to the other people who live there. Another factor that contributes to relatively low crime rates in urban Japan is an institution called koban, which literally is a police box. Some critics of American police argue that the worst thing to happen to American cities was when police officers started riding around in patrol cars rather than walking a beat, because they were then isolated and stopped interacting with local residents. The family farm even is still a reality in many areas, and the political importance of rural areas is also very great. Rural areas these days tend to suffer from some problems regardless of region. Also, the population of rural areas is increasingly an aged population, which requires special social services, particularly relating to medicine. Thus, many children of middle school, high school, even primary schools, must sometimes be bussed to another larger town, or must board in a larger town, just in order to go to school. That is to say that a married couple lives together with their children, perhaps with one grandparent. But for the most part, the Japanese family today looks much like the American family. The appearance of similarity is very strong, but of course, historical differences are also important, based on the traditional Japanese family, the ie, out of which the present forms have developed. And so if you look at the contemporary Japanese family and the contemporary American or European nuclear families, you might assume that the societies are the same and that the family plays the same kind of role in both of those societies, but if you look historically at Japanese families, you find that there really is a very different kind of social-cultural dynamic at work. IE The traditional Japanese family, known in Japanese as ie, is a very complex kinship unit, a very complex kind of a family system. That is to say that there may be three, four, and conceivably even five generations of a family living together, so great-grandparents, grandparents, parents, children, and then perhaps even the children of children. First of all it is very clearly a patrilineal system in which all of the property, all of the social standing, all of the rights and duties and obligations are expected to go from father to son, father to son, father to son, which has a number of implications. One of them is that, in this particular system, only one child inherits. All of the other children in any generation are expected eventually to leave the family and go establish themselves in some other family or some other social institution. So, in anthropological terms, we call this primogeniture, where the eldest child, and usually the eldest son, inherits the family, everything to do with the family, and the rest of the children have to find their own way in the world. Many other societies, including many societies in Western Europe, have a similar kind of a kinship system. And indeed, one explanation for some of the colonization of the United States is that eldest sons were inheriting family farms in Europe, and younger sons were being sent off to settle the "New World. That, particularly from the middle of the 19th century onward, rural families that had more than one

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son would often send their second, third, fourth son, off to the newly growing cities to find employment in what was beginning to be the industrial revolution in Japan. Now some economic historians argue that this ability of a rural family system to send excess children into the cities to work, without undermining the fundamental stability of rural life, was a real important social factor in explaining why Japanese society was able to undergo industrialization with relatively little social breakdown. The fabric of rural society was maintained intact, but at the same time there was an ample supply of young people willing and able to pick up and move into the city and start entirely new lifestyles. What happens to the other children? In the case of daughters, the normal expectation would be that the family would arrange a marriage with another family, and so a daughter would go as a bride and be incorporated into some additional family. But this raises the question also of what happens to the sons. If a family has say three sons, and only one son is going to inherit, what happens to those other two sons? Well, Japanese kinship, traditional Japanese kinship, has an answer for that, which is to say that just as women can be married out as brides into another family, in essence men can be married out as grooms for other families. This puts a heavy strain on Japanese women, and also a strain on the relation between the mother and the child. And if you think about it, both of them are people who were not born into that household; they are both strangers to the household. The mother-in-law of course in an earlier generation has had to go through the same process that the daughter-in-law is going through now, in order to become a full-fledged member. And so, in a sense you have two outsiders fighting with one another, or at least struggling with one another, to define their legitimate role within the household. And at the point when a young wife, a daughter-in-law, had reached maturity, had proven herself to be a loyal and productive member of the household, and her mother-in-law was at a point of being willing to fully welcome her into the household, in traditional times they would have a ceremony at which the mother-in-law would ritually pass the rice paddle on to her daughter-in-law, signifying that she was relinquishing control of the household from one generation to the next. And so culturally, as well as just in terms of the allocation of time, a woman is expected upon marriage to essentially give up her career and devote herself full time over the next fifteen or twenty years to raising children and all of the other household responsibilities that appear, so that occasionally you find women who do attempt to have a career outside the home, but it is very difficult and certainly much less common than it is in the United States. But in Japan, the rate of divorce is very low. I believe it has never gone much beyond two percent of all marriages. And as that traditional family system was transformed into the contemporary nuclear family, and more and more marriages were based on free choice, or relatively free choice, actually the divorce rate went down a great deal. For many mothers, the consideration is how to create a situation in which the child will not be so pressured by examinations later on. How, for example, they might be able to have the child enter a school which will have a kind of escalator quality, so that having entered a good primary school, they can more or less automatically enter a good middle school, and then a good high school, without having to face the so-called "education hell" which characterizes the competitive nature of Japanese education today. However, to do this requires both that the mother take a great deal of responsibility for knowing how the educational system works, for persuading very young children to cooperate and to devote themselves to that kind of education, and furthermore, for overseeing the results all the way up to college. This is a full-time job for anyone. Most levels of Japanese education, at least for better schools, require an entrance exam, and those examinations require an enormous amount of preparation, and so from a very early age, children spend what to an American parent would look like an enormous amount of time studying. American parents worry about how much homework their kids get in third or fourth grade and elementary school. The time for play is limited. You either succeed or you fail. That means primary school, then middle school. And the college examinations are thought to be the most difficult and stressful of all. By the time a Japanese girl or boy has finished high school, they have actually gone through another days longer than an American high school student. There are many problems with the educational system in Japan. However, it is worth pointing out that basically a percent of the population is literate, and that the levels of achievement in science, math and other skills of Japanese high school students are among the highest in the industrialized world. And once

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students get into college, oftentimes people joke that college is the four-year vacation in a long and hard educational life. If you compare American universities and Japanese universities, they play really different kinds of social functions. An American college student chooses a major, develops a set of skills, and uses that four years in college to create the base for some kind of professional career. Japanese, on the other hand, tend to regard university education as a kind of pre-determined pathway to particular kinds of careers, so that, for example, graduates of Tokyo University are typically recruited by the national bureaucracy to work in government. Now, Americans may look at the prospect of graduating from college and going to work for the government as kind of a boring outcome, but, certainly in the last century, the national bureaucracy in Japan has been the most elite career that somebody could aspire to. If you are an employee of the Ministry of Finance or the Ministry of Foreign Affairs or the Ministry of International Trade and Industry, you are an incredibly elite, incredibly important member of society, and Tokyo University has been the pathway to get there. MEN AT WORK Japanese enterprises, companies, expect that a man will devote himself very whole-heartedly to his job and expect that he will not go just nine-to-five, but will be devoting himself to whatever extent the company requires him. They may in some cases have responsibilities for aging parents. That you join a company or an organization when you finish your education, and that you stick with that company or organization until you retire. So, the huge multinational Japanese corporations that people know about, like Mitsubishi or Mitsui, have for part of this century had this practice of hiring people right out of college and keeping them on until they retire. But in fact the percentage of workers who have ever been part of a lifetime employment system in Japan is probably no more than 15 or 20 percent at any given time. On the one hand, Japanese like to think of their society, their culture, as having this unique identity that is sort of inaccessible to foreigners. So both sides like to see Japan as somehow outside the realm of the expected, the normal, so it has to be unique. The same kinds of social trends can be found in one form or another in almost any other industrialized society. But the elements that make up society are more or less familiar if one pulls aside this curtain of uniqueness and starts to look at the different parts of society. One of the ways in which Japanese think of their own society as "unique" is to emphasize the homogeneity of Japanese society, and indeed by lots of comparisons, Japan is certainly a much more homogeneous society than say the United States. There are relatively few linguistic differences between different parts of the country. The degree to which rich people and poor people are differentiated from one another economically is much less than in the United States. In other words, the Ainu were sort of pushed back and back and back as the frontier of Japanese society expanded. That is to say, Japanese society expanded to fill up the entire Japanese archipelago, from say the 12th century onward, the northward expansion of Japanese society was constantly pushing up against indigenous peoples like the Ainu, pushing them farther and farther back, farther and farther north, to today, where most Ainu today live in Hokkaido, the northernmost of the major islands in Japan. And that process really continued until almost the beginning of the 20th century, because Hokkaido was a frontier region well into the 19th century, even into the early 20th century. And because of the intense amount of discrimination that Japanese have felt towards Koreans in the past, many Korean Japanese find it very difficult to enter mainstream companies, get into good schools, pursue sort of ordinary middle-class aspirations and lifestyles. However, if we look at this consensus model, or the homogeneity of society, from the point of view of minorities living in Japan, we can see it from a very different angle. Koreans living in Japan rather regularly say that they feel shut out of ordinary society and that they may be born there and grow to adulthood without really having a Japanese friend [or] ever having been inside the home of an ordinary Japanese family. And for them, homogeneity is not a warm, cozy harmonious thing, but something from which they feel excluded. Koreans have been coming to Japan for millennia. In fact, some of the earliest settlers of the Japanese islands no doubt came from the area which today is called Korea. Koreans were among the most important people transmitting the culture of the Asian continent, including Buddhism, to Japan. This kind of contact was uncontroversial for many centuries. For example, Japan is widely, and I think correctly, regarded as a fairly hierarchical society. Do they work for a more important company or a less important company? Are they from

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a major city, or are they from the countryside? So, people are very concerned about establishing a hierarchy, even on the most initial meeting, to understand two people are supposed to react to one another. And this gets expressed in all kinds of settings. Why are social relations hierarchical, or why is there a strong emphasis on in-group versus outside-the-group interactions? So, for example, the eldest son occupies a social role that is quite distinct from a second or a third or a fourth son. The eldest daughter occupies a rank and position that is quite distinct from younger daughters. Certainly fathers and mothers occupy different ranks from their children and so forth. It seems, to an outsider at least, as if everything in Japan is decided by this sense of harmony and this sense that everybody has to agree. One of the ways in which they do this is by making sure that any decision that affects a group as a whole is at least going to be circulated around and discussed amongst all its members. So indeed, Japanese organizations do often appear to have a much higher degree of consensus about policies, about aims, about aspirations, than would be true in an equivalent American group.

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## Chapter 2 : Culture of High Crime Societies | The British Journal of Criminology | Oxford Academic

*Show Summary Details Preview. This chapter discusses the issue of cultural context, examining the new collective experience of crime and the structures of feeling to which it gave rise, and the behaviour of various non-governmental actors who have become actively involved in the effort to govern crime.*

Violent crime in the developing world: Research roundup By Bakary Seckan Perpetrators of violent crime can impact economies in a variety of ways, from encouraging emigration and brain drain to discouraging foreign direct investment. In many parts of the developing world, violent crime related to gang activity has risen to crisis levels, negatively impacting people, property and business activity. These issues periodically gain media visibility, but the true scope of the problem worldwide is seldom captured. In a globalized world, of course, analysis of criminal activity often cannot be limited to domestic contexts. Though the total costs of violent crime in the developing world are difficult to calculate, country-specific estimates highlight the depth and seriousness of the problem. Below is a representative sample of research in this emerging field: In about 60 countries over the last ten years, violence has significantly and directly reduced economic growth. It has hampered poverty reduction efforts and limited progress towards the Millennium Development Goals. About half of these countries experience violent conflict or are in post-conflict transition. The other half experience high levels of violent crime, street violence, domestic violence, and other kinds of common violence. Common violence often increases significantly in post-conflict countries after large-scale politically motivated violence ends. Conversely, countries with high levels of common violence have shown tendencies toward sporadic large-scale instability, for example Kenya in the form of ethnic violence and Brazil in the form of urban riots. *Journal of Peace Research*, May , Vol. Despite the fact that annual deaths due to homicides worldwide outnumber those due to armed conflict by a factor of roughly 3 to 1, this question has received very little attention from conflict and development specialists in recent years. As a modest first step in addressing this gap in the literature we draw together insights from the conflict and criminology literatures to develop a model of social violence that accounts for both political-institutional and socio-economic factors. While there is an extensive literature on the socio-economic determinants of social violence, there are only a handful of studies that consider the significance of political-institutional arrangements. Using cross-country estimates of homicides produced by the World Health Organization as an indicator of social violence, we test our model using OLS regression analysis for a sample of more than countries. We also find robust associations between indicators of poverty, inequality and ethnic diversity and social violence. These results indicate that social and political violence share some common underlying causes. Individual traffickers may make tens of millions, if not hundreds of millions, of dollars in a relative small number of transactions. Production areas are often affected by insurgency, and transit countries often suffer both from either high rates of murder, high levels of corruption, or both. With core demand generated by a consumer base of addicts, drugs also represent a long-term source of income for organized crime groups. But drug flows also illustrate that it does not take a lot of money to cause a lot of damage. There is reason to worry. The report suggests that crime reduction in the region will be a long term process, and suggests policy makers utilize preventive strategies, reduce the amount of available firearms, and provide alternative opportunities for at risk youth, among other policy tools. In the total number of homicides globally was estimated to be , Factors contributing to the rising levels of homicide include: However, the rule of law is clearly a multidimensional concept, encompassing a variety of discrete components from security of person and property rights, to checks on government and control of corruption. We review the theory underlying these different causal mechanisms linking the rule of law to economic growth, and provide an introduction to some outstanding measurement issues. We find that the correlation among different components of the rule of law concept are not tight among developing countries and that some inferences about the effects of property rights protection may not be warranted. Much of this violence concentrates in urban centers in the developing world. In many cases, the scale of urban violence can eclipse

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that of open warfare. Concern over these experiences has made urban violence a central preoccupation of policymakers, planners, and development practitioners. Some cities, especially in Latin America and Africa, are struggling with high levels of violence that undermine the very foundations of the economic and social development of the entire population. Journal Of Population Economics, , Vol. We find evidence that exposure to such risk induces households to react by sending some of their members to an international destination but not necessarily to a domestic one. Estimates are robust to the inclusion of several household characteristics usual in the migration literature, other crime risks, reported feelings of insecurity of the household, and an alternative measure of kidnap risk. South African Journal of Psychology, , Vol. Emigrants convinced they are being pushed out of their country may experience additional problems and stress. There were also some prominent pull factors, such as a need for change and a desire for better opportunities for the family. Human Rights Review, , Vol. Governments often underreport the prevalence of sex trafficking within their countries due to unreliable statistics, corruption or concerns about their international reputation. Financial incentives linked to sex trafficking can also be a factor: The study finds that the drug trade is the primary source of crime and violence in the Caribbean, and that the geography of the region allows it to be a primary transit point for narcotics, while also making it very difficult to control movement of these narcotics. The study also finds that this violence has a strong negative impact on GDP, and that the failure to control this violence is a result of overdependence on the criminal justice system. Overall, the study suggests that policymakers should find alternative methods of combating violence including: International Migration Review, , Vol. In this study we explore the potential implications of the upsurge in crime on migration by testing the hypothesis that crime victimization in Latin America increases the probability that people have given serious thought to the prospect of migrating with their families to the United States. Evidence that victimization promotes the propensity to emigrate is a finding that contributes to an understanding of the transnational consequences of the increase in crime in Latin America, and adds a new variable to the inventory of factors that encourage people to migrate to the United States. Nevertheless, both the mechanisms through which crime constrains growth and the actions that might be taken to loosen its grip are poorly understood. In light of the limited knowledge in the field and the limited capacity of criminal justice institutions, this paper proposes focusing on two issues: In both cases, the paper proposes a cyclical process of iterative innovation in which government seeks to solve narrowly circumscribed crime problems, and then leverages each success to generate wider hope and confidence in the criminal justice system. Police Quarterly, March , Vol. Findings reveal that the correlation between procedural justice judgments and police legitimacy is positive and statistically significant. Students who rate police practices more favorably in terms of procedural justice also report a greater willingness to help the police fight crime. In combination, the findings show that these two key process-based model hypotheses generalize to the Jamaican context. Although the correlation between police legitimacy and behavioral cooperation is in the expected direction, the relationship is not statistically significant. Asia, crime, Hispanic, Latino, California, research roundup, policing Last updated:

## Chapter 3 : The Culture of Control - oi

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United States of America The rape statistics of USA are very deplorable for the topmost and powerful country in the world. The figures per , populations were more than 30 rapes. However, this figure has now decreased in recent years to A study by the U. US laws define rape as forced penetration by the offender. A report on prison rape by the Bureau of Justice states that in there were at least 69, inmates who were raped by use or threat of force and more than , total victims of sexual abuse in American prisons and juvenile detention centers. This is despite the fact that the majority of rapes in the United States go unreported. According to the American Medical Association, sexual violence and rape are the most under-reported violent crime. There is no agreement on the data, as the FBI recorded 85, rapes in , while the Centers for Disease Control counted nearly 1. Some types of rape are excluded from official reports. Nearly 80, American children are sexually abused each year. But unreported cases are higher. According to one report from United States Department of Justice, there were overall , victims of rape or sexual assault reported in Every seconds, one person in the United States is sexually assaulted. Every year there are about , victims of sexual assault. The incidences have been on the rise since the years. The last reports put the figures at Rape in Belgium is defined by Article of the Penal Code according to which it is any act of sexual penetration, of whatever sort and by whatever means, committed on a non-consenting person. This definition includes marital rapes. There are several factors that may have caused this. One potent factor is the inflow of culturally divergent Muslim migrants from other countries who have been given political asylum. Maximum cases of rapes by strangers are attributed to these.

Panama Panama is an independent country on the isthmus linking Central and South America. The Panama Canal, which is a famous feat of human engineering, cuts through its center. The canal links the Atlantic and Pacific oceans to create an essential shipping route. The capital, Panama City has modern skyscrapers, casinos and nightclubs. Panama has a population exceeding 4 million and a heterogeneous culture. Panama by and large is a peaceful country with low crime rates. However, it is a major concern with the authorities that the country suffers from a high rate of criminal assaults on women. On an average it has had more than 25 rapes per , of population per year. The last recorded figures were The economy of this island nation which earlier was due to sugar production is now totally dependent on tourism. It has 14 or 15 incidences of rapes in a year. These are small numbers, but considering the fact that the population of the island is around only 50,, the figures translate into 28,6 per , of population which makes it alarming.

Australia The rape laws in Australia have evolved from the English common law, but have gradually evolved in the late 20th century. In Australia, the reported rape rate per , people is relatively high. However, this is coming down from the earlier high figure of Yet it has been estimated that only about 15 to 20 percent of cases get reported to the Police. Moreover, non-sexual intrusion and sexual assault are also included in the rape definition as per Australian laws.

Grenada Grenada is an island country located at the southern end of Southeastern Caribbean Sea. It is also known as the Island of Spice and is the largest exporter of nutmeg, mace and other spices in the world. However, despite the fact that rape criminals can be convicted up to 15 years of imprisonment, crimes against women have been a concern. The rape incidents per , of population is very high at

Nicaragua Nicaragua enacted in , a law called Integral Law against Violence against Women, which criminalizes a wide range of acts of violence against women, including domestic violence and marital rape. Nicaragua, the largest country in the Central American isthmus, is home to the multi-ethnic population such as Europeans, Africans, Asians, and indigenous peoples. Nicaragua is considered the safest country in Central America and Latin America with the low homicide rate of 8. But this country ranks high in case of criminal assaults against women. Nicaragua has 32 rapes per , of the population. Between and , police recorded 14, cases of rape. This is despite the fact that reporting is low because rape victims often face social hostility and indifference from authorities. Since , abortion has been

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made totally illegal. This has been criticised as oppressive to rape victims who become pregnant. Sweden is a surprising entry in this list. This is considering the fact that it is one of the developed countries of the world, with women liberalization as a top agenda in its social development. However, the fact that it has about 64 cases of sexual assault per 100,000 population, according to this in , Sweden had 66 cases of reported rapes per 100,000 population, as per the data are given by the Swedish National Council for Crime Prevention. However, it must be noted that many countries do not report any rape statistics to the UNODC, and some report deficient numbers. The Swedish police record each instance of sexual violence in every case separately and also has a comparatively wide definition of rape. Moreover, a greater willingness among Swedish women to report rape in relationships also explains the relatively high rates of reported rape in Sweden. Also, the recent influx of refugees and immigrants from Muslim countries where the status of women is low may have contributed to these cases. In Sweden, 1 out of 3 Swedish women have been sexually assaulted by the time they leave their teens. During the first half of more than 1, Swedish women reported being raped by Muslim immigrants in the Stockholm, and over of those were under the age of 18. The number of rape incidences ranges from 82 to 88 per 100,000 of the population. It is one of the poorest countries with almost half the population living below the poverty line. Cases of crimes involving kidnapping, murder, human trafficking, assault, theft, etc. Botswana After South Africa, Botswana has the highest incidence of rapes at 93 per 100,000 of the population. Also, these cases are mostly unreported so that the actual incidence may be more than three to five times. The illiterate, almost barbarian population also believes in the myth that sex with a virgin will cure AIDS, which is a major cause of rapes with children. This developing country with a population of 2. South Africa In a March study, it was found that South Africa has one of the highest rates of rape in the world. With 65, rapes and other sexual assaults reported, it comes to 65 per 100,000. Sexual attacks are common in South Africa. More than 70, cases are reported which includes the sexual attack on children. A very high proportion of rape cases are not reported. It is claimed by IRIN, a humanitarian news organization, that an estimated 100,000 rapes are committed annually in South Africa. According to many, in South Africa, rape is so common it barely makes the news. Most sexual assaults get no public attention. A multicultural society, South Africa is considered one of progressed and developed country. Yet the graph of sexual assault does not come down. The country has recently attained freedom from apartheid and racial discrimination. A myth that sex with a virgin cures AIDS also contributes to the high incidence of rapes with children. Rapes are the most obnoxious of all crimes. The sad part is that it is so prevalent among all societies. Even the developed countries with higher level of education are not immune to this evil. Forcing oneself on an unwilling victim is like imposing slavery on the other. The emotional scars do not heal easily, and in cases of young victims, the effects may last lifelong. Apart from the punitive measures the government and society should work on prevention of rapes. This can be achieved through proper education and guidance of the young so that the humanity can hope for a generation that does not have such crimes in the human society.

## Chapter 4 : The solution to South Africa's violent crime problem

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One area of research that has been gaining popularity views crime as a product of the culture or subculture to which one belongs, rather than strictly blaming it on individual differences. In other words, enculturation plays an important role in the development of criminal behavior; this argument is supported by recent research that will be further discussed, and the disparity in rates of crime between different cultures and subcultures. The purpose of this post is to examine any relevant statistics regarding the differences in violent and nonviolent criminal activity within and between cultures, and to discuss the various theories that have been proposed to explain the reason for imbalance in rates of crime around the world. Variations between the type of crime committed, as well as how it is committed will also be noted as it relates to the topic. Beginning with an analysis of a particular subculture within the United States, which will then lead to cross-national comparisons, the goal of this article is to illustrate how crime is a complicated phenomenon; one theory is not sufficient, rather it takes a multitude of concepts to aid in the determination of the roots of criminal activity.

**Heat Hypothesis** Within the United States, the southern region has been notorious for its notably higher rates of violent criminal behavior, specifically lethal violence, when compared with the rest of the country. Although there are many studies which have been able to demonstrate an increased propensity for violence in uncomfortably hot conditions in the United States, the same is not true across all cultures, and is unable to explain why violent crime rates within the southern United States are still often higher than other countries exposed to similar temperatures. Although heat may be a factor, claiming human behaviors to be solely due to high temperature may be a bit too simplistic.

**Southern Culture of Violence Theory** Another theory that has gained acceptance over the years attributes the violence to a unique subculture of honor that originated with the Scots-Irish migrants in the eighteenth century, when they first arrived in the United States. These individuals socially fit into patriarchal systems, which clearly outlined the roles men and women were supposed to follow. Some cultural ideals included a dislike for government and authority, and *lex talionis*, which demands what others may call an overly exaggerated sense of pride and willingness to defend honor. In time, the Scots-Irish migrants and their descendants slowly began to favor evangelical Protestantism. Through the process of enculturation, it is believed that these values have evolved and are now enmeshed in our culture today. This is supported by the fact that cities with larger than average Protestant populations tend to have higher rates of violent crime. Additionally, studies have demonstrated an increased aggressive response to insults by individuals who were either raised in the south, or those with parents and grandparents from the south Doucet et. Furthermore, research has shown a positive association between the number of southern-born white males and females, and the number of homicides. Although still not perfect, the southern culture of violence theory seems to offer a better explanation than the heat hypothesis, as it has been shown that the culture of honor is not only confined to the south but has also been spreading across northern states. It may have originated in the south in the eighteenth century, but has now become intertwined with our culture in the United States as a whole.

**The IAT** Moving on toward the discussion of cross-national crime comparisons, the institutional-anomie theory IAT continues to receive a lot of attention; this theory attempts to explain differences in crime rates through emphasis on the way a particular culture conducts itself economically and institutionally, how the culture expects its citizens to behave, and the degree to which the culture provides opportunities for its citizens to reach those expectations. Originally used to explain nonviolent offenses such as white-collar crimes, it is now suggested to also apply to a variety of violent offenses. According to the IAT, our free market economy is responsible for the high rates of criminal behavior in the U. It is suggested that when the economy dominates over other social institutions, and the government does not adequately provide a legal means to achieve the desired wealth, it results in weak normative-controls over how people should

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conduct their lives. In other words, there is a contradiction between the messages we are given by our government. On one hand there is a strong push to be successful, and on the other we are lacking in legitimate ways to reach success, and only a small fraction of our population will ever be able to reach such a state of economic wealth. Unfortunately, encouraging entrepreneurship and individualistic ideals also leads to social inequality and higher crime. Not surprisingly, a relationship between economic inequality and higher rates of homicide has been found. According to the IAT, there are four fundamental cultural values responsible for elevated rates of crime: Achievement is determined by how the culture views success and how it judges the value or the status of an individual; in America this is based on our individual accomplishments. A high focus on personal achievement, paired with limited available options to achieve, leads to an anomic lifestyle, in which the ethical boundaries may end up falling into a gray area in favor of personal goals. Individualism refers to the way we are taught to compete with others in order to succeed. In the United States, people must take care of themselves because it is their own individual responsibility; this is in contrast to collectivistic cultures, which tend to take care of the group as a whole. Universalism refers to the universal understanding of these values across all members of the society, regardless of wealth or status. Monetary fetishism refers to the way the society primarily uses money as the measurement of success, rather than by the means in which they actually acquired the money. The four fundamental cultural values noted above are said to interact with the four basic social institutions: When the economy dominates over other social institutions, the influences of the family, educational systems, and social policies are weakened, resulting in a decreased ability to fulfill their cultural roles: The four factors act as checks and balances for each other, and when one begins to over power, heightened levels of crime result. Conversely, a market economy, which is permitted to run largely unchecked by social institutions, reinforces and reproduces a cultural firmament such as the American Dream. It is this constellation of cultural value priorities and institutional power structures that dictates the rate of crime in a society. Up until , crime rates in China were considered to be quite low, going as small as 31 per , citizens in China began its economic reforms in , and crime rates began to rise significantly; by it had reached per , citizens, seven times that of . The government now promotes the idea of allowing people to aim for the goal of becoming wealthier than most others. An economic change within a society, China being an example, is associated with violence and elevated rates of murder. What is interesting about this example is that these observed changes can be seen within the same culture, rather than comparing the crime rates of two different cultures. The shift from a classless socialist society to a competitive free market economy comparable to what is seen in America today, has indirectly driven crime rates substantially higher: Similar to America, China does not provide adequate legal opportunities to reach this newly promoted goal of monetary success, and so people use what they have available to them, legal or not. What was once a strictly collectivistic culture with socialist ideals, is now adopting an individualistic mindset; taking care of the group is less important than taking care of themselves. Just as suggested earlier, once one of the four basic social institutions begins to dominate, which in this case is the economy, the others begin to have less influence on day-to-day activities, and what was once black and white is now a gray area. Japan is often used as an example of a collectivist culture with low rates of crime. Although not completely considered a free market economy, Japan does employ some of the same principles, and is still able to keep crime rates relatively low. Many researchers have suggested that collectivism is the main reason for the low rates of criminal behavior. In America, individuality is emphasized more so than the group that one may belong to. The same cannot be said for the Japanese culture. Japanese cultural values contrast sharply with those in America. These differences can be seen in all aspects of life and across all ages, beginning at birth with parental practices, as well as within school curriculum, social relations, and in the workplace. In Japan, uchi is a term used to describe the group one belongs to, along with any rules that must be followed to remain in the group. Soto, refers to the out group, and less attention is spent on these individuals. While becoming more popular in America in recent years, in Japan it is not uncommon to see the passengers of an entire train or bus, with their headphones or earbuds in "no eye contact. This just goes to show how unimportant and insignificant outgroup social relations are

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viewed in Japanese society. Effort is placed on instilling discipline into their children, as self-control is one of the most highly valued characteristics one can possess in Japan. This is just one of many differences in how children are raised in a collectivistic culture. Children are taught and expected to depend on their families, much more so than in America. The way punishment is carried out is even very different. For example, individualistic cultures often threaten bad behavior with groundings, being forced to stay in the house. In Japan, the opposite is true; parents threaten to force their children out of the home. In school, critical thinkers are often frowned upon and only rote memorization is seen as being useful. Shared responsibility is taught; when one student does poorly, the others may also be scolded, helping build group cohesion. The workplace brings people a sense of pride, and may even be considered an extended family. Companies offer lifetime employment opportunities, with retirement, benefits, automatic raises, medical care, housing, and recreational activities. Workers know what to expect, and are given a sense of security. Most of their friends are from work, and most if not all of their social activities revolve around the workplace; much of their self-esteem is based on their work environment. The social institutions believed to be lacking in free-market economies, the family, the educational system, and social policies, actually dominate in Japan. Remember, these social institutions are responsible for keeping crime in check. This is not to say that Japan and other collectivistic cultures are completely crime-free, just that the group mentality is stronger. One example in which the strong influence of the group may actually be detrimental to crime prevention: In this case, the group members are actually thought to be more likely to stick together and offend themselves. The goal of this post was to educate the reader on how culture plays a much larger role in the development of criminal behavior than someone may care to acknowledge. The southern culture of violence theory demonstrates the role a cultural belief system can play in society, even across many generations and hundreds of years later. The institutional-anomie theory is often criticized in the fact that it is not valid across cultures, which is why China was used as an example in support of the theory. It is interesting to see how the switch to a free-market economy has brought with it many cultural changes all the way down to the individual level, as well as some significant increases in rates of crime. The reasoning behind variations in crime rates across cultures is still not well understood, other than the fact that there seem to be some well-defined differences in individualistic and collectivistic cultures. Future research should focus on why these cultural differences lead to higher rates of crime.

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## Chapter 5 : New Culture of Crime Control - Oxford Scholarship

*One can take many different stances when asked to determine the causes of criminal activity. One area of research that has been gaining popularity views crime as a product of the culture or subculture to which one belongs, rather than strictly blaming it on individual differences.*

How unemployment affects serious property crime: In January, the U. Bureau of Labor Statistics estimated that 7. This leaves out individuals who are not actively seeking employment or are out of the labor force for other reasons. Aside from the loss of income, there are emotional effects. For example, a study published in Social Forces considers how job loss affects well-being. A number of studies also have looked at the link between unemployment and crime, with mixed results. Individuals considered to be underemployed work part-time but want or need to work full-time. The study, published in the Journal of Quantitative Criminology, focuses on criminal cases taken from the Survey of Inmates in State and Federal Correctional Facilities, which is an in-prison survey of a national probability sample of prison inmates. The authors specifically analyzed information related to adult inmates at state prisons who had been convicted of robbery or burglary. The samples the authors used include cases of robbers, cases of burglars and 5, members of the general U. Their key findings suggest: People who are among the fourth category of joblessness – those who are out of the labor force for reasons that generally are not socially acceptable and who also are not looking for work – are most likely to commit burglary. These individuals also are significantly more likely to commit robbery. People who are unemployed and seeking work are no more likely to commit robbery or burglary than individuals with full-time jobs. Individuals who are underemployed are significantly less likely to be involved in a burglary than someone who is working full-time. Underemployed people, however, are not much less likely to commit robbery. Being jobless can influence age groups differently. The odds ratio is more than three times higher in the case of robbery. But their findings indicate that joblessness alone does not cause someone to commit crime. They suggest that future research look into the way joblessness as a whole – not just the lack of a full-time job – might play a role in predicting a criminal trajectory. What also should be examined is the ways that being without a job for illegitimate reasons is linked with a propensity toward crime. A compilation of labor force research looks at post-recession job and wage recovery and related trends. February 14, We welcome feedback. Please contact us here. Kleck, Gary; Jackson, Dylan.

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## Chapter 6 : Los Angeles Times - We are currently unavailable in your region

*Crime Complex: The Culture of High Crime Societies* 7. *The New Culture of Crime Control* 8. *Crime Control and Social Order* 2 *The Culture of Control*.

As was mentioned in the culture chapter a Norm is a set of expected behaviors for a given role and social status. In most societies, the majority of people conform to the most important norms most of the time. For example, wearing casual clothes to class is normal on many campuses. Attending class in your European Bikini might not be normal for some. Yet, I witnessed this back in as a student in the newly accredited West Georgia University. Many of the female students wore Bikinis to classes. It was a striking departure from what I had experienced while in high school. But, I wondered back then if swimsuits were in fact deviant given that so many students at WGU wore them to class. Deviance is not as easily defined and established as some might think especially if you are sensitive to cultural relativism and ethnocentrism. Deviance is a violation of norms or rules of behavior that are typically outside of the norms see figure below. A typical dictionary definition of deviance sounds something like this: Most references attest to the nature of deviance as being something that violates normal behaviors, thoughts, or actions. For Sociologists the answer is found by considering exactly who has the power and authority to define the behavior as being normal or deviant. Throughout the history of the United States governments, religions, education, media, and family types have influenced and shaped what is considered "normal" or "deviant" on subjects as insignificant as swimsuits on beaches and as significant as women having the same rights that men have. You see, deviance is considered at both of C. A personal level example might be considered with the swimsuit on campus issue. Students back then did not need to look at university, governmental, or media for approval on how they dressed for class. They typically considered a source much more valuable to teenagers and young adultsâ€”their peers. Friends who also wear swimsuits to class may have defined the swim suit issue as being normal among students who were their friends, yet deviant among students who run in different crowds. Since they value their own peer evaluations the most they defer to peer-based norms. But, would it be acceptable to wear nothing at all to class? On Wikipedia there is an interesting article about Andrew Martinez who attended naked at Berkley for a few years. Berkley is considered to be a very liberal campus in comparison to most US campuses. A controversy developed and eventually his nakedness came before the university leaders and the City of Berkley leaders he often walked about town naked. Martinez would often find himself being labeled "deviant" throughout the remainder of his life he died in jail May 18 from an apparent suicide. Can Deviance Be Functional? Durkheim argued that deviance, especially extreme forms are functional in that they challenge and offend the established norms in the larger collective conscience. In other words extreme deviance pushes things enough to make members of society reconsider why they even consider some behaviors as being deviant. Building on this idea, Functionalists often argue that: Similar formal evaluations of deviance occurred after Dr. Extreme deviance does make us consider "normal" behavior on the personal and larger social level. As a sociologist, you should strive for an objective stance when studying deviance. It takes practice but is truly rewarding because of the clarity it brings to your evaluation. Look at the diagram below. Here you see a distribution of numbers. From a statistical point of view you can see that the mean lowest score is 0, the mean is 80, and the highest score is Is a mean of 80 good or desirable? That depends on what these scores represent. If these are test scores from your first sociology test then a mean of 80 indicates that most students did well on the test. Example of Distribution of Test Scores: By the way, even though they are not indicated in the diagram, the Second Standard Deviation has the next 28 percent of the scores Back to the test scores, a higher score way above the mean is good and desirable to most students. If the highest student score was 99 and the lowest was 3, both would statistically be considered deviant scores. But, what if this distribution was not an indication of test scores, but rather the frequency of times potential roommates stole food from the private stashes of previous roommates? Likewise, what if this distribution was an indication of how many times your boyfriend or

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girlfriend flirted with others while they were dating you? Again 0 would be good and desirable. I hope the point makes sense—the value placed upon the deviance depends greatly on how the deviance conforms to or violates the norms of the community and society you live in. I often ask my student to consider this simple question, "is homosexuality deviant or normal? Eventually when the discussion runs out of energy a student will ask me what I think. I answer like this. National studies indicate that less than 5 percent of the United States population considers itself to be exclusively homosexual. That includes almost all societies with recorded histories and almost every society in the world today," I continue. Not all members of society agree on the same issue in the same way. In the US we have over million people, hundreds of religions, thousands of voluntary organizations, thousands of political interest groups, and thousands of personal interest groups, many of which are in striking opposition to other groups IE: Many sociologists have argued that it is normal to have deviance in a healthy society. If you regard homosexuality as being normal or deviant, as a sociologist you can step into a more objective role and understand the larger social level of consideration. It allows you to become more of an analyst and less of an advocate when understanding deviance. Remember that ethnocentrism tends to burn cross-cultural bridges while cultural relativism tends to build them. Can we study deviance without becoming ethnocentric? Deviance tends to vary on three major levels: When considering deviance we must realize that collectively people experience social levels of shifting values. Their kisses were controversial to some at the time. As values shift and change over time, so eventually do laws. How Does Culture Influence Deviance? Deviance varies between cultures because values vary between cultures. On their Website they discuss their mission statement and organizational purpose. Since its inception in , the Pew Global Attitudes Project has released 21 major reports, as well as numerous commentaries and other releases, on topics including attitudes toward the U. America Against the World: These authors talk about the perception of non-Americans about the United States. In this book American values, culture, economic influence, and military activities have led to a singular notion about what America does to the world. Many have misguided ideas from TV and news reports. Most see the need for another superpower to keep the US in check. In sum, the average non-American views Americans much differently from how they view themselves. How might a value compare between countries of the world? Pew also studied the concept of trust between countries and found that Eastern Europe has lower levels of Trust than did the US when asked "Most People in Society are Trustworthy. National issues play an important role in how a society collectively feels a sense of trust for other people. Values also vary between groups group to group. He was a larger man, 6 foot 3, about pounds, and also a black belt in martial arts. He explained that when he was much younger he had to go through an initiation ritual called a beat down in order to be admitted to the gang. He eventually converted to Christianity and chose to leave the gang he qualified his comments by saying "no one ever leaves the gang". Typically to go on an inactive status with the gang there is another beat down. Because of his stature and fighting skills it was decided to forego his beat down for the overall benefit of everyone involved. The point of this story is that in most social groups a beat down would be considered deviant. Yet, in this situation, not beating him down was deviant within his gang, yet a wise choice. Not only do values vary over time, between cultures, and between groups, it also varies a great deal between individuals. Another Pew study from asked individuals this question "Do you personally believe that having an abortion is morally acceptable, morally unacceptable, or is it not a moral issue? In the US, 49 percent chose acceptable, 17 percent chose unacceptable, and 23 percent chose not a moral issue. The report also stated that there were few gender differences in their findings. But how does one person feel about abortion? The Absolutist Perspective claims that deviance resides in the very nature of an act and is wrong at all times and in all places. The Reactive Perspective claims that behavior does not become deviant unless it is disapproved of by those in authority laws. Perspectives on Deviance An absolutists would probably fall among the 1 in 4 who feel that abortion is always wrong, because it is an unacceptable act. A normative individual would consider the circumstances rape, incest, diagnoses, or health of mother while a reactive would consider the legality of abortion. In every society when deviance is considered it is most often controlled. Social Control is formal and informal attempts

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at enforcing norms. There are a few basic concepts that help to understand social control. The Pluralistic Theory of Social Control claims that society is made up of many competing groups whose diverse interests are continuously balanced. Control is easier if attachments, commitment, involvement, and beliefs are stronger. Studies have shown the following to influence social control:

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### Chapter 7 : Contemporary Japan: Society and Culture | Asian Topics on Asia for Educators

*A historical account of these changes is outlined, together with a characterization of the culture of high crime societies. Oxford University Press. Issue Section.*

May it be Murder, Kidnapping, Robbery, Hijacking, Suicide Bombing, Target Killing and even sexual crimes like rape, all these terrible crimes are at currently at the highest levels that they have ever been. The reason for this increase in the crime rates is the rich countries are getting richer and the third world countries keep getting poorer. There is a recession all over the world; many people are job less without an income, any shelter or even food. All this is making the people desperate, desperate for things like money, resources and by getting these in the unlawful ways is the easiest way for them. Currently the countries with the highest crime rates in the world include Belgium, Sweden, France, Germany and India. Belgium Belgium is a surprising country on this list. Although it is a fairly peaceful country however it is one of the top 10 countries with the highest crime rates in the world These crimes are not the serious ones like murder and kidnapping but the smaller ones also known as the street crime. Armed street robberies are common in the dark quiet alleys and especially at night. Other than this pick pocketing is also very common especially in public places and market places even in the day time. Sweden Sweden is a popular county particularly because of it natural beauty and landscapes and is often flooded with tourists. The Rapes cases in Sweden have highly gone up over the last few years so much so that in the year the totally rape and sexual assault cases were almost reaching a totally of It is said that if this rate continues for a few more years Sweden may actually be called The Rape Capital of the world. France France is a popular country with some beautiful cities like Paris, which is also called the city of love. People all over the world visit France to admire its beauty however it is surprising to know the it is amongst the top 10 countries with the highest crime rates in the world. All these crimes are mostly addressed toward the tourist visiting from all over the world that are often drugged and robbed. Columbia Columbia is sometime also referred to as the Drug Capital of the world. And it is not at all surprising as that is how this country is often depicted in the mass media specially movies and drama. The country is filled with drug dealers, high scale drug suppliers, drug harvesters and naturally drug addicts. The crimes are mainly due to these drug dealers including the various gang wars as well. Jamaica Jamaica is high in the list of the top 10 counties with the highest crime rates in the world for the years Although Weed and Marijuana are legalized by the government of Jamaica and are very commonly used by the citizens this is not the main reason for their high crime rates. It is basically the Jamaican culture that puts it high on the list. It is part of every Jamaicans family culture to be very tough and dangerous looking to dominate and the society and this in turn leads to crimes of all kinds. Germany Although the crime rates of Germany have been the lowest this year as compared to the previous years it Is still high on the list of the top 10 countries with the highest crime rates in the world in These attacks have risen up by a total of 2. This means there were approximately 1, crime cases is Germany for the year alone. United Kingdom Although United Kingdom seems to be a very peaceful country where students all over the world come to complete their higher education and tourist visit just to have a sight of the mighty Buckingham Palace, UK too is very high up in the list due to its high and steep increase in crime rates. These crimes usually occur in London only as compared to all the other cities. Brazil Brazil is a popular country known because of its football team and its natural beauty however it too has a surprisingly high numbers of crimes in the year The main crime committed in Brazil is that of Murder and target killing, so much so that it is also referred to as the murder capital of the world. The reason for this may be the accessibility of the locals to some very dangerous guns like AK and others which have become a status symbol in the country. India India is the second most dangerous country in the world with the 2nd highest crime rates in the world. These crimes include those like robberies, burglaries and most commonly sexual assault and rape cases. The main reason for these crimes is basically the high poverty rate in India so much so that out of a total population of around 1. United States Of America Even though the united states of America

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is one of the super powers of the world and amongst the top countries amongst the first world country list, however it is a country with the highest crime rates in the world. The reason for this mainly is because over the years people from all over the world have immigrated to USA due to its economic status and benefits. But now it has become an extremely diverse country with people of all religions, cultures, ethnicities and beliefs. And the main reason for the crimes is the lack of tolerance amongst the people. More from my site.

### Chapter 8 : Cultural Influence On Crime | Criminal Defense Attorney | Psychology of Law And Criminal Beh

*This chapter gives a more structural perspective of crime control and focuses on the crime control field that has emerged as a result of these converging yet conflicting actions and decisions.*

### Chapter 9 : Canada's crime rates and severity highest in northern territories " Eye on the Arctic

*white collar crime: crime committed by a person of high social status in the course of his occupation Pearce and Tombs corporate crime should go as far as to manufacturing of alcohol and cigarettes - both heavily linked to death or illness.*