

EUROPEAN GROUP FOR THE STUDY OF DEVIANCE AND SOCIAL CONTROL

*An international network working towards
social justice, state accountability and decarceration since 1973*

www.europeangroup.org/

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George Floyd, murdered by the Police in Minneapolis (USA) on 25 May 2020

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NEWSLETTER

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Dear comrades and colleagues of the European Group

We hope this edition of the newsletter finds you and your family and friends safe and well.

In a recent email, we sent a short update from the co-ordination group – you can access it online [here](#). As you will hear, we are continuing EG work with the help of country representatives, the EG press editorial team and many others in the Group who continue to lend support and insight – a huge thanks to all involved, especially at this time of uncertainty.

This month's newsletter is dedicated to our colleagues and friends Roberto Bergalli and Roger Matthews. We will continue to feel their loss as a Group, and send our sympathies to their closest and dearest. In the pages below we have some reflections from friends on their lives and work.

Along with many other feelings, there also seems much to be angry about at the moment. Various states have failed to respond appropriately to the likelihood of excess deaths. A lack of protective equipment, forward thinking or support for those who are most vulnerable has brought to the surface the impact of these political failings. Many migrants are experiencing further losses of rights and security, and those most affected by poverty, destitution and homelessness are experiencing compounded impacts of the Covid-19 crisis. However, as Dani highlighted in last month's newsletter, this is not just a crisis of a pandemic, but of control, welfare, borders and institutional economic violence. It is a crisis of capitalism.

As we also see over the last days, the realities of endemic institutional racism have again come to the fore of global consciousness. The state facilitated death of George Floyd is a heavy reminder that police violence, disproportionately against people of colour, has not gone away. This disregard for human life is likewise reflected in the disproportionate numbers of deaths of Black and Asian people due to Covid-19 – related not only to urbanised inequalities and poverty, but reflective of who is at the front line of response in health and social care. In response, rather than embedding structural support or challenging such ingrained racisms, some governments instead use this crisis as an opportunity to further restrict the rights of migrants and second generation families, but also increase the intensity of policing in areas with high demographics of people of colour.

We send our solidarity to anti-fascists organising against state violence, but also to the family and friends of those who have been killed by state violence, or indeed state negligence. It is difficult to organise while we are apart, but we will still work in every other capacity to challenge such abuses, and strive for social justice. This pandemic has further exposed many of the social and economic problems the European Group has focussed on for 48 years. In light of this, we hope to reconvene in person soon, but work collectively in the meantime in an effort to obtain and uphold a shift toward social justice and away from creeping fascism, xenophobia, and state violence.

In hope and solidarity

Vicky, Katja and Dani

I. Roberto Bergalli: In Memoriam

Fallecimiento de Roberto Bergalli

Informamos que hoy, lunes 4 de mayo, ha fallecido Roberto Bergalli.

Maravilloso maestro y amigo, nadie como él supo formarnos con su sabiduría, su cariño y un compromiso por el que pagó un muy duro precio en su vida y nos lo supo transmitir con una coherencia fuerte e independiente.

Sobreviviente del universo concentracionario de la última dictadura cívico-militar argentina, su exilio en España e inicio de una dirección crítica en la sociología jurídico-penal en la Universidad de Barcelona, su acción enriqueció el conocimiento libre y convocó generaciones de estudiantes, investigadores y personas comprometidas y disconformes con un *status quo* que Bergalli siempre cuestionó con un notable rigor.

Desde el Observatorio del Sistema Penal y Derechos Humanos de la Universidad de Barcelona, Centro de estudio e investigación que contribuyó a fundar, queremos acompañar a su hija, Valeria y a su compañera, Serena, quienes estuvieron con él hasta el último momento.

Tu vida, Roberto, tu obra, tu creación, en definitiva, estarán siempre acompañando nuestras vidas.

¡Hasta siempre! Descansa en paz.

Condolences: Roberto Bergalli

We are sorry to inform you that on Monday 4 May, Roberto Bergalli passed away.

Roberto has been a wonderful teacher and friend. We have been fortunate to have known his wisdom, his love and a commitment to social justice - for which he paid a very high price in his life and yet knew how to transmit through his words and writings, always with unparalleled insight and coherence.

A survivor of the concentrationist universe of Argentina's last civil-military dictatorship, Roberto's exile in Spain was the beginning of a critical direction for the sociology of criminal law at the University of Barcelona. His action enriched free speech and critical knowledge, and brought together generations of students, researchers and people who were committed to challenging a status quo that Bergalli always questioned with remarkable rigour.

We would like to send our condolences to Roberto's daughter, Valeria, and partner, Serena, who were with him until his last moments. From the Observatory of the Penal System and Human Rights of the University of Barcelona, the study and research centre that he helped to found, and the European Group for the Study of Deviance and Social Control – we send our deepest sympathies.

Your life, Roberto, your work, your creation, will always be with us.

Goodbye! Rest in peace.

Para Roberto

Tantas veces he pensado qué decirte cuando partieras
Y ahora no encuentro las palabras...
Pero ahora que sé que con tu marcha se me completó el duelo
(tras las partidas más importantes de mi vida),
Creo al fin saber de qué se trata eso, que no es otra cosa
que (intentar) habitar el vacío en el que uno se queda huérfano.
Pero por suerte, mi orfandad te busca, y te encuentra,
En tantos recuerdos, afectos, risas, bromas, actos, libros, miradas y complicidades.
Muchos años, muchas luchas y mucha amistad que me constituyó como ser humano.
Y todo ello me lleva a recordarte en una hermosa imagen de luz, de guía y de enseñanza
en el sentido más primario y más pleno de la expresión

Hasta siempre Roberto!

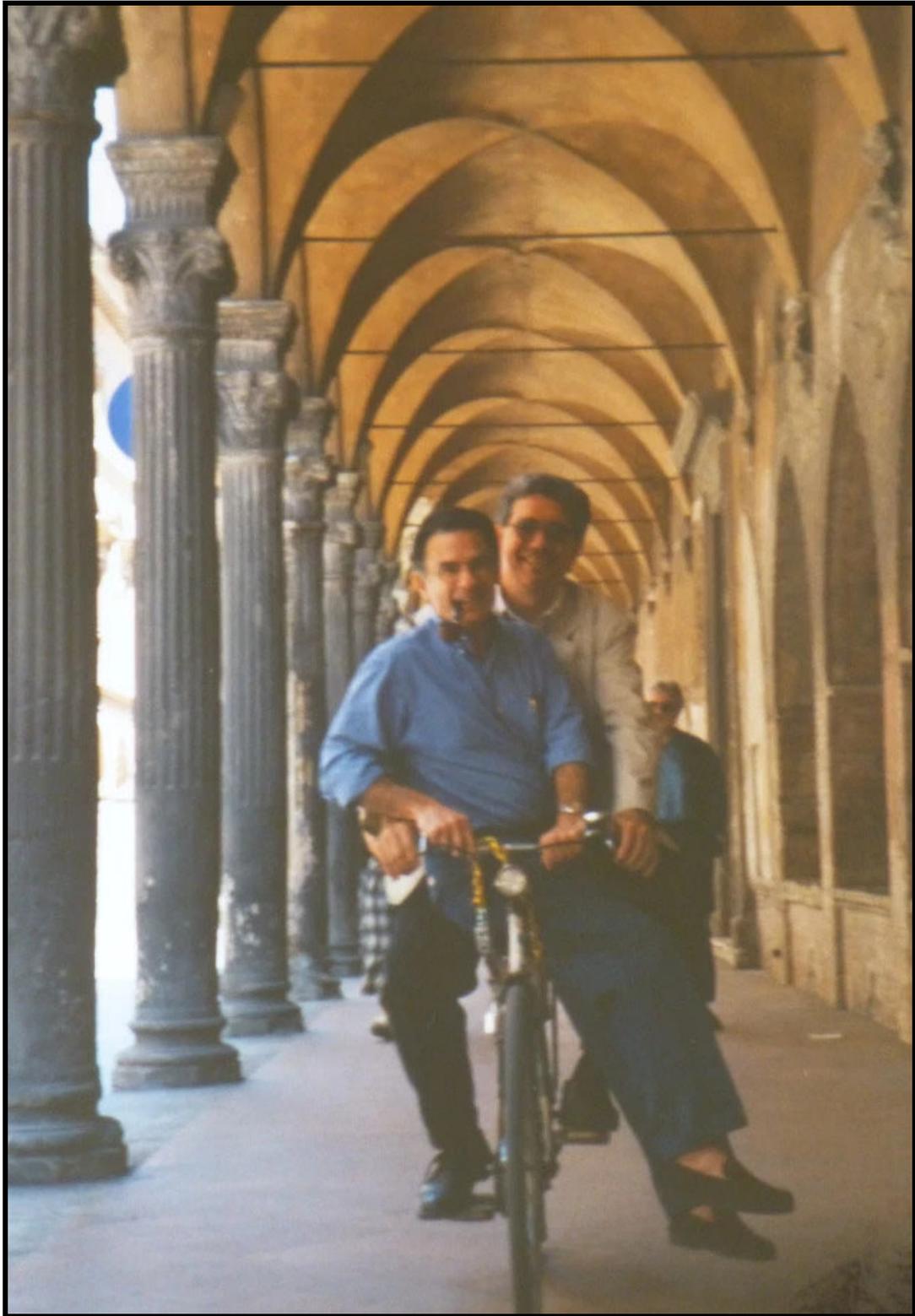
Iñaki Rivera Beiras

To Roberto

So many times I've thought about what to say to you when you leave
And now I can't find the words...
But now that I know that with your departure my grief is complete
(after the most important absences of my life),
I think I finally know what that's about, which is nothing but
trying to inhabit the void in which one is orphaned.
But fortunately, my felling of orphanhood seeks you out, and finds you,
In so many memories, affections, laughs, jokes, acts, books, glances and complicities.
Many years, many struggles and many friendships that constituted me as a human being.
And all this leads me to remember you in a beautiful image of light, guidance and teaching
in the most primary and fullest sense of the term.

Hasta siempre, Roberto!

Iñaki Rivera Beiras



II. Roger Matthews: In Memoriam

http://www.ub.edu/ospdh/sites/default/files/documents/publicacions/inaki_rivera_roger_matthews_in_memoriam_eng.pdf

http://www.ub.edu/ospdh/sites/default/files/documents/publicacions/inaki_rivera_roger_matthews_in_memoriam_esp.pdf

On April 8, I received the news of the death that Roger Matthews was suffering coronavirus. I immediately had a shock, produced in the form of memories that mixed different times when I met him. Trying to put my own memory in order, I can recall the early years of the Common Study Programme on Criminal Justice and Critical Criminology which, under the auspices of Louk Hulsman (from Rotterdam), Alessandro Baratta (from Saarbrücken), Jock Young (from London), Patrick Hebberecht (from Ghent), Massimo Pavarini (from Bologna) - all of whom died in recent years - together with Roberto Bergalli and Juan Bustos (the latter also passed) from the University of Barcelona and also from the Autonomous University of Barcelona, constituted that wonderful intellectual and academic movement of political and cultural commitment. Saying what I have just said, and writing down all those names, gives me a feeling of deep concern that I cannot conceal. These were the years in which a strong awareness of study, research and intellectual demand was undoubtedly forged, which would mark me (us) for an entire generation in a definitive way.

The first "course" of that European Program of Common Studies (the quotes refer to the informality that characterized it, but also to the extreme demand that the aforementioned teachers made on us), began around 1985, with the first Common Session in Sermoneta (Italy), truly unforgettable. The initial critical criminology of the previous decade gradually gave way in its debates to an authentic sociology of penal control, in words closer to us, to me, as were the denominations that Baratta, Pavarini, Bustos and Bergalli adopted for this area of knowledge.

Three fundamental debates opened up in the Common Sessions that rotated every six months in the European cities mentioned above, where those teachers met. The Nordic "abolitionists" (which included other academics such as Herman Bianchi, Thomas Mathiesen, Sebastian Scheerer and other then young teachers such as René van Swaaningen and John Blad in the Netherlands), the supporters of a "diritto penale minimo" (which especially brought together other young people from the south of Europe, as Amadeu Recasens, Elena Larrauri, Encarna Bodelón, Héctor Silveira and myself) and the British cultural universe framed in "left realism" represented not only by Jock Young, but also by John Lea and Roger Matthews.

Discussions between the leaderships of the critical criminology movement at that time were frequent, and at times extremely intense, around the categories that questioned rigid, dogmatic and positivist criminal and criminological knowledge. The debates on categories such as crime, deviance, social control, prison, the drug problem, immigration, violence against women and the culture of criminal exceptionality acquired a force that called us, young students at that time (and immediately responsible for teaching tasks), to various tasks: classes, seminars, discussions, first translations of texts into other languages, writing papers and public presentations. But above all, at least in my case, I was fascinated by the debates of that critical thinking in action, in its theoretical production and in its political practice. The commitment to the reality to be transformed was very high, there was no dissociation between private and public life, cultural and academic militancy was a whole, or at least I perceived it as such (and I know very well that I was not the only one). On the other hand, the atmosphere of human and sentimental relations was deeply fraternal (sometimes to the point of excess!).

Roger Matthews was part of that movement, but different, as always as he was represented, at least for some of us: different in a way from the continental area. The move from idealism to British (left-wing) realism was often criticised by the Marxist section of the movement, which accused him (with great affection) of giving in to bourgeois pretensions of European social democracy. Jock Young and Roger Matthews tried to sustain the strength of the "realistic" arguments by pointing out the need to put up a strong resistance to Margaret Thatcher's hard years in the United Kingdom and maintaining the validity of an analysis with

a more micro social dimension (heir to the labelling approach of the current symbolic interactionism), as opposed to the macro dimension that another sector of that critical movement wanted to continue presenting in its continental dimension. Roger was clearly in the first category indicated, and the discussions were heated. But in our eyes, or at least in mine, this reflected a wealth of content and a liveliness in the exhibitions and discussions that I miss so much in these years of poor or weak thinking that has settled in the university institution, especially in the field of a criminology that today only presents a technical, pragmatic or administrative image.

With Roger we were always united (even though we had many intellectual disagreements) by the scope of what we called a "critical penology", possibly due to a healthy influence of Massimo Pavarini.

When, a few years later, he published his *Doing Tim: An introduction to the Sociology of Imprisonment*, I immediately conceived the idea of translating it and publishing it in Spain under the title *Pagando Tiempo* (thanks to the acceptance of Edicions Bellaterra) and it became an important volume that was also widely accepted in Latin America. Time made that with Roger and other colleagues from Portugal (Antonio Pedro Dores), Barcelona (Mónica Aranda) and Italy (Patrizio Gonnella from the association Antigone), we worked on other European projects and could conceive the birth of the European Prison Observatory that today is a reality that examines and compares the prison systems of various European countries in an extremely rigorous way.

In recent decades Roger Matthews has strongly embraced Jock Young's legacy of strengthening a critical criminology characteristic of British left-wing realism. In Argentina, thanks to Editorial Didot, his *Realistic Criminology* was translated and published. As Iñaki Anitua has so aptly pointed out, left-wing realism was still there, in Roger's work and production of recent years. As Anitua wrote (in OSPDH's journal *Crítica Penal y Poder*, no. 11, 2016), "*for leftist realism, and its plan for inclusion and pacification, it is necessary to recover tools that reduce the materiality of crime, also using the institutions of the criminal system. Particularly the police, which is no longer seen only as a repressive apparatus but also as a credible ally and defendant for those sectors doubly harmed: by the absence of the State and by crime. This is necessary above all to prevent the manipulation of the criminological right that offers itself as the defender of victims and of "law and order". For this enormous task it was necessary to turn the critical criminology itself upside down, and this is what these authors produced some thirty years ago.*"

In the recovery work that another great British criminologist (Pat Carlen) has done on the authors of left-wing realism, it is worth remembering here the words of Jock Young, teacher and colleague of Roger Matthews, to those who have criticised the critical direction of criminology so much. The great Scottish maestro pointed out:

*"I firmly believe that critical criminology is more relevant now than ever before and that the critical attitude fits in with the experience of late modernity... We are privileged to be able to work in a field that investigates the fundamental dissociations of justice extended to all links of the social order, a field for irony and dispute, for vituperation and transgression. Those who seek to marginalize critical criminology fail to understand its importance in social reality. Those in our field of study who pretend to despise the word "critique" and reduce it to the sectarian or esoteric fail to understand the central position of critique in countering neoliberalism and its forms of discursive control. So, let's get to work, without forgetting the imperative need to oppose, let's always analyse with an ironic and satirical look the strange ramblings of the "data-saurs" and their sad scientific farce represented in front of us. But above all, let us always bear in mind the creativity inherent in human culture, the emotional and sentimental impetus that constitutes us as humans and the capacity for imagination that it engenders and that it demands (Jock Young, *The criminological imagination*).*

No doubt, these great British masters were able to explore Criminology with deep sociological roots something that in Spain has not been allowed to the detriment of the discipline itself that has had so much success in other cultures. The "realism" of Roger

Matthews provoked not a few discussions, also with me. However, they never prevented our personal relationship and our professional work from being guided by a deep respect that I can evoke today. We will always have his life, his works and an intellectual honesty that characterizes a true criminologist.

Roger, rest in peace

Iñaki Rivera Beiras

In Memory of a Tutor, Colleague and Friend: Roger Matthews

Linnéa Österman

Back in 2006, in my final year of an undergraduate Criminology degree at London South Bank University (LSBU), I decided to do a comparative analytical piece on prostitution policy in Sweden and England for my dissertation. Professor Roger Matthews was my natural supervisor in the Department, and I feel very fortunate it worked out that way. Quality conversation always went before menial tasks and our supervision meetings mostly involved critical and engaged exchanges. Paperwork that should have been completed never was. Roger would not miss out on an opportunity to murmur about the in-his-view pointless administrative tasks that people constantly seem to think he should busy himself with. 'Do you want to fill these in?', he asked. Me responding 'not really', and in the bin the supervision notes sheets went.

I completed my dissertation, did well in it, and Roger offered me a job as a research assistant in the research group he was heading at LSBU. This became one of several opportunities he supported me with. This is exactly the Roger who I knew for close to 15 years – Generous, supportive and encouraging to people who were criminologically curious. I saw Roger at various events and occasions in the years that followed. The majority of them ended in a pub in London's hidden corners. All of them contained stimulating conversations and free-flowing banter.

Roger had his mischievous sides. I remember in one of his first lectures he said that criminologists were really just a bunch of semi-deviants. Maybe he was right. I always laugh when I recall seeing him at the American Society of Criminology (ASC) conference where he was due to give his paper but wasn't sure of the room. 'Just check your programme Roger', I said. Roger leaning over with a cheeky smile on his face; 'don't have one, just sneaked in'.

As the great writer he was, he made complex issues seem graspable, and importantly, changeable. He wrote for everyone, not just people with fancy vocabulary and lengthy lists of qualifications. The ivory tower was not his house. He was a believer and maker of change and encouraged his students to take up the fight. In a third-year lecture Roger spoke about Left Realism and emphasised how we needed to engage with policy and dare to change the world. Speaking with conviction and making it sound so obvious; it was hard for students not to feel it was possible.

I am grateful to have known Roger as an inspirational tutor, a supportive colleague and a warm-hearted friend. I regret not telling him how much his support has meant to me. I wish I could have another pint with him. I am moved to see all the messages and threads that share kind words in his memory. It means a great deal to me that he once called me his best student.

Roger, you are missed by many. But through your work and your person you will always be remembered, and for those of us who knew you, we will do so with a smile on our lips and warmth in our hearts.



Prof. Roger Matthews, 1948-2020

III. Pandemic Management as a Globalitarian Coup

Claudio Ibarra Varas (Santiago de Chile/ Barcelona)¹

<https://www.elsaltodiario.com/coronavirus/management-epidemiologico-golpe-estado-global> (in Spanish)

1. The fallacy of the democratic virus

On 24 February, Iranian Deputy Minister of Health Iraj Harirchi depicted Covid-19 at a press conference as "a democratic virus"². The fact that this description has come to appear in many governments' discourses regarding the virus is far from unusual. In the mid-1980s, sociologist Ulrich Beck published a key book for sociology at the end of the last century – *Risk Society* –, noting that our increasing exposure to global risks produced a sort of democratizing effect. This is how Beck summarized advanced modernity: "misery is hierarchical; smog is democratic"³. This definition of risk as invisible and diffuse helped Beck move the focus away from the threat of visible and identifiable poverty. The main thesis here is that Beck's scheme dissolves the image of a society organized through classes, hence the slogan "we are all exposed to risk": here *all* theoretically abolishes class struggle as an effective concept. This "democratic" idea of risk was disseminated as an undoubtedly Eurocentric affirmation, questionably applicable to the countries of the "first world" or those areas where welfare state (the one that has been very ill to bring) used to *function*, but undoubtedly irrelevant for the reality of the population across "third world" countries. Only such an hermetic distinction could make this paradigm shift possible: to take risk as a democratic phenomenon is to promote a program that tries to persuade us about an alleged *universal distribution of modern risks*. Under the guise of a democratic contagion, Beck and his sociology of risk would claim for a paradigm shift through which contemporary capitalism will work under a risk-producing model rather than a wealth-production scheme. This shift perverts the discriminating condition produced within class society. In other words: its equalizing effect comes to dissolve the notion of class struggle.

It is not difficult to realize that both Beck's theory and all risk-based governmental managements cannot defend the idea of a "risk democracy". First of all, this scheme does not integrate the politicization and the struggles triggered by a wide range of social resistances to the *neo-extractivist* strategy of advanced capitalism, which embodies the main engine of risk production. It must be mentioned that most struggles across the third world have been long denied and replaced by "environmentalist" market demands – although of course not all environmental demand is a market demand. This invisibilization tends to detach from the indigenous and territorial disputes against corporations – which, in turn, do not evolve under any modern class logic but raises serious tensions, conflicts and antagonisms against global capitalism. Secondly, while the distribution of the infection seems to be affecting the bulk of the population in a sort of "equalitarian" way, inequalities involve care, cure, prevention, caution, and/or risk assumption. This is a sign of the deep social divide produced by the treatment of the disease. Thirdly, quarantines have been highly differentiated. An extreme example can be found in Santiago de Chile, where confinement was declared only in 6 of its 32 communes – precisely those 6 communes that concentrate the wealth in that area. A model of class quarantine was carried out, while low-class workers remained exposed to the virus under the constant threat of losing their jobs. Fourth, teleworking was imposed

¹ Translation by Dani Jiménez.

² Video available at: <https://ruptly.tv/es/videos/20200225-069>

³ U. Beck (1998). *La Sociedad del Riesgo (Risk Society)*. Barcelona: Paidós, p. 42

through legal decrees: this exception has facilitated the strengthening of an over-exploitation regime.

Consequently, the idea of an equalitarian spreading is anything but “democratic”. The apocalyptic yearning expressed by the sociology of risk remains unfulfilled. On the one hand, the technical disposition of the virus leaves old and sick bodies to die, throwing a full segment of society to death. On the other hand, the productive and young are better protected. The bio-political project looks to the future by abandoning our elders to death, erasing the past and breaking up our collective memory.

2. Experience-Knowledge-Power

Under covid-19 confinement and quarantine, the experience of the disease varies radically. Although the so-called *crisis of experience* is not new (Walter Benjamin already described it), its emphasis has to do with the quick transformation of modern experience into numbers, calculation, statistics, and probabilities. Our current experience of the disease is the most original expression of governmental discourse and practice; hence the power-knowledge bond arises as a technical extraction of data about the population through statistics, along with the assurance of police-based micropolitical devices for the control of the disease. Any legitimate knowledge about the disease is based on technical means of analytical data on the population. This knowledge belongs to those who have the technical capacity to interpret and to act on these figures – which not only inform about the disease, but are also involved in the government of the population as a whole. The sum of calculation of probability, medicine, and military control produces a *power of epidemiological management* that submits us to its prediction curves. *Microbiological management* penetrates to the last corner of the living to turn everything into data: this microbiological management is an updated heir of modern *Polyzeiwissenschaft*⁴ packed into tables, graphs and maps of the governable population. The discourse of the *police immunity expert* determines the provisions for epidemic control, which involve control through confinement, thus interrupting any chance to intervene, discuss, or politically differ from the way how the epidemic is being addressed. The knowledge of the virus is not only owned by the elites of microbiological power-knowledge – any TV viewer can learn about it -, but expert knowledge circulates along social networks as a governmental tool for information overload, as a handbook for (self)management of confinement, as a critical reading of the pandemic, or simply as a meme.

The epidemic-police treatment of the virus materializes the dystopian imaginary that literature, cinema or series had already been announcing as a global domination regime. However, unlike these dystopias that always showed a lucid hero cutting the traps that bind him to the falsehood of the world – a hero who was once able to see the light, get back to confinement, and finally reveal the truth to all of us, in a narrative that is repeated from Jesus Christ to Neo -, the *hero* in this viral dystopia embodies the deployment of global control. Medical, police, and military powers remind us that there is no truth out there but only the immanence of control.

“How happy I would be if I could smell the countryside...!” It is said that one of the symptoms of Coronavirus is a loss of smell. Our last link with the outside disappears, since all senses are now encoded. Smell was the trench of an uncoded world. Nevertheless, we still haven’t reached the *peak* of information, we remain hooked to our computer, television or phone screens (maybe all three at once). We track the interactive map, watching the sea

⁴ On the birth of *Polizeiwissenschaft*, see George Rosen’s *From Medical Police to Social Medicine: Essays on the History of Health Care* (1974)

through some platform that let us fly over a beach we always wanted to visit; witnessing the infinitesimal multiplication of Big Data in real time. Death is only a matter of numbers within this scenery, and life is just a probability. In order to inhabit the probability, we have to become "experts" in a discourse that must mix statistical, medical and warlike factors.

Talking to a friend about Leibniz and Deleuze, regarding calculus and the police, we agreed that "it is possible to think that our lack of any experience of externality during the lockdown not only aggravates the loss of the outside world, but that the brain-screen relationship intensifies, the world itself loses its externality, and consequently we suffer the most serious loss: a world with no outside... with no resistance forces coming from anywhere; a world where we surrender as if it was the best of all possible worlds". Teleworking is the limit that exposes us to the screen – the limit where we are forced to work in order to consummate the state of general mobilization produced by the quarantine. Enclosure makes us move in an arbitrarily and vertically-determined isolation, without any weapons to challenge this microbiological dictatorship. Those who dare to confront it will be told off by an always vigilant makeshift-secret-service from the balconies of buildings. As pointed out by Paul B. Preciado, "the mask is the new border... Your epidermis is the new border. Your skin is the new Lampedusa".⁵

Teleworking is the summit of this state of total (in)mobilization in the epidemiological scheme of police control, which leaves us unable to face the provisions that set up a world reduced to individual borders. Sooner or later we will have to burn our masks, unless we decide to use them to resist the tear gas of the police. If borders lie in our bodies, it becomes necessary to generate the conditions to move towards a sort of *general strike against ourselves* so we can disable what is being imposed by corporations, teleworking, and introjected police devices – *All Cops Are Bastards*. This is the only departure point to reopen the *outside* that has been captured inside the mandatory quarantine.⁶

3. Bullshit contractualism

Teleworking embodies the lack of distinction between work and leisure; business, jobplace and household. Karl Marx warned us about the *real subsumption of labour under capital*. As the neoliberal imaginary extended to the micropolitical intensity of entrepreneurial subjectivity – which extended working times managed by the *entrepreneur of itself* –, teleworking subsumes the remaining difference, thus integrating all the time into the processes of production and circulation of (mainly intangible) goods. Hence we can say that teleworking, like slave work or concentration camps, encompasses everything and totalizes life. Quarantine is here mingled with general strike. The first strips the latter of its political and destructive content, and this is why it fails to interrupt the process of production and circulation of capital. Quite the reverse, quarantines intensify all forms *general mobilization* focused on intangible modes of production and circulation, hence the consummation of teleworking in the pandemic appears as paradigm expanded at the planetary level. The contradictions imposed by this model of self-exploitation lead us to a slave system of production-consumption under the ubiquitous dimension of the "total enterprise".

⁵Paul B. Preciado, "Aprendiendo del virus" (*Learning from the virus*):

https://elpais.com/elpais/2020/03/27/opinion/1585316952_026489.html

⁶ It must be borne in mind that any allusion to prison, concentration or refugee camps, neo-slavery... are mere metaphors that allow us to interpret the ongoing criminal disaster. Both the metaphor and the actual response have a weak dimension, which cannot be only seen in negative terms: the most complicated issue is not weakness, but the tendency to hide those spaces where necro-power expresses itself every day. Even if the mask is our limit, a mask is neither a refugee camp, nor a prison, nor a misery village. These examples are just a resource to explain this sort particular sort of *captivity without resistance* under the pandemic paradigm.

Reality is crippling. The global definition of this neo-slavery regime has been legitimized by states and governments through laws and decrees in complicity with large corporations. They started abolishing labour rights and turning millions of people into a surplus-disposable mass. As this *transfer* of dispossessed workers goes on, billions are given – directly and/or via tax exemptions - to large companies, on the basis that such provisions are granted with the main goal of "preserving jobs": this is how the companies are released from their debts while guilt and misery of workers is intensified. We all remain perplexed before a *corporate coup* supported by the militarization of our territories, the suppression of freedoms, and the subjugation of populations to pandemic states of emergency. We assume this coup, cheer from our balconies, and entrust our possibilities to the future. Neoliberalism governs through the promotion of risk and uncertainty⁷ which can only be capitalized by corporations, since they are the only *truly insured* agents in society. Uncertainty means economic disaster and social ruin for the many, and vital space and opportunities for the few. This corroborates the classic *Marxian* approach: capitalism moves ahead toward the production of its own crisis.

This is where the logic of *unopposed captivity* appears. Captivated subjects are bound by capitalized desire. This promotes the final realization of a system of precariousness, a *state of global misery* where the already weakened contractual relationship does not imply any security – it actually never has. The pandemic turned every employment contract into a bullshit contract. A new plot between governments and companies is unilaterally destroying *work* through contractual relationships. Thus, while economies declare their own *hibernation* – which leads us to expect another wave of accumulation in support of private companies -, the working poor are abandoned to their fate. Millions of workers are losing their jobs and facing tragic uncertainty. We can already see the exodus in many countries: the shadows of a scavenging economic order are already cast on the ground, surrounding cities and fields. Once again, the state turns its back on the killable surplus of the crisis.

4. Coup d'état and Globalitarian Government

Thanks to the pandemic, power has appeared in its full expression to effectively impose a *global state of emergency*. More than a third of the world's population is experiencing not only medical quarantine, but primarily a political-military confinement. This movement of confinement has deactivated any dissent under global alarm. On the one hand, the most impressive feature in this whole process of mobilization is its level of technical sophistication. On the other hand, the crippling fear of the disease has also enabled this deactivation without the need to shoot a single bullet. Mass media have effectively spread the threat and uncertainty caused by the epidemic in the convenient (neoliberal) terms. This global coup has made us witness a new modulation of surveillance deployed over the radiation spectrum of the body, whose transformation into electricity generates numbers on screens and figures in mobile memories. The images of the *temperature measuring guns* pointing at a subject's forehead is repeated and naturalized. No one seems to recognize the convicted before his/her *coup de grace*. Many will shout from their panoptic balconies and accuse us for being paranoid, but temperatures turned into figures are the symptom of the threat and give the pass of safe conduct. QR codes are the *checkpoints* that all of us take along in besieged cities. Our cell phone shows the traceability of all our movements. All these data put together the confined map.

⁷ As pointed out by Frank Knight – *aka* the “magnificent veteran” from Chicago School of Economics - in *Risk, Uncertainty and Profit* (1921), the notions of *risk* and *uncertainty* are two key factors in the construction of the entrepreneur.

Unlike the dangerous individual who used to show bodily signs that could warn about his/her criminal conduct (remember Cesare Lombroso), *risk profiles* incubate the possibility of a microbiological threat. This risk is invisible, so power is bent on producing identification devices at a microphysical and molecular level, in order to identify and inoculate the threat. Through this notion of risk-bearing – previously tested with migrants, terrorists, prisoners, poor, etc. -, the pandemic risk profile is presented as diffuse and widespread to the whole population: the threat is an *anybody*, a *bypasser*, although it will always expose old and poor bodies to elimination in the first place.

The pandemic also changes the rhetoric and technologies of control. "Bio-surveillance" (as Preciado suggests), epidemiological police, scanners and temperature measuring guns are the 'new' governing devices for social regulation. These technologies previously developed in refugee camps, hospitals, and prisons – which have long been the real laboratories for social control - have become part of urban landscapes. Provisions have been legitimized by this unquestionable *global state of exception* because of the threat posed by the virus. Pandemic control allows voices such as former British Minister Gordon Brown, who on 27 March proposed a Task-Force of experts and rulers to lead an operational force. A sort of global state might be being announced in terms of control, surveillance, exclusion and death, while applause to therapeutic, police and military powers bring a chill down our spines.

IV. Against Administrative Criminology and Beyond

Stratos Georgoulas

1. There is a new King in the next kingdom

In 2014, Dragan Milovanovic published his book *Quantum Holographic Criminology: A Paradigm shift in Criminology, Law and Transformative Justice*. The previous year, the publication of two corresponding articles was preceded in two well-known scientific journals that briefly described his main arguments (Milovanovic 2013a, 2013b), which he developed in more detail in his 260-page book. His specific contribution to criminological theory, along with Wheeldon's (2015) book review, is significant but not entirely successful. And in my opinion, this is due to two additional reasons to those mentioned by Wheeldon.

The first has to do with the difficult writing of the connection between quantum physics and criminology, especially when the author himself acknowledges that such a connection has never been made before, thus the first attempt should challenge rather than preventing the beginning of a scientific discussion. But could this have been done, if one took into account the complexity, inconsistency and dynamics of the evolution of this modern view of sciences, even for several of its mystics?

The second reason is due to the author's position in the first place. He aims at an epistemological leap, when he should have started in simple steps. He introduces "synthesis" when it has yet to be discussed whether there is compatibility within the context of understanding. He creates concepts and forms, which he pushes to become entities, forgetting that he could have used them first as tools or even as "weapons". But despite this "lack", the dynamics of the contribution of such an effort is obvious. The material, the questions the author asks are real. Let's "revisit" them cautiously to highlight the dynamics they are hiding: modern administrative criminology – which is based on the positivist conception of scientific explanation, which does not tolerate, but rather fights – using any means (which are generously offered) even exclusions and prohibitions – any criminological thought that does not follow its "conventions"; this very hegemonic, dominant paradigm that follows Newtonian logic – is a scientific "zombie". It is dead, but it doesn't know it, and it continues to work in the only way it can. It attacks every living organism in our space to eliminate it, seeking a scientific community of similar "zombies" that will live forever, reproducing themselves. Without the risk of another species being born, living, being corrected, evolving, and eventually dying, after it will have first been able to produce offsprings that will not be similar to their ancestors.

Newtonian physics, a revolutionary creation of its time belongs exactly there. Quantum physics, which has yet to be collapsed experimentally from its first skirmishes for almost a century, is the new king to the corresponding throne. In the nearby "kingdom", the faithful followers of the "outdated" king of the other kingdom, do not know (or do not want to know) this change. In the next chapter, we should show it (this change) to them specifically and clearly.

2. Administrative criminology is dead

"Great theories are dead. Those who follow them, these old-fashioned believers should not be deceiving. They are not even scientists; they pretend to be. And how can they be when what they do is to judge while at the same time they believe that there is no evaluative neutrality in science and the techniques of our research work. So, in essence, they are exercising politics; they are not doing science." This is what they shout those who do willingly business as usual, a cog in a well-

tuned – as they say - machine. A machine that they think that it can make accurate predictions for the future, for the movements of "bodies" of criminals, in accordance with Newtonian physics. These movements are influenced by "forces" that we will find them by analogy in nature, in biology; forces that we can now name - creating new concepts that describe movement or its prevention, in formalist psychology, in functionalist sociology, in the conformity of capitalist ethics, in benefit and cost, or a combination of some, more or all of the above become transcendental faith. And they think that this constant movement of the machine - of which they are the gear (some believe that they themselves handle the machine) - because it is constantly producing, it is not self-referential. They can't even see that the same thing is constantly being produced with a changed wrapper. Is it, after all, the movement of inertia that leads to the "stable" and "sure" of the view they reproduce as faith? The "stable" and "sure" of the static and unchanging structure of space-time. Their "evaluatively neutral" research leads to criminal policy measures with the primary, as expressed, goal to eliminate crime. But why does this stubbornly refuse to consent to the goal and isn't it eliminated? Never before has an "applied science" had such a failure rate. And instead of "impartial" scientists being led to reflection and being forced to rethink their basic primary view and fix it - the machine itself - the solution they propose is to continue their business so far - business as usual again. No, it is not the definition of stupidity. They do the same; they say that they expect another result, but, eventually, produce another "crime" (new concepts that correspond to new "realities that need future "criminalization" and thus new research into criminal policy proposals, etc.). And after all, isn't that the definition of the parasitic activity of an administrative criminology as a business?

But let's see more carefully the "constant" of the static and unchanging structure of space-time. Even before the advent of quantum theory, spatiotemporal anomalies were known in the world of natural sciences. The curvature of space-time increases indefinitely in black holes. One would expect (as one claims for one's science) that one would deal with "anomalies", peculiarities, the "irregular", and does not question natural laws, to pay special attention to the aforementioned. But alas! When one sees that one is preparing to fall into a "black hole", one simply looks for reasons to legitimize one's inability to change position. One can't talk about the dynamic evolution of the worlds, can't change one's "safe" predictions with "I can't know" (who would hire this person to say that?). Then, instead of the phenomenon, one says that one studies the individual - the criminal or alternatively the victim. Then the human being becomes the target of administrative criminology, a human being who should have nothing human about him/her, because s/he should be out of society, a "disease", a "cancerous sore" that you will want to correct or cut it off respectively: a person, like an atom in physics, a particle with a predictable motion. And that's where Young's double slit experiment comes in, and it shows you that a particle, like a photon, can behave not only as a particle but also as a wave. And so, you can't predict its future movement with the laws you have known until today.

The worst, however, is the continuation of this discovery that gave birth to a very fruitful discussion of the Copenhagen School: the role of observer. The observer of the double slit experiment will judge whether the photon will behave as a particle or as a wave. Should the faithful followers of positivist criminology ask themselves the same question that their forefathers, natural scientists, raised many decades? In quantum mechanics almost everything depends on the interpretive and philosophical principles that will be adopted. But imagine a "modern" administrative criminology being made to admit that due to the fact that a phenomenon cannot be determined with absolute precision, it would not be right to draw a future conclusion from it, because, otherwise it would lead to inaccurate knowledge. And even worse, that I, the "administrative criminologist" - a researcher as a recorder of the phenomenon, would determine how I would present it to you; I would determine what feature you would see as a corresponding audience that is eagerly awaiting for my applied research. If a modern

"administrative criminologist" were honest with the point of view of the science that s/he follows, s/he should be frank and outspoken. "The product I'm selling you is uncertainty and bias. The phenomenon I am studying is binary. But because I am who I am, I observe and present to you only one point of view". (Do not blame them all. Some, simply, think that the "visible spectrum" they can see is the only thing that exists, while science has shown that it is only a very small part of the existing electromagnetic spectrum that includes radio waves, microwaves, infrared and ultraviolet radiation, X-rays and Y).

Quantum theory reaches the point where it raises specific epistemological questions. Are there entities regardless of researchers' observations? If so, is it possible for us to understand them with images or symbols that correspond to their true nature? Can the "laws" of science remain in the form of cause and effect? Those of modern physicists who are not driven to answer "no" to all three questions, they are looking for "hidden" factors that they have not discovered yet. Just as "God cannot play dice," according to Einstein's famous saying, so a criminologist who wants to be useful in the administration must not play dice either. But then his/her scientific weakness - or rather his/her inability to adopt the advancements of the science that s/he follows - reveals that behind thunderous words such as reliability, validity, neutrality, there is nothing but blind and insurmountable faith. Faith in now, faith in the strong, the dominant, the patron, faith in conservatism. Faith in what it refuses to change, faith in an idealism that is skillfully hidden but is clearly revealed when the scientist denies the movement of his/her own science. When administrative criminology studies phenomena from a world outside of its observer, a world that does not really exist because it does not evolve, a world that no longer exists, is a criminology already dead.

3. What lays beyond?

For one who advocates that the way to explain human behavior, a social phenomenon is determined (and therefore limited) by the way to explain natural phenomena, the answer to the above question is "nothing". For the time being, there can be nothing else – string theory remains ambiguous and problematic in its proof. But for the current of "anti-positivism" that has existed in the social sciences for centuries, the answer to this question concerns a whole social world of phenomena that we must understand; among them is the criminal one. A key feature of "anti-positivism" is that the social world and its phenomena cannot be only two-dimensional, three-dimensional or even four-dimensional (in quantum theory). They are multidimensional.

It is this admittedly not-easily-to-digest analysis of the crime in the Marxist oeuvre. It is the moral degradation of the lumpen proletariat, but it is also a primitive rebellion; it is the main mechanism to criminalize, as described in the article on the wood of the Rhine; it is its utility for the capitalist production, and all this together in the light of the fact that the capitalist system itself is both criminogenic and criminal. Such a multi-layered analysis cannot be understood by the consciousness of two-dimensional - that is, flat - scholars who can only think in terms of cause and effect. The above perspectives have been recorded in different scientific "discourses" of the same author and not in a specific one. They are part of a whole and not just pieces that can independently guide current and future studies. And this is the key to an additional dimension of the scientific work that follows this "anti-positivistic" perspective. The complementarity and dialectical co-formation of the whole, as part of a dynamic process. In this dialectical part of the whole, the interpretive is included.

The phenomenon brings meaning that frames it. Meaning for the subject itself but also meaning that converse with the meaning of the whole (meaning in the square), when this whole is

determined by corresponding images for the past, the present and the future. Ideas, prejudices are closely linked to its perception and interpretation and are its requirements. Thus, more broadly the representations of the phenomenon, the abstract extension of the existing situation, as Marx had said in the Introduction to the Philosophy of Law, should be recorded and subjected to the torment of scientific criticism. But scientific criticism itself (the meaning in cube) exercised by the scientist of the criminal phenomenon does not take place on *tabula rasa*, but within the context of an already semantically formed - and / or under construction - social reality. So criticism must be, in another dimension, self-criticism, a critique of criticism, a scientific reflection. And, at the same time, the process through which a dialogue process must take place – it is the dialectical relationship - with the main feature of dynamic evolution and, therefore, the opposition to the static, the finite, the ephemeral. A precondition for this is the exercise of non-finite suspicion as an integral part of researchers' work in the criminal phenomenon. Consequently, when some people exercise control to the point of scientific suspicion that a scholar must exercise, it is because they either consciously perform a function of conservatism and reproduce the status quo, or unconsciously because for their mental level the scholar is not "visible", s/he "does not exist" just as the three-dimensional being is not visible for a two-dimensional one.

Understandings of meanings in all the aforementioned dimensions, at the same time, should discuss dialectically with institutions, structures and social forces that seemingly have exceeded the framework of meaning and have acquired an entity character both transcendental and with specific material consequences, effects, limitations, exclusions and all this with emphasis on their dynamic dimension. In this case, we must include "discourses" that have become "contracts", which are considered prerequisites for us to be able to exist and operate in the present. For example, criminology - as well as politics - tends to turn into a discussion of a "technical character", and this has direct material consequences for "anti-positivistic" scholars of the criminal phenomenon, from their inability to make publications (reproduction of their work) to their inability to do primary studies from the beginning due to the fact that there are no resources, until their losing their job due to controls and established procedures (e.g. flexible and precarious work) in the specific labor market. Classes continue to exist in relation to the means of production, different material interests continue to exist, conflict continues to exist between them, and "consensus" is produced only as an ideological mechanism, as an attempt to deceive and seeks to lead to a constructed meaning that is in contrast with the existing materially experienced reality so that the former prevails over the latter. This "lie" must be deconstructed, and this is a very important part of an "anti-positivist" criminologist's toil. This is exactly where our "real" and "final" work is included. If people really understood the system in which we live, if they became aware of who they really are and not who they think (either by coercion or by "consent") they are, then they would not accept the system and claim radical social change.

Within this context, the covert and overt procedures of criminalization and decriminalization, penalization and depenalization, problematization and deproblematization, etc. by official and unofficial bodies/agencies, should be highlighted, imprinted and critically deconstructed; they should be linked to/with material dimensions and corresponding interests, and this whole process should be communicated to wider populations. At the same time, this whole dimension must be "seen" through its dynamic rather than its static perspective. An evolving society has in it the seeds of its destruction and, therefore, it must be thoroughly ascertained that the above processes are produced as an imposition not only from the top down but also dialectically. Then, there is room for an "applied" "anti-positivist" criminological act as a step to social change, which should definitely reach the root of the issue and will not remain meteoric.

The social act aiming at radical change is a multifaceted and multidimensional struggle. And through and against material conditions of existence and structured and meaningful frameworks of domination, power, hegemony. And within and against the systems of creating and reproducing knowledge and specialized knowledge of the same "scientific space", the process of producing "our truth", which must be deconstructed and highlighted exactly what it is. Playful production systems of "discourses" that satisfy specific material interests falsely meaningful as such. Let us understand that knowledge is neither an independent means of production nor it is entirely deterministically determined. Our own very "Logos" [λόγος, in Greek]⁸ is discipline and control, and, at the same time, there are undisciplined producers who are threatened, restricted, excluded but have the opportunity to produce against the dominant scientific "habitus", when they dare to take a stand. And this very possibility is the hope, it is a heart that continues to beat, it is the living in a "zombie" community, it is the sperm in the sperm of transcendence. It is an unfinished process that should not be limited even by ourselves, so it should go hand in hand with self-criticism, reflection and deconstruction of any authority even if this is our own image in the mirror.

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⁸ **Logos** is a polysemic ancient Greek word denoting: "word", "speech", "discourse" "account", "reason", "proportion", depending on the context. Ancient Greek philosophers, such as Heraclitus, the sophists and Aristotle, used the term in different ways. On the one hand, Heraclitus used *logos* to denote "a principle of order and knowledge" (whose "reasoning" is the thread knitting order and knowledge). On the other hand, the sophists used *logos* term to mean "discourse". Finally, Aristotle refers to *logos* primarily in two different ways: (1) as "reasoned discourse"; and (2) as "the argument", a term that is used primarily in rhetoric, and claims that *logos* is one of the three modes of persuasion, together with *ethos* and *pathos*.

V. Normalizing Utopias

Katja Simončič

We tend to forget that the neoliberal paradigm we live in today is just a story, one that grew out of an idea repeated so many times that it became the only one we are able to imagine. According to Harari (2014), fiction has been incredibly important in the history of humankind, as it allowed people to imagine things collectively and thus to cooperate flexibly in large groups. In the past hundreds of years humanity has put their faith in numerous stories that became the ultimate truth for a group of people at a certain point in time. Yet, these stories have been and are our reality only because we cease to question whether they still make sense. A story, different from the norm is often called a Utopia, a concept that stands for a currently non-existent (Sargent 1982:685) ideal society. Jameson (1994) cautions against drawing a strict line between utopian and non-utopian and observes that market fantasies are, at the end of the day, just another realized utopian thought experiment.

In the past it was often times of hardship or crisis that caused people to reevaluate what they consider as normal. We are living in such a time. In these past few months covid19 has showed us that our lives can be radically different from what we are used to. In Shock therapy Klein (2007) notes that »the idea of exploiting crisis and disaster has been the modus operandi of Milton Friedman's (op.a. neoliberal) movement from the very beginning- this fundamentalist form of capitalim has always needed disasters to advance.« We have witnessed a deepening in the existing inequalities, a change in the way we work, the tendency of governments to strengthen social control through surveillance, only to name a few. And it's hard to deny the fact that consumerism, in pursuit of which we have been exploiting the earth's natural resources and forcing wild species in close proximity to ours, is the ultimate culprit for the pandemic we endured.

Yet, while disasters can lead to the strengthening of the neoliberal agenda, they can also serve as a window of opportunity towards a different future. In the past few months a number of policies that politicians have long claimed were impossible to implement became possible and even necessary. Taylor (2020)^[1] points to the freeze that the US president Donald Trump put on interest student loans and the expansion of Americans' access to paid sick leave.^[2] During the time of crisis many countries have decided to hand out cash payments to their citizens, a measure, not identical, but akin to the Universal Basic Income (UBI) proposal.^[3] Taylor notes: »It's clear that in a crisis, the rules don't apply—which makes you wonder why they are rules in the first place. This is an unprecedented opportunity to not just hit the pause button and temporarily ease the pain, but to permanently change the rules so that untold millions of people aren't so vulnerable to begin with.«

At the Institute of Criminology at the Law Faculty in Ljubljana we plan to apply for an **EU project focused on building a network of academics and practitioners in the fall 2020**. The topic we wish to address is the **mitigation of social harm that occurred or has come to light due to the covid19 pandemic**. *Fil rouge* of the project will be the issue of corporate power and strengthening our democracies. In our analyses we want to pay special attention to the **policies various governments implemented in light of covid19** many of which were previously deemed impossible. Some of these policies have been extremely harmful and others quite positive: both deserve our attention. We are particularly interested in the latter, as our hope is that the crisis we have endured, allows for **bolder proposals for systemic change which might have been deemed Utopian in the past**. Mumford (2008: 164) notes: ‘We may perhaps approach our social institutions a little more courageously when we realize how completely we ourselves have created them; and how, without our perpetual “will to believe” they would vanish like smoke in the wind.’

Those interested to connect and potentially work together write to:

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^[1] https://www.politico.com/news/magazine/2020/03/19/coronavirus-effect-economy-life-society-analysis-covid-135579?fbclid=IwAR3rD3QJ_4s7Oo9lmB-HvjRCVmt11oTIEKxlXqi_ucMUcdJ8uZb7GbgHcYU

^[2] <https://www.businessinsider.com/families-first-coronavirus-response-act-paid-sick-leave-for-employees-2020-4>

^[3] <https://www.jacobinmag.com/2020/04/unconditional-basic-income-coronavirus-pandemic-crisis>

VI. Manifesto

In Support of Grup Yorum's Claims for Justice

Grup Yorum is a Turkish leftist music collective that sing songs of the Anatolian people.

For over two years Grup Yorum concerts have been banned, musicians have been blacklisted, arrested, tortured and framed. The Idil Cultural Centre, Grup Yorum's music school and rehearsal room in Istanbul, has been regularly targeted by police raids. Agents have repeatedly broke in, destroyed musical instruments, books, records, objects, pulled down curtains, broke windows and smashed down doors.

Two members of Grup Yorum: Helin Bölek, Mustafa Koçak, and Ibrahim Gökcek, died on April 3, April 24, and May 7, respectively, in a hunger strike that lasted about 300 days, demanding justice, freedom and ending the repression they are suffering.

On 24 April, the political prisoner Mustafa Koçak also died in prison as a result of a hunger strike. He was denied the possibility of a fair trial, a life sentence issued without any evidence and without the possibility of a defence. As a result he went on hunger strike to demand a fair trial. During his imprisonment and in an advanced stage of hunger strike he was subjected to forced feeding for five days. Since the beginning of the coronavirus he was denied visits from his lawyers or his family. Before his death on 17 March 2020, he managed to speak to his lawyer Ezgi Cakkir. The lawyer drew up a detailed report of the torture he had undergone and was able to see the evident signs on his body: 76 bottles of serum that tried to inject him intravenously, handcuffed and tied with ropes all over his body, immobilized for five days, sexual violence, insults and mistreatment.

Currently, the people's lawyers have been in prison since 2017 awaiting trial. Their accusation is basically to practice the profession of lawyer, especially involved in cases in which the state is accused of crimes against the people (e.g. Soma Mine, Sivas Massacre, Grup Yorum macro-process). They have been on hunger strike since February 3rd and two of them decided on April 5 to turn the strike into death fast. They ask for independent jurisdiction, and to be able to practice their profession according to the law.

The situation is extremely urgent as prisoners keep facing arbitrary punishments, and state authorities have not given any response to their protest.

GRUP YORUM's demands are:

- the immediate release of all group members.**
- to end the "blacklist".**
- to stop the police raids on the Cultural Center İdi.**
- to lift the ban on concerts.**

VII. Coronavirus and Corporate Manslaughter

Dear colleagues,

Please consider signing up to our letter, which calls for corporate manslaughter charges to be considered against some of the key public bodies involved in the fatal mishandling of the coronavirus crisis in the UK.

And please do circulate this message as you think fit.

You can read the letter, and add your signature, here:

<https://hes32-ctp.trendmicro.com:443/wis/clicktime/v1/query?url=https%3a%2f%2fdocs.google.com%2fdocument%2fd%2f1osXTQBvsWHiOyjs2vClicWfRUKesTFUGHpHg8m%5fofLo%2fedit%3fusp%3dsharing&u mid=da8cfbc7-73a9-4c59-9a23-52a860a00ee3&auth=768f192bba830b801fed4f40fb36of4d1374fa7c-104dcb49a64868139aa1c4b39def600716a3a941>

For logistical reasons we do not intend to further edit the letter. If you wish to add you name to it *as is*, then please do so by close on Friday 5th June.

We then intend to send this to *The Guardian* on Saturday morning.

Many thanks, Joe Sim and Steve Tombs

VIII. Miscellaneous

1. Three links from the **European Prison Observatory concerning Covid-19 and the situation in EU prisons** shared by Dimitris Koros; Greece:
 - http://www.prisonobservatory.org/upload/25032020European_prisons_during_covid19.pdf
 - https://public.tableau.com/views/EPOcovid19map/Dashboard1?:display_count=y&origin=viz_share_link&:showVizHome=no#1
 - http://www.prisonobservatory.org/index.php?option=com_content&view=article&id=32:covid-19-what-is-happening-in-european-prisons&catid=7&Itemid=101
2. **Four blogs on the crisis** at the OU: <https://oucriminology.wordpress.com/>
 - #CoronaCapitalism on Twitter from Corporate Watch: <https://corporatewatch.org/understanding-coronacapitalism/>
 - INQUEST's intervention at <https://www.inquest.org.uk/news-covid-19-briefing>
 - David Scott's broadcast. "The enemy is not just the virus: COVID-19, prisons and socialist ethics", at <https://www.facebook.com/Whyprison/> (all three shared by Steve Tombs, UK)
3. **Comparative covid19 Law** website: <https://www.comparativecovidlaw.it/> (shared by Valeria Ferraris, Italy)
4. Podcast (in Spanish) on **Colombian prisons** shared by Camilo Bernal from Bogotá: <https://soundcloud.com/la-silla-vacia/el-coronavirus-estallo-la-olla-de-presion-de-las-carceles>
5. **State Crime journal. Special issue on COVID-19 and State Crime**

State Crime journal is doing a special issue in the coming months covering COVID-19 and state crime. Contributions are welcome!

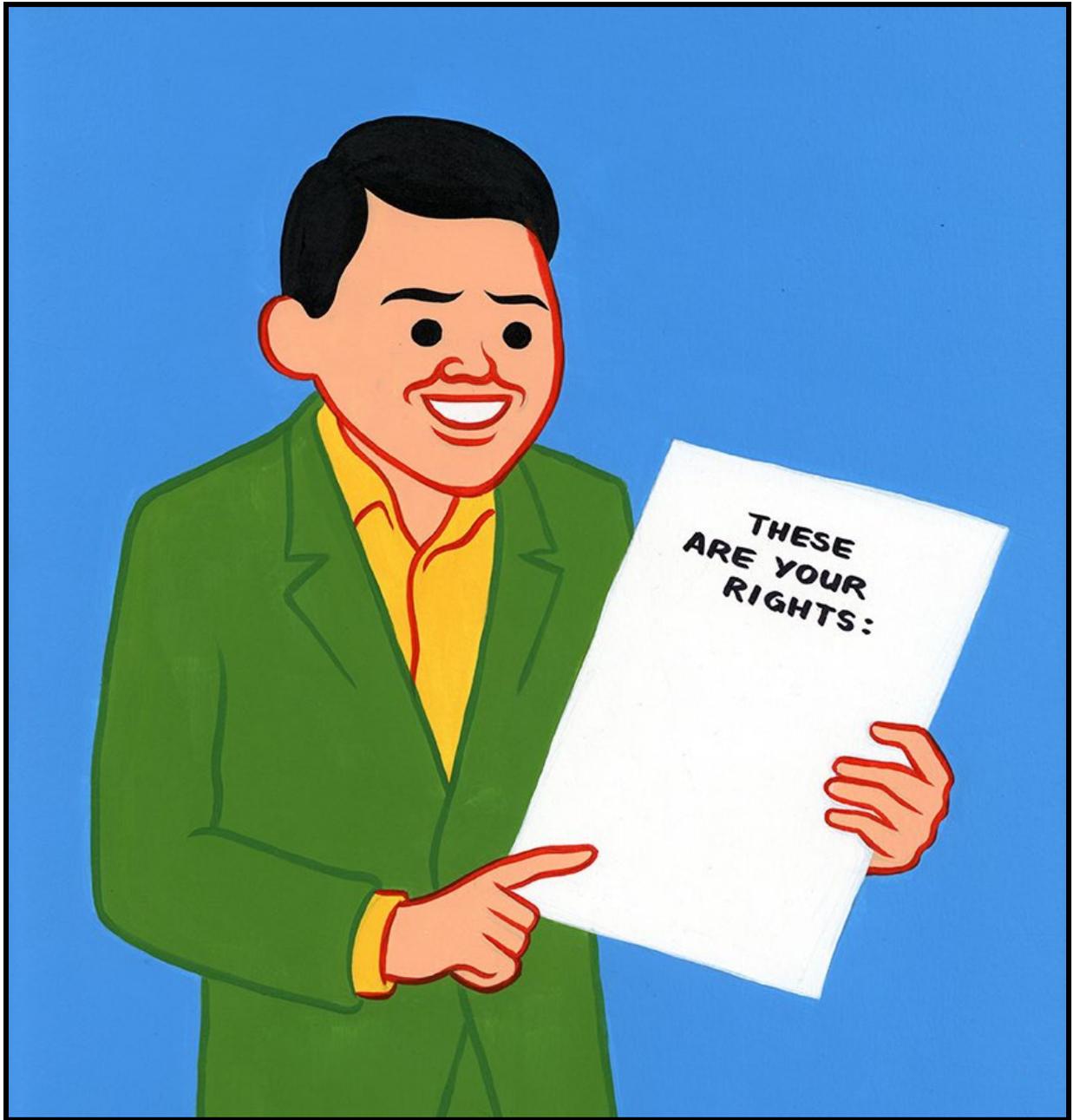
International State Crime Initiative (ISCI)

www.statecrime.org | Follow ISCI [@statecrime](https://twitter.com/statecrime)

School of Law | Queen Mary University of London

Mile End Road | London E1 4NS | UK
6. **Prison, Punishment and Detention Working Group: NEWSLETTER**

Available at <http://www.europeangroup.org/?q=node/192>



unless you all...

A BIG THANKS to all the European Group members for making this newsletter successful. Please feel free to contribute to this newsletter by sending any information that you think might be of interest to the Group to Vicky/Katja/Dani at europiangroupcoordinator@gmail.com

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

<http://www.europeangroup.org/>

We send our best wishes to all EG members from our altered realities!

Vicky, Dani and Katja