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Pedagogical .
Containing a series of lectures for the course Sociological Theories of
Crime.
intended for Master 1 students.
specializing in Sociology of Deviance and Crime.

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Introduction

This pedagogical publication is considered as a reference to a socio-criminal theoretical field in the interpretation of crime and as attempts and jurisprudence in line with the training program related to the specialization of sociology, crime and deviation. Which in turn includes this subject included as an annual subject of teaching and a basic at the level of a first year university master.

We have provided additional explanations of additional theories of crime, as well as in order to inform the student of all the new theses in the interpretation of crime to achieve the achievement of an additional explanatory field only and reach the reading of the criminal phenomenon in general and without neglecting the new variables in the field of modern interpretation and forensic analysis.

The first lecture

Conceptual input

A long pre-scientific period that precedes the birth of criminology and its organization as a discipline in itself. Although the history of criminal thought begins with Greek philosophers , only with the philosophy of Enlightenment, with Montesquie, Voltaire and Rousso and with the Italian Bakaria a new way to study the criminal phenomenon through the experimental method and observation in preparation has begun. This cognitive revolution occurred mainly with the Italian physician Cesaro Lombrozo, published in 1876 L'uomo delinquente The Criminal Man, a work that focuses on describing the criminal species that characterized the birth of scientific criminology. The Lombard work was to be completed by the works of Enrico Ferry, professor of law and sociologist, author of the famous book of forensic sociology 1881, and

Rafael Garovalo, the judge, who gave his book, entitled *Criminology* 1885, so the origins of criminology are Italian and since then interest in this discipline has not diminished in Italy (Pinatel 1992),

The International Congresses of Criminal Anthropology were starting from Rome 1885, then Paris 1889, Brussels 1892, Geneva 1896, Amsterdam 1901, Turin 1906, Cologne 1911. He founded Benino de Toulou, a Romanian doctor, the International Society of Criminology 1934, which regularly organizes international conferences Rome, 1938 Paris 1950, London 1955, the Hague 1960, Montreal 1965, Madrid 1970, Belgrade 1973, Lisbon 1978, Vienna 1983.

The fact that de Tulio and Canepa are two doctors should not make us forget that criminology has, since its birth, been a complex and interdisciplinary science, developed starting with medical anthropology, sociology and judicial practice, and still retains very close links with the forensics and humanities. Criminology and humanities During the Lombard period, from 1876 to 1914, the study of the criminal phenomenon was conducted through a triple approach: biological and social. In the period between the two wars (Pinatel 1992), where it was established as a discipline in itself, and entered the field of forensic science, and psychoanalytic criminology. The same happened in Italy and Belgium for forensic psychology, which was elevated to the rank of primary specialization in criminology.

**Pre-scientific Crime" World Cesaro Beccaria, Cesare*

Jurist and economist (Milan 1738 - 1794). Among the greatest representatives of the Italian Enlightenment is associated with the thesis *Dei delitti e delle pene* Crimes and Sanctions published in Livorno in 1764, which laid the foundations of modern forensics. The criteria for measuring crimes and the percentage of penalties are based on the principles of the French philosophy of enlightenment and on contractual theory (in particular John Locke's theory and utilitarianism. He therefore understands crime as a violation of social order and punishment as a defense of this. Hence the controversy against the death penalty was "unhelpful nor necessary" and in contradiction to the contractual principle (since no one has to give up the right to life) of life and business. He was educated at Parma, and graduated in law at the university of Pavia at the age of 22, after reading the book *Lettres persanes*, he became passionate about philosophical and social problems.

He motivated himself to devote himself to the political and economic science link, and wrote on the advice of Pietro Ferry, the article *Del disordine e de 'rimedi delle monete nel stato di Milano* of chaos and turbulence of coins in Milan in 1762. At Petro's house, after he came to discuss the problem of the unfortunate criminal justice situation, he was appointed. To deal with this topic, he wrote (1763-1764) the famous book *Dei delitti e delle pene* Crime and Punishment. Her success was enormously glorified by the highest figures at the time, and there was no shortage of criticism including those of his father Vacini, who in some views was accused of offending religion and sovereign power.

In 1768 the Chair of Political Economy (then known as the Chamber of Commerce Science), for which he was established, held schools in Milan. In 1771 he was elected an adviser to the Supreme Council of the Economy and finally in 1791 the military council entered to reform the civil and criminal judicial system and its fame is still linked to the work of the *Dei delitti e delle pene*, which, in addition to what has already explained, also outperforms the clear criticism of the judicial methods of the time (such as torture) that are dominated by

arbitrariness, and do not respond to its own ends.

Lawmakers remained indifferent but: Catherine II of Russia encouraged reforms clearly inspired by Bakaria's work as an economist. His other interesting work is *Ricerche intorno alla natura dello stile* 1770.

The second lecture

The classic "scientific stage" crime

1- Marco Izekia Lombroso known as: Cesaro Lombroso.

Bioanthropological theories begin to spread with overcoming doctrines developed by the classical school and with the spread of the inevitable sciences represent a first attempt to explain, from a scientific point of view, the origin of crime and the factors that drive some to carry out a criminal act.

According to this approach, the interpretation of human behavior cannot neglect the physiological, biological, anthropological and neurological dimensions of individuals. At the end of the 1800s attention is focused on the individual, looking for the causes of crime and anomalous behavior with a frequent question deviants are born or become perverted?

Cesar Lombroso was the first to try to reveal an experimental answer about the genesis of deviant behaviors. In the 1876 work "The Criminal Man", he recorded some methodological observations made through "anthropometric" measurements on different topics and worked in particular on the bodies of prisoners and considered it possible to identify certain elements of the character of the criminal.

According to his studies, the wings differed in the presence of physical abnormalities of a reactionary nature. Lombroso then developed the delinquatory, under which criminals could be identified by physical anomaly, which is typical of delinquents. This theory then focuses on the genesis of crime on innate individual factors.

According to studies conducted, the conclusive signs of a typical retro or degenerative state of the wing are stigma or stigma; deformities or deformities of the skeleton, skull, and face (e.g., large ears, high forehead, protruding cheek bones, twisted nose, thick eyebrows, and high rate of skin pigmentation); and absence of regret. Immorality; use of slang expressions; presence of tattoos. Cruelty. Vanity. Speed in the pleasure of the senses The epilepsy

In the first detail of his theory, Lombroso came to an estimate that 70% of criminals fall into the category of born delinquents, as he was heavily criticized for this statement, as the theory did not take into account psychosocial factors and used a limited sample. On the other hand, 35% of criminals belonging to the category of delinquents born, and those were only those who reported five traits and not just one.2022 (Aurora Rocca.

Two other categories, the Mad Offender and the Accidental Offender, were added to this category. The first reflects the view that crime is a satisfactory thing and is different from the born criminal only because mental illness has led to a different way of conceiving and carrying out the crime. The second is an ordinary man affected by the environment and circumstances in the commission of the crime. With this last category of occasional criminal, Lombroso presents in his theory the socio-ecological variable, which mitigates the denaming of the deterministic theory that was initially assigned to him, but innate individual factors have always been prominent.

Despite the criticisms, denied by criminal statistics, the Lombard model was very successful, especially as it influenced the development of criminology, not only Italian but also European and global.

The passion for this new discipline he presented flows in the pages of the "Criminal Man" giving us the opportunity to understand and compare many concepts constantly, in each chapter, especially with the current scientific findings and statistical data, and to strengthen the researcher's intuition, instead of stigmatizing mistakes and making a lot of criticism, taking into account the historical and cultural context of Italy, which was previously in a period of intense political, legal, technological and scientific enthusiasm.

Lombroso's thesis consists of three chapters, the first of which is entitled "The Criminal Man" where the anthropological studies of the "creational anomaly" he discovered are analyzed in the topics analyzed. It follows the "educational level" or relationship between education and crime from a researcher's point of view with extensive comparisons at present. In contrast, we find the multifactorial theories of psycho-environmental integration in paragraph 3 of Cesaro's thesis, the formation of criminal individuals, and the interaction between the individual and the environment. The fourth paragraph deals with moral insanity and crime in children, a basic concept of Cesaro under which criminal instincts are attributed to genetic factors and are therefore already present in children.

Chapter I ends with the fifth paragraph, which deals with the topic of punishment and preventive means of crime in children, and consists of Lombroso's vision regarding the genetic factor of crime, and the measures to be taken by society, comparing and commenting on them in relation to the modern approach. The second chapter, entitled Pathological Anatomy and Anthropological of the Crime, begins with the paragraph of brain abnormalities in delinquents, found by the vital anthropological observations of the Lombroso, which he compared to the diagnostic importance.

The second paragraph deals with the delinquent press, which is one of the lombrosian concepts under which the identity of a criminal can be identified through some distinctive physical features. This is followed by the types of criminals in the third paragraph, of which Lombroso and Ferry identified five categories of them: born criminals, crazy criminals, ordinary criminals, emotional criminals, and used criminals, and the fourth paragraph deals with theories related to biodeterminism and social inequity. (Fabiana2018).

The third chapter on the biology and psychology of the criminal of the criminal birth, and according to Lombroso, were the physical and behavioral qualities of the primitive man, unable to integrate into civil society because of his innate and intrinsic criminal motive. The paragraph containing the suicide of criminals illustrates the results of Lombroso's studies on the causes of suicide and its expansion among criminals. In the third paragraph, the return to criminality and the ethics of criminals, which analyzes the reasons for recidivism, which was considered the most important of which was the frequency between prisoners in prison, which did not have a corrective benefit.

After referring to the clinical cases of epilepsy and insane delinquency in the fourth paragraph, there are some examples of clinical cases analyzed by Lombroso between epilepsy and insanity in criminals. The main source used in this thesis was his book "The Criminal Man," which was carefully selected according to its relevance to the topic covered by each chapter. Given the breadth of some theories, it was felt in some parts that it was appropriate to choose the delinquent man reductions made by Gina Lombroso; multiple other sources are mentioned in the bibliography, in particular, the criminology compendium was used for part of the multifactorial theories of psychological and environmental integration. The nature of choosing this thesis makes us feel motivated by a passion

for criminology, which is an experimental science in constant evolution. Therefore, it can be said that Césarro Lombroso is the founding father of this discipline unequivocally.

B-Enrico Ferry and the interpretation of the crime.

Enrico Ferry is the founder, together with Cesaro Lombroso, of the positivist orientation that proposed the adoption of the appropriate positive empirical method of the natural sciences, and identified a cognitive rupture in the forensic sciences. Ferry understood the law as a social science. And the legal system based on community monitoring. The aim of the criminal system is to neutralize criminals by preventing crimes.

His life

Ferry of a humble family, born on February 25, 1856 in San Benedito Po, near Mantua. He attended Virgilio High School in Mantua, where he followed the classes of positive philosopher Roberto Ardigo. He graduated in law in Bologna in 1877, with Pietro Elero, and discussed the thesis on theory of attribution and the denial of free will (published in 1878). He completed his education by attending the lectures of Francesco Carrara in Pisa, and the Sorbonne University in Paris. He also followed the forensic lectures of Cesar Lombroso.

In 1881 he became part of the editorial board of the journal he founded, "Archive of Psychiatry, Criminal Sciences and Forensic Anthropology to Serve the Study of the Expatriate and Delinquent Man." After receiving free teaching in Turin in 1880, Elero, who was appointed a veto adviser, referred to Ferry to head criminal law in Bologna. With the known Polish preface on December 6, 1880 (New Prospects of the Law and Criminal Procedure, printed in 1881), laid the foundations for the creation of the positive school, then officially announced on November 18, 1882. At the initiative of Serafini, he was then called to Pisa to succeed the Carrara Chair; he was also a freelance professor of criminal law and then a full-time professor at the University of Rome, where he founded in 1912 the Faculty of Criminal Legal Application (Monica Stronat 2012).

From 1895 to 1905 he also taught courses at the new university in Brussels and in Paris. As a lawyer, Ferry participated in several famous trials, including the trial of Tullio Mori in 1905 and the trial of Violet Gibson (striker Benito Mussolini) in 1927 and in the trial of Vincenzo Sabonaro in 1928. With the defense, in 1886 about the peasants of Mantuan.

Ferry gained a "socialist" reputation and was elected deputy, but only joined the Italian Socialist Party (PSI) in 1893. As a politician, Ferry was characterized by "amazing reflections in the situation," to the point of falling "into the fascist flatter. In fact, he rejected the instrument of class struggle, hoping for a development that would not force political and social structures, with the aim of the gradual progress of humanity and subjected political strategies to the propaganda of the positive approach, in order to embody the reforms that responded to his idea of social justice. He also supported the creation of the magazine "La scuola positiva nella giurisprudenza penale" of the positive school in criminal jurisprudence in 1891. (Which changed its name several times) for the purpose of advertising in this way.

In 1919, the keeper of the seals was appointed Ludovico Mortara Ferry as chairman of the Xanardelli Law Reform Commission. He was appointed a senator on March 2, 1929, and Ferry died in Rome on April 12 of the same year, before the inauguration, Ferry's basic lessons were Elero's lessons on the preventive purpose of punishment. The thesis already presents the basic coordinates of his thought, beginning with the denial of free will, which he argued with the support of the judicial authority of Gian Domenico Romanosi. With the exception of moral responsibility, Ferry did not intend to ban criminal law, arguing that "the concept of the law has nothing to do with free will.

After the Parisian experience, which made him in touch with some doctrines based on punishment, Ferrero and Lombroso forged a partnership that never failed (although he often criticized him) and appreciated his attempt to find the new concept of social responsibility scientifically.

On the pages of the Lombard magazine, Ferrero was entrusted to another cornerstone of his thought, as a result of denying free will and preventing crimes through criminal alternatives, or social reforms aimed at limiting the application of sanctions. He attributed his idea of prevention to his personal reading of Romanose, that is, to moderate reformism and pragmatism, with the aim of "evolution without leaps," a distinctive feature of "selective law."

Ferrero also intended to find a new direction within the Italian legal tradition, referring to the historical reasons for the school's existence in the closure of the "glorious scientific course" of the classical school, which had a "theoretical orientation: the pre-study of crime, as an abstract legal entity and the new Ferrero school proposed the application of the experimental method of studying crimes and penalties in the study of crime, as a natural phenomenon and as a concrete procedure, he preferred the practice dimension of the law and the formation of judges in the face of the "living man" who will be tried, receiving little support from the concepts of "about the legal qualities of the crime" in the new school and the propaganda of the experimental approach after the issuance of the Penal Code Zanardelli, Ferrero focused his efforts on propaganda of positive principles between aspects The practicality of the law, as mentioned, supported Giulio Fioretti's initiative to give life to the magazine "La scuola positiva," having understood how much it was worth "more ounces of practice than a quintar of theory.

After the break of drafting criminal sociology (1892), the third edition of his core work, *New Prospects for Criminal Law and Procedure* (1881), in 1893, Ferrero returned to participate in the journal, for which he would be solely responsible from 1895, making it a propaganda device for the experimental approach in the criminal field.

In 1893 he joined the Italian Socialist Party (PSI), and described himself as a disciple of Karl Marx, but approached Marxist theories through a reading mediated by Achilles Loria, his high school friend, and evolutionary. Especially.

Ferrero envisioned a development that aims to deliver to future generations rather than to solve the contemporary social question. In 1894, due to his membership in the PSI, he lost the Bologna Chair. However, Ferrero posed a "threat" more than anything else for the "anti-formal, anti-sectarian and anti-individual message. A letter he understood, for example, by Giacomo Venezian on the subject of civil liability.

In addition to the magazine, Ferrero elected the chair as an ideal venue for legal positioning propaganda. However, his academic career was not free of obstacles, starting with free teaching in Turin, which Rugero Bonghi wanted and defended against Terenzio Mamiani. Ferrero also compensated for these obstacles with his own rhetorical talent and the platform presented by the famous experiments for the dissemination of school theories (Monica Stronati 2012).

The defense of Mantuan peasants, in 1886, was crucial for Ferrero's entry into active political life. In his election stand-making speech, he called for the ideal of "accommodation among all social classes," in order to achieve "true democracy, which is human brotherhood."

As a loyal observer of a complex society, Ferrero used the borrowing of bees and the cell on several occasions to describe the different subjects of law that can be compared to a set of multifacets, as far as there are individuals, forming the state or rather humanity and as in the honey product of

bees, the cells, which they make, by mutual pressure, become prismatic, and therefore the fields are transformed into many multifacets, for mutual restrictions and necessary in the case of civil society. Here is the concept of law, which is limited material freedom, and is not based on free will, but on the necessity of individual and social external relations.

Since defending the peasants of Mantuan, Ferry has referred to the path of cooperation, as a natural development of resistance movements, and on several occasions supported and encouraged the civil society initiative, especially in the form of cooperation, also understood as a tool of social calm, because workers are like bees. Quiet and fruitful of goodness when they are forced to work, troubled and perhaps dangerous when judged by forced laure. In 1891 he was a member of the Subcommittee on Cooperation headed by Treasury Secretary Luigi Lozati.

In 1898, Leonida Bissolati was arrested, and Ferry took over the administration of Avanti, which he held from 1903 to 1908, the year he left office to hold a series of conferences in Latin America. 1908 also saw a year of decline in the Socialist Party, but not in the legal landscape. In 1912 he gave life to the school of criminal legal application, in order to give content to the original idea to the posts of the necessary "social anthropological pollution", and the need to deal with judicial and prison reforms.

The opportunity to show the legal applications of the positive doctrine came in 1919, when, as we mentioned, the sealkeeper appointed Mortara Ferry as chairman of the Zanardelli Law Reform Commission. In 1921 Ferry presented with his report the draft Italian Penal Code which, translated into several languages, influenced science and legislation in Europe and America.

Enrico de Nicola, a committee member with Ferry, pointed to "abhorrent and angry" disagreements that accompanied and sometimes replaced the "right arguments and good reasons" for punitive schools. This aggressive representation of the conflict, consistent with the actual context of confrontation, also fueled by the linguistic methods of the time. To be sure, "two options were faced with the contents of a new flag of criminal legislation.

However, there is a risk of "appearing with a schematic appearance of a panoramic opposition crystallized between the various "tricks" of criminal law," because the picture was complex, "definitely cannot be reduced to the only side – even the present – just for the opposition between different directions.

The two sides presented basic symmetries, also because the new positive trend, in order to be able to explain the era for the integrated vision of the penal science of which he was the bearer, represented "a historically updated expression of the Italian (and European) civil criminal law". That is, the tradition that made the chair and the forum crucial places for the general function of penal reform, considering them special moments of the relationship between science and society. (Monica Stronat 2012).

Apart from the short-sighted vision of the debate at the time, and unbalanced on internal problems related to unitarian codification, the questions had a European scope and related to the basis of the bourgeois liberal legal system itself as the individual dimension, the centrality of the legislator, the exclusiveness of the legislative source, and the role of legal sciences and judges.

Ferry wanted to conclude "his scientific life, stating the legal applications of those Italian doctrines originally and frankly," and also addressed the issue of the judge's arbitrariness, which he did not consider acceptable. Because the bylaw is the Supreme Guarantee of Human Rights and the Citizen, which as a delinquent and also as a convict, still preserves the intangible fundamental rights of the

human person. For Ferrero, the judge will not have to go beyond the limits of the law, but within the legal limits it will not be possible to take away of the judge a certain range of powers, because otherwise it will be reduced to a mechanical counter to measure the penalty dose.

Ferrero had hoped that judges would be able to assess the risk of delinquency socially and legally, to stop the risk of arbitrariness, or to "compromising the irreversible guarantees of the individual right, occupied by the classical criminal school," no longer relying on the fixed penal system and on the judge.

But in a series of measures, including the responsibility of judges specializing in criminal disciplines. So Ferrero believed in the training of the jurist and this was the meaning of the establishment of the School of Criminal Legal Application and its press apparatus from 1913, and this was mentioned as we mentioned earlier in the magazine "La scuola positiva organo della scuola d'applicazione giuridico-criminale" Journal of the Positive School of Criminal Jurisprudence at the University of Rome.

The technical and legal formulation of the positive and current criminal law, and the scientific knowledge, not just experimental, of the criminal law system as it is, under the laws that govern us.

In the years between the 19th and 20th centuries, Ferrero stood against the libertarian decrees of General Luigi Bello (President of the Council from 1898 to 1900), and declared himself noting that laws and extraordinary laws and courts of class defense took place under the guise of social defense without collusion or influence from positivist doctrines. (Monica Stronati 2012)

Ferrero, although he did not declare himself a fascist, thought to see in Mussolini the possibility of implementing situational reforms and confronting the class struggle, which in those years took severe forms, as in the case of the killing of Costantino Simola and Mario Soffici (who took place in Turin on September 23, 1920, during the occupation of the factories).

In crime, Ferrero sees that it is the inevitable fruit of certain factors, and accordingly, he believes in the inevitability of crime, like supporters of the positive school, which denies the freedom of testing in the individual and sees him on the contrary, following his internal organic and psychological conditions, as well as the social factors surrounding him, and from this point of view, Ferrero attributes criminal behavior to individual and other external factors. Individual factors are related to the person of the criminal and are attached to him, including those related to the organic composition of the individual, and those related to his psychological composition, and some of them are related to personal characteristics, such as sex and age. As for external factors, they are in turn related to the social medium in which the individual lives, such as the family environment, the education system, political and economic organization, and are also in the form of natural factors, such as climate, agricultural production and the nature of the soil. Ferrero concludes that the commission of a crime for the individual results from the interaction of internal and external factors of various kinds, as for the interpretation of crime movements in society, he believes that it is the result of the combination of several factors in society and during a certain stage of time, resulting from what he called the law of criminal gratification, (Amal Murshidi 2017) and the result of this law, that the combination of certain social and natural factors with individual factors specific to some people, would produce in a certain society a number of crimes. Ferrero classifies criminals into multiple categories, they are not on the same pattern, because they differ according to their biological and social abnormalities. There is a crazy criminal who suffers a mental illness who loses cognition and pushes him to commit the crime as a result, and there is a criminal by birth, which is very similar to the model he decided by Lombroso with the focus of the first on his psychological qualities, and there is the usual criminal who commits more than one crime and becomes a professional and cannot turn away from criminal behavior because of his habit, and there is the criminal with emotion that is equal to extreme isolation,

nervous mood and bloody nature, and commits the crime Out of hate, love, anger or jealousy and he regrets and blames himself for that, and it may reach suicide, and there is the criminal by chance who lacks the tendency to criminality, but may commit the crime because of his weakness in the inability to resist certain circumstances.

C-Rafael Garvalo and the interpretation of the crime

He was born in Naples on November 18, 1851 by Giovanni, of a family of Catalan origin, and Carolina Ziza de Zaponeta. After completing his studies in law in 1872, in 1874 he entered the judiciary and remained in Naples, first in the provincial prosecutor's office, and then in the prosecutor's office of the Court of cassation. During the same year, he was temporarily appointed to the Ministry of Justice where he studied French legal literature and, above all, German literature.

Garovallo showed that he values the theory, which is proportional to the gravity of the crimes according to the motive, or reason, that determines the act and not in relation to the existence of the premeditation.

A few years later, he published a translation of a German-language book *Das Verbrechen des Mordes and die Todesstrafe "Murder and the Death Penalty"* by von Holtzendorff in Berlin in 1875. He was gifted to Mancini and then the Minister of Seals.

In the introduction, he highlighted as a more scientifically rigorous part of the volume, the chapter in which the author, along the lines of what Mancini studied from the Chair of Law and Criminal Procedure at the University of Rome, was based on determining the gravity of the crime on moral motives, overcoming the premeditation and surveillance standard, as he felt that it was unacceptable to conclude that murder should have been considered more serious than an unintentional murder. With premeditation and surveillance, whatever the reasons that determine the truth in one case.

After completing his assignment in the ministry, from the following year, Garvalo moved with the rank of assistant, to the Civil Court of Naples, took a permanent career in the judiciary, and never gave up his study and research activity. In this context, it is traditionally compared to Szarro and Ferry. Among the founders of the positive positive school of criminal law, a subject he acquired, was in 1891 at the University of Naples, along with free teaching of criminal proceedings.

However, Garovallo boasted of a time priority for his publication in 1877 in the Naples newspaper about mitigating blood crimes and, a little later, a positive criterion for punishment. In this recent work, which was explicitly compared, in the introduction, to the positive doctrine of the French philosopher Alfred Fouillée, which the criterion of determining punishment is related to the fear of the offender that can be inferred from the crimes committed, which is the result of an objective criminal seriousness, graduated from the social warning resulting from the truth, and the subjective seriousness, depends on the tendency of the delinquency of the delinquent subject to commit other crimes later. Thus, the team exceeded the traditional standards that evaluate crimes on the basis of the mutual objective relationship between the damage resulting and the penalty measure, influenced in part by the concept of one of the penalties as a counter-force whenever the motive for the crime is more violent, but subjected it to research on the relative seriousness of the crime in relation to both the character of the delinquent, scientific observation of the facts and statistical investigation.

The positivist approach continues to be based on the many writings enshrined by Garovallo to certain issues related to criminal law, especially on victims of crime, reparations for victims of crime, and whether measures should be proposed to ensure reparations caused by crime, better

compensation for victims of judicial errors, compensation for victims of judicial wrongdoing and compensation for victims of crimes 1901.

In it, the crime victims variable was formed as an auxiliary number for the penalty by proposing for minor crimes, instead of very short prison sentences, and Garuvallo referred to the penalty by paying compensation in the form of a fine in favor of the violator and providing for active mandatory means of payment, both of which are preventive, such as precautionary seizure of assets or automatic registration of an enforceable mortgage on immovable property, such as the sale of goods for violators or a deduction tax on wages to be paid in a special fund by employers. Thus, reparations for victims of crime ended up playing a social role alongside the punishment that was difficult to reconcile with the traditional distinction between criminal prosecution, set up to protect the collective interest, and the claim for compensation for damages whose purpose could also interfere with the abandonment of the aggrieved party or treatment.

In 1889, Garovallo, who served as President of the Civil Court of Naples, jointly published with Carelle in the study of the *Dei recidivi ella recidiva nel Completo trattato teorico e pratico di di diritto* penalty "From returning criminals and return to criminality in the entire theoretical and practical letter of the Penal Code" edited by Milan 1888, which he considered, as an integral part of the theory of punishment, in the subsequent convictions case reported by the same subject, about the guilty of various crimes, and because it indicates the continuation of the criminal orientation of the perpetrator of criminally related proceedings.

In this regard, Garuvallo showed that he did not share the methodologies of the Zanardelli law referring to "return to criminality," while it would have been better for Garuvallo to return to the title of "usual criminals."

In fact, in those pages, the idea of a return to criminality was referred to as abstract and venerable to the classical school of criminal law, because in the judgment, the repetition of crimes should have been considered with the assessment of the author's personality as an expression of the tendency to deviation. He strongly supported the application of the utmost rigour in the suppression of crimes and participated as an enthusiastic governor in the debate on the abolition of the death penalty from the Italian legal system that preceded the enactment of the Zanardelli Act. With the publication of the *Contro la corrente* paper "Against the Current" in Naples in 1888

He also intended to derive from anthropology and forensic psychology the reasons for maintaining the death penalty and considered the instinct of goodness and morality in man to be of little relevance. It derives from the psychological anomaly of those who have not shown a disorder of the pain that inflicts others and is referred to as the affection of compassion and mercy (Maatouk 2007). He classified these topics as a classification of race that cannot be interfered into through education, and therefore it cannot be modified. Therefore, the death penalty was considered the only repressive tool that is really appropriate to preserve civil society, and it was also attributed to the function of eugenical of eliminating psychologically abnormal individuals, and the need to resort to the repression of the perpetrator in cases of killings restricted by exceptional cruelty, in which it is still possible regardless of the investigation of premeditation and surveillance, and to find the psychological abnormality of those who committed it.

In this context, Garovallo ruled on the inaccuracy of the conviction of criminal science that he believes could identify the delinquent species with external physiological characteristics and insisted on the need to free the investigation plan from the Anatomy study. He supported the need to place forensic psychology primarily in the field of forensic anthropology.

In the winter of 1896, while the king's prosecutor was in the Castiglione della Pescaia, Garovallo returned to work at the Ministry of Justice, this time as head of the Legislative Bureau and in the same year he

completed his most famous work, the criminology as a study on crime, its causes and means of suppression in Turin 1885, in which the concept of attribution that is now completely separate from individual moral responsibility appeared in favor of an inevitable approach, based on the psychological and anthropological observation of the delinquent and the external circumstances of the crime.

His career in the judiciary reached the highest levels where he served as the Chancellor of the Court of Cassation in Rome in 1902 and the head of the section of the Court of Appeal in Naples the following year; a lawyer general at the Court of Cassation in Rome in 1911, then the President of the Chamber of Cassation in 1913 on December 23 and in 1915 he was appointed as Prosecutor General of the Court of Cassation in Turin, then moved in the same position to Naples from December 24, 1919. On May 1, 1920, he became the first president until January 31, 1922, when he retired on a request to reach the minimum age. He was appointed a senator on April 4, 1909.

In the Senate, on December 15, 1914, he declared himself the neutrality of Italy. In his other speeches, he addressed prominent legal issues, relating not only to criminal law matters such as his speech at the session of June 5, 1929, then published on crime and criminal legislation, in Rome 1929, and civil law matters for example on June 12 of the same year, conservative, strongly opposed to socialism, in return he had adhered to fascism since its beginnings and died in Naples on April 18, 1934.

D-Benino de Tilio and the interpretation of the crime.

He was Benino de Toglio (1896-1979), the leading advocate of the third generation of the Lombard school and the founder of clinical criminology, and this appeared in his entire scientific production, which unfolded until the 1970s, especially in the evidence of the validity of the Lombard biological determinism and of the “delinquir.” In addition to his position on prostitution, de Toglio then affirmed absolute continuity with the positive school, consciously affirming the multiplicity of votes in this regard. Pierluigi describes Paima Boulon, in his book *From Forensic Anthropology to Criminology*, at the beginning of the millennium, describes Benino de Toglio as “the most active lover of the latest developments in forensic anthropology” as well as the founder of clinical criminology, that is, that also the applied branch of criminology which in relation to specific cases, provides reconstruction (diagnosis) of the factors that contributed to the genesis of (the composition of crime) and the implementation (criminal dynamics) of crime, the diagnosis about the degree of social risk of the offender and the potential treatment for the purpose of re-education.

In the 1970s, in his production of criminology, the culmination of a decades-long systematic commitment, de Tullio introduced the individual as a unitary compound in which the genetic and acquired, biological, psychological, social and cultural forces, they find themselves closely combined together, so only the in-depth study of the individual case can declare the true significance that belongs to the various crime factors. Hence the need for further division of criminal composition into “vital” and “sico-criminology”. (fioflo2020)

In his previous theses and collective work, researcher Molise has already emphasized the goals contracted by the “clinical” curriculum, of “one case.” In fact, the “biotypical stage,” which developed starting from the 1920s with the figures of Achilles de Giovanni, Giacinto Viola, Ernst Crichmer, and, specifically, Nicola Pende, had ensured the greatest progress in forensic studies, allowing forensic anthropology to conform along with the “psychological” school, opened by Santi de Sanctis, by the Roman School of Forensic Anthropology in Salvatore O’Tolingi, and de Tullio, the student of Sante de Sanctis, wanted to descend, albeit indirectly, from the strong trunk of Lombroso.

The solidity of these ramifications that required us to think not about degeneration, but about the development of Lombard doctrines, and evidenced by the fact that De Tolio, far from the usual pragmatic applause that drew Lombroso as the person who began and spread in the study of delinquents that scientific method, born with Bacon, Galileo and Descartes, which revealed the inconsistency of forensic studies in previous times, entrusted to the "empirical axiom" method, where it also celebrated the health setbacks in the legislation and criminal policies of an increasing number of countries. The selective phase of the approach of the Veronese anthropologist was also noted where equal importance is given to both biological and social theories; a phase that specifically renewed international criminal justice, beginning with the work of Enrico Ferry and Rafael Garoalo (floflo2020)

Indeed, the latter researcher made his impact on all reforms made in the field of criminal law in the past 50 years, in terms of crime prevention, re-education of criminals, and the defense of society (while the advantage of the world of Mantuan was to propose in 1921 a draft penal code, moreover, it never came into force, which replaced the concept of moral responsibility" with the concept of "legal responsibility).

Faced with these confessions of the school and the Lombard tradition, de Tolio was only able to express what was still in the early 1970s, all his surprise at the hostility of the majority of Italian criminal lawyers to reform the penal code that would abandon the retaliatory concept of punishment, a hostility that was reaffirmed for the thousandth time at the 10th International Conference on Criminal Law, held in Rome from September 27 to 5 October 1969. (floflo2020). On this hesitation, De Tolio replied that if it was the classical school that made the laws known to justice for the first time and laid the foundations of the criminal law. It was the positive school that made men known for justice for the first time and made them feel the need to give criminal law important new purposes. And if it is true, that is, that the crime is a legal fact, no less true is that the crime itself is the act of a man, which cannot be understood in the true sense unless he is placed in the character of the person who conceived and committed it.

De Tolio pointed out with satisfaction that this scientific acquisition had finally been recognized also by Agostino Gemeli who, despite his hostility to the positive school, according to scientist Molise, he greatly re-proposed the theses in fact, and De Tulio wrote, that he had assumed that the cause of the crime should be sought "in instincts" and "inclines" the of the perpetrator and that it was necessary to examine the personality of these to check whether and to what extent it could be re-educated.

It was then appropriate, according to the Catholic physician and psychologist, to include the draft penal code reform, introduced in the 1949-1950 biennium (and abandoned because it was considered very innovative compared to the Rocco Act), in a series of provisions and divine care that must begin with the observation of the nature of the crime, until the desired reform of all prison work. De Tulio noted that Gemeli stressed the need to assign these measures to a commission of criminal scholars and to include them in the "social defense" law, linked to the Criminal Code.

Also in De Tulio's theory, there was an urgent concern, and has repeatedly expressed, the distinction between the function of a judge who verifies the crime and the function directed at the individualization of punishment," in its duration as in nature. In the latter context, the court required a medical and social examination of the perpetrator's personality in order to determine the most appropriate treatment for re-education.

At the time, it was necessary to divide labor expeditiously between criminal law and criminology. Hence the urgent need "for a specialized prison jurisdiction where human prosecutions can be

carried out through close cooperation with criminology experts, which, moreover, requires the presence of surveillance and criminal treatment centers.

De Toulou added that the criminals themselves were finally forced to admit that the "trial of the facts" could only be an interim measure that could be amended during the sentencing and hence the need for an enforcement judge other than the one who issued the sentence was repeated.

Floflo.2020. « Benino di Tullio, l'eredità lombarda dal cuore degli anni Settanta Costituzione delinquenziale e prostituzione Prospettive letterarie storiche, www.giornaledistoria.net .Pro(i)stituzioni politiche e artistiche » n 34

The third lecture

* The theory of Dorkheim and Merton.

1- Durkheim's email theory in the interpretation of crime.

*Crime, a natural phenomenon" 1894

*Crime is normal, no community is without it this is the first contradictory evidence that social meditation highlights it.

*If there is one fact whose pathological character seems indisputable, it is a crime. All criminal scholars agree on this point. If they interpret this disease in different ways, they agree to acknowledge it. However, the problem needs to be addressed less quickly.

*Let's apply the previous rules. Crime is observed not only in most societies of this or that type, but in all societies of all kinds. There is no case where there is no criminality. It changes form, and the actions that qualify for it are not the same everywhere but, everywhere and always, there have been men who behave in a way that attracts criminal oppression against them.

*If the crime rate, that is, the annual crime rate due to the population, tends to decrease at least, as societies move from the lower species to the highest species, one may think that crime, although it remains a natural phenomenon, tends to lose this character. But we have no reason to believe in the truth of this decline. Instead, many facts seem to prove a movement in the opposite direction. Since the beginning of the century, statistics have provided us with the means to follow the course of crime; it is clear that these means still exist and however, it has increased everywhere in France, where the increase is about 300%. Therefore, there is no phenomenon that exposes in the most unusual way all the symptoms of normal life, as it seems to be closely related to the conditions of entire collective life. Making crime a social disease would be the recognition that the disease is not an accidental thing, on the contrary, it is derived, in some cases, from the basic law of the organism and would erase any distinction between physiological and pathological. There is also no doubt that the crime itself may have abnormal forms and this is what happens, for example, when it reaches an exaggerated rate. And there is no doubt in

fact that this surplus is of a satisfactory nature, what is natural is simply that there is a crime, provided that each social type reaches and does not exceed a certain level. Perhaps it is not impossible to determine according to the previous rules. We are here in the presence of a conclusion that seems very contradictory because it does not mistake the categories of crime between the phenomena of natural sociology and does not only mean that it is an inevitable phenomenon but it is regrettable because of the evil of men that cannot be repaired (Dennis. Andre 1970).

It is the affirmation that it is a public health factor, and an integral part of any healthy community. This result at first glance is so sudden enough that it puzzled ourselves and for a long time. However, once one dominates this first impression with surprise, it is not difficult to find the reasons that explain this normal situation, and at the same time confirms it in the first place by the crime is natural because society is impossible to be devoid of it just as we have noted earlier.

The crime also consists of an act that offends certain collective feelings, with one special card. In order for acts that are considered criminal to cease to be committed in a particular society, the feelings that harm them must therefore exist in all individual pronouns without exception and with the degree of strength necessary to contain the opposite feelings. However, assuming that this requirement can indeed be met, the crime will not disappear for this reason, but will change its form only because the same reason that would dry up the sources of crime will immediately open up new sources.

In fact, in order for the collective feelings protected by a people's criminal law, at a certain moment in their history, to succeed in penetrating the consciousness that was closed to them, or in seizing more of it where he did not have enough and must acquire greater intensity than that it was until then. And society as a whole must feel it more clearly because they cannot derive from another source the greatest power that enables them to impose themselves on individuals who were once the most resistant to them.

For murderers to disappear, the horror of bloodshed must become greater in those social strata where killers are recruited but for it to happen it must become greater throughout society. By the way, the mere absence of crime would directly contribute to this outcome because the feeling seems more respectful when it is always respected, uniformly and collectively.

But we are not careful that these strong states of common consciousness cannot be reinforced in this way without at the same time strengthening the weaker states, whose violation in the past has only led to purely moral errors. For the latter is nothing but the extension of the form of the first and therefore the simple theft and insensitivity offend the same altruistic feeling, which is to respect for the property of others only that same feeling feels offended by one of these acts more than the other.

And since on the other hand he doesn't have enough intensity in average pronouns to clearly feel lighter than these two crimes, this is the subject of greater tolerance and is why we simply blame the unscrupulous while punishing a thief. But if this same feeling becomes stronger, to the point of silencing the tendency that a person tends to escape in all consciences, it will become more sensitive to pests that until then only slightly affected him; so they will react against them more vitally and will be the target of a more powerful rebuke that will make some of them move from mere moral errors as they were, to the state of crimes. For example, some manifestations will become unpromiscuous, which only lead to public rebuke or civil reparations as a misdemeanor. Imagine that there is an ideal society that the actual crimes would be unknown; but the errors that seem malicious to the vulgars will provoke the same scandal that provokes the ordinary crime between ordinary consciences and therefore, if this society is armed with the power of governance and punishment, it will describe these acts as criminal and treat them as such.

For the same reason, the perfect honest man judges his slightest moral failures harshly maintained by the crowd for real criminal acts, in the past violence against people was more frequent than it is today because respect for individual dignity was weaker and as it increased, these crimes became rare. But also many of the acts that hurt this feeling have entered the criminal law to which they were not originally subject and one can wonder in order to exhaust all logically possible hypotheses, why does this consensus not extend to all collective feelings without exception? Why even the weakest won't take enough energy to stop dissent?

The moral conscience of society is fully "collective conscience" in all individuals and is vital enough to prevent any act that offends it, whether it is purely moral errors or crimes. But this complete and absolute collective consensus is largely impossible for the direct physical environment in which each of us is placed. In addition to the genetic precedents and the social influences on which we rely vary from individual to another, and therefore the diversification of consciousness and it is not possible for everyone to be similar to this extent, through this alone that each person has his own living being and that these living things occupy different parts of the space and for this reason, even among the lower peoples, where the individual originality is little developed, but it is not zero and therefore since there can be no society in which individuals do not differ in one way or another from the collective type, it is also inevitable that between these differences, some differences of a criminal nature because what He gives them this personality is not their core importance, but what the common conscience gives them. Thus if they are stronger, and if she has enough power to make these differences too small in absolute terms, they will also be more sensitive and more demanding and in response to the smaller deviations from the energy you deploy elsewhere only against more large objections and they attribute to them the same gravity, that is, they will classify them as crimes (Dennis. Andre 1970).

Crime is therefore necessary and linked to the basic conditions of the entire social life, but useful in the same way because these conditions with which he stands in solidarity are themselves indispensable for the natural development of ethics and law. These are cultural factors that affect individuals in a subtle and unknowing way, but they have evolved and may eventually change the pattern of some of their behaviors and communication (T. Hall 2007).

In fact, today it is no longer possible to object that law and ethics not only differ from one social type to another, but also that they change for the same type if the conditions of collective existence change but for these transformations to be possible, it is necessary that the collective feelings that form the basis of ethics are not resistance to change, and therefore they have moderate energy only if they are too strong they will not be plastic and fragile.

The greater the resistance that opposes any modification, there are functional arrangements as anatomical arrangements. However, if there are no crimes, this requirement will not be met because such a hypothesis assumes that collective emotions would have reached a degree of intensity and nothing good indefinitely and without measured and the authority of moral conscience should not be excessive.

In order to evolve, authenticity must appear but in order to show the ideal who dreams of going beyond his century, it is necessary that the criminal be so, which is less than his time is possible because one does not go without the other, this is not all "evolution tax".

In addition to this indirect benefit, the crime itself sometimes plays a useful role in this development, it does not only mean that the road is still open for the necessary changes, but also in some cases these changes are directly not only where they exist, but collective feelings are in the state of flexibility necessary to take a new form, but they also sometimes help to determine the form that it

will take in advance How many times in reality is just an expectation of the coming morals, as a journey to what will be according to Athenian law, Socrates was a criminal and his conviction was only right. However, his crime, independence, any idea was useful in preparing morals And two new faiths needed by the Athenians at the time because the traditions they had lived until then were no longer in harmony with the conditions of their existence but the case of Socrates was not isolated. It has periodically multiplied and multiplied throughout history and the freedom of thought we currently enjoy would not have been declared if it had not violated the rules that prohibit it before it was officially repealed.

At the time, however, this violation was a crime, in public consciences. However, this crime was useful because it preceded shifts that became more necessary day by day.

Free philosophy has had its heretical precursors of all kinds that the secular arm has really hit throughout the Middle Ages and even on the eve of contemporary times. From this point of view, the basic facts of criminal science are presented to us in a completely new aspect and unlike common ideas, the criminal no longer appears as a radically non-social being, as a kind of parasitic element and a foreign and incomprehensible object that was introduced into society "as a virus, for example, it is a regular agent of social life.

And the crime on its part must no longer be seen as an evil that cannot be contained within very narrow limits but far from congratulation When it falls far below the normal level, one can be sure that this apparent progress is contemporary and in solidarity with some social unrest and therefore, the number of attacks and injuries never decreases as at other times and at the same time as a result the punishment is theoretically renewed or rather renewed and if the crime is already a disease the punishment is to remedy and cannot be conceivable in another way (Dennis. Andre 1970).

So all the discussions that arise revolve around what they should be in order to perform their role as a remedy. But if the crime is not satisfactory, the purpose of the punishment cannot be its cure and its true function must be sought elsewhere. Since crime is a phenomenon of natural sociology, it does not follow that the criminal is an individual usually formed from a biological and psychological point of view and we will better understand this independence, when we later show the difference between psychological facts and social facts such as slander, insults, defamation, theft, etc. Durkheim points out that we ourselves made the mistake of referring to the criminal in this way because we did not apply our rule and moreover, it is true that crime is a fact of natural sociology and does not follow that it should not be hated. Pain is also undesirable, and the individual hates it as society hates crime, and yet it is part of natural physiology. It is not only necessarily derived from the law of each living being, but it plays a useful role in life and cannot be replaced by it, so it would be a unique distortion of our thinking to present it as an apology for crime and we will not even think of protesting such an interpretation, if we do not know what strange accusations one makes to oneself and to him.

2- Robert Merton's theory of crime interpretation.

The basic idea of Robert Merton's theory of anomaly or lability is that most people strive to achieve culturally recognized goals and an anomaly develops when access to these goals is prohibited for entire groups of people or individuals. The result is a perverted behavior characterized by rebellion, retreat, rituals, innovation, or compliance. Crime results mostly from innovation for deviant behaviors that pursue goals.

Merton's theory was published in 1938, but due to unawake social interest, it represented the so-called "sleep theory." Only the renewed publication in 1954 provided for the public interest.

Merton revises Durkheim's observations by describing the missing social rules that lead to anomaly and linking them along with the contradiction. Unnatural circumstances are no longer visible in the gap between needs and satisfaction, but in the contradiction between goals and means, the crime arises from the difference between social goals recognized as legitimate and limited access to the means necessary to achieve these goals. This contradiction varies between goals and means from one class to another, but it is possible in all classes and the contradiction may lead to individual confusion and cause psychological stress as well as social conflicts. (Wickert 2022)

Merton focuses his attention not on individuals (partial level), but in the search for an explanation for the different deviation rates of different communities and groups (the macro level and its classification of adaptation models in order to be able to cope with this pressure, one of the following behavioral patterns is resorted to individually:

- * Accepting cultural goals and adapting to social change
- * Accept cultural goals, and not recognize legal means to achieve goals.
- * Reduce/renounce cultural goals and maintain legal means to achieve them.
- * Reject cultural goals and legal means.
- * Combating goals and means of changing social structures. (Wickert 2022)

According to Merton, people from the lower social classes tend to resort to such means because they have fewer opportunities than the upper classes to achieve cultural goals and the implications of criminal policy.

Merton's theory of anomaly also points to the much-quoted relationship between social and criminal politics and since crime in the form of innovation (or even retreat and rebellion) is the result of structural social inequality, the task of criminal policy must be its solution and economically vulnerable people must be allowed to advance to higher social classes or at least help them achieve their goals appropriately. The less social inequality society is distinguished, the fewer people will become ordinary so the goal should be a real social and welfare state where everyone can achieve cultural goals by legitimate means according to Merton.

It can be pointed out that Merton's theory of anomaly or malism is mostly utilitarian in nature as people act criminally because they lack alternative possibilities.

In this context, Merton explains financial crimes such as theft or burglary, but not crimes such as murder or rape. Because of the lack of access to the legitimate means to achieve the goals, Merton interprets criminality only within the lower class, because it can be assumed that the middle and upper classes already have these means at their disposal and do not consider access to illegal means. Moreover, Merton does not answer the question of why people react differently in difficult

situations? And why does someone become a ritual or innovative? In addition, there is only an accurate interpretation of the terms "cultural objectives" that is not sufficiently described. In addition, Merton argues that the transition from compliant behavior to criminal behavior is a "leap" rather than a process, without explaining this "criminal profession." In contrast, there is another theory of institutional anomaly as the illiarism of Stephen Mesner and Richard Rosenfeld on theories of control and social learning to explain the high crime rate in the United States. According to the theory, the high crime rate stems in part from the focus on the "American Dream" everyone is encouraged to strive for monetary success, but little focus is on the legitimate means to achieve that success "It's not the way the game is played. It's about whether you win or lose and as a result, many try to get money through illegal channels or a crime. Moreover, the focus on monetary success parallels the dominance of economic institutions in the United States and other major institutions The family, school, and the political system of economic institutions are undervalued jobs and non-economic roles (such as parents and teacher) and receive little support. Non-economic institutions must adapt to the requirements of the economy (for example, parents neglect their children because of work requirements). Economic standards have become penetrating these other institutions (for example, the school system, such as the economic system, depends on individual competition for rewards) and as a result, institutions such as the family, school, and the political system are less able to effectively socialize individuals against crime and punish deviant behavior.

The presentation of the absence of standard in society for a crime can be supported by the broken window theory of James Wilson and George Kelling.

The broken window theory, proposed by James Wilson and George Keeling in 1982 that used broken windows as a metaphor for disturbance within neighborhoods.

Their theory links chaos and lack of civility within society to subsequent incidents of serious crimes.

The broken window theory had a tremendous impact on police policy throughout the 1990s and remained influential in the 21st century. Perhaps the most prominent application of the theory was in New York City under the direction of Police Commissioner William Bratton, where he and others were convinced that the NYPD's aggressive system maintenance practices were responsible for the significant decline in crime rates within the city during the 1990s.

Bratton also began to translate the theory into practical reality as head of the transit police in New York City from 1990 to 1992. Teams of officers were assigned in civilian clothes to arrest jumping players and with the increase in arrests for misdemeanors, subway crimes of all kinds decreased significantly. (Arkansas 2007)

In 1994, when the New York City Police Commissioner came to introduce Bratton's "quality of life initiative" based on broken windows and took strict measures against handling, uncontrolled behavior, public drunken, street prostitution, unwanted windshield washing or other similar attempts to get money from drivers stopped in traffic.

When Bratton resigned in 1996, felonies fell by almost 40 percent in New York, and the homicide rate was halved.

In the content of the theory, law enforcement and police concerns tended to focus on serious crimes, that is, the main concern was related to crimes that were seen as the most serious and consequential to the victim, such as rape, theft and murder.

Wilson and Keeling took a different view and saw in serious crimes the end result of a longer series of events, assuming that the crime stems from chaos and that if chaos were eliminated, serious

crimes would not occur. Their theory also assumes that the spread of chaos creates fear in the minds of citizens who are convinced that the region is unsafe and this withdrawal from society weakens the social controls that previously kept criminals under control once this process begins, it feeds itself and that chaos causes crime, and crime causes more chaos and crime.

Scientists generally know two different types of disorders, the first is physical disorder, exemplified by vacant buildings, broken windows, abandoned compounds, and vacant spaces full of garbage.

The second type is social unrest, embodied by aggressive hunters, noisy neighbors, and youth groups who gather in street corners. The line between crime and unrest is often unclear, with some experts considering acts such as prostitution and drug trafficking as a disorder while many others classify them as crimes. (Arkansas 2007)

Although these two types of disturbances are different, it is believed that they increase fear among citizens and the obvious advantage of this theory over many of its predecessors in criminology is that it enables initiatives in the field of criminal justice policy to make a difference, rather than relying on social policy. Previous theories of social chaos and economic theories have also provided costly and time-consuming solutions to prove their effectiveness.

Broken window theory is seen by many as a way to bring about change quickly and at the lowest possible cost once the police's anti-crime strategy is changed and attacking chaos is much simpler than attacking such social ills such as poverty and inadequate education

Despite the popularity of the theory in both academia and law enforcement circles, the theory of broken windows is not without its critics and one of the lines of criticism is that there is little empirical evidence that chaos, when left without objection, causes crime and to verify the validity of the theory in its entirety, it must be proven that the disorder causes fear, that fear causes the collapse of social controls (sometimes referred to as societal cohesion), and that this breakdown in social controls in turn causes crime.

Finally, it must be proven that crime increases levels of chaos The strongest empirical support for broken window theory came from the work of political scientist Wesley Scogan, who found that certain types of social and physical disturbances were associated with certain types of serious crime and yet Scogan wisely recommended cautiously in interpreting its findings as evidence of the validity of the broken window theory. Even this qualified support has been questioned by some researchers In a re-analysis of Scogan's data, political theorist Bernard Harcourt found that the relationship between neighborhood disorder, portfolio hijacking, assault, rape, and burglary disappeared when poverty, neighborhood stability, and race were statistically controlled and only the link between chaos and theft remained. Harcourt also criticized broken window theory to promote "zero tolerance" policies that harm disadvantaged segments of society in his attempt to link serious crime to chaos.

Criminal justice scientist Ralph Taylor also found that he did not show a distinct pattern of relationships between crime and chaos and instead, some specific undisciplined acts were associated with certain crimes and concluded that concern for the disorder in general may be wrong, and that despite loose association, specific actions may not reflect a general state of disorder. He pointed out that specific problems require specific solutions as this seems to provide more support for problem-oriented police strategies than for broken window theory. (Arkansas 2007)

In short, the validity of broken window theory is not known. It is safe to conclude that the theory does not explain everything and that even if the theory is correct, accompanying theories are

necessary to fully explain the crime instead, a more complex model is needed to consider many of the most compelling factors. Almost every study of the subject has proven the validity of the relationship between disorder and fear. There is also strong support for the belief that fear increases a person's desire to abandon uncontrolled societies and move to more hospitable environments. This option is available to the middle class capable of affording the transition, but not for the poor, who have fewer options. If the middle class comes out and the poor remain, the neighborhood will inevitably become economically disadvantaged and this suggests that the next wave of theorizing about the dynamics of neighborhoods and crime may take an economic turn.

The fourth lecture

School of Social Ecology (School of Chicago).

The name Chicago was accompanied by the 1869 School of Social Ecology, which included research in the field of urban sociology, which was employed by German researcher Ernest Heikel.

On the other hand, we find the theorists of social ecology Ernette Bergess and Park Robert, the latter, Robert Park, pointed out in an article on urbanization and books on migration, family disintegration, the phenomenon of homelessness and neighborhood gangs as well. In addition to his talk and his touch on the phenomenon of suicide and prostitution ... Etc.

All this results according to theorists of the activity and development associated with the city of Chicago and the diversity of ethnicities and races in it.

In this theory, Park added that the anthropological dimension should be studied on the basis of the interaction between man and the natural biomedium in which he lives, and that the city is a wide field rich in frictions and social interactions, and that the city is an experimental laboratory field for the study and analysis of all the phenomena associated with the city and urbanization (Wurikat.2013).

Park considers that the city is the natural and cultural place inhabited by the civilized person, especially to the degree of organization accompanying the city. And Park expressed it by considering the natural world.

A unit that moves according to regular foundations and rules, through which the regular standards are revealed within the framework of social relations that create social balance. If we assume that there is social disintegration within the presence of urbanization, this expresses an imbalance in the organizational context according to theorists.

Theorist Bergess also in his theoretical presentation, he also red out a research on the development and growth of the city within the framework of central circles, that is, the area of activity and movement here, many interactions occur that produce many behavioral manifestations of life.

Crime is caused by poor ecological environmental adaptation and the manifestations of social disintegration produced by the city, and this invites us to put forward a detailed theory that supports this proposal, which is:

Robert Agnio's stress theory where all described theories explain crime in terms of the social environment, including family, school, peer group, workplace, community, and community, however, these theories differ from each other in several ways they focus on somewhat different traits of the social environment, present different narratives about why the social environment causes crime, and

some focus on interpreting individual differences in crime while others try to explain collective differences in crime (for example, why some societies have higher crime rates than others).

Why do people engage in crime according to stress theory? They suffer from stress and become resentful, and sometimes engage in crime as a result and may engage in crime to reduce or escape the pressure they face. For example, they may engage in violence to end harassment from others, may steal to reduce financial problems, or they may escape home to escape abusive parents and may also engage in crime to avenge those who have wronged them. They may engage in a crime of using illicit drugs to make themselves feel better.

A recent version of Stress Theory is Robert Agnew's 1992 General Stress Theory based largely on earlier versions of Stress Theory, especially those of Robert Merton, Albert Cohen, Richard Cloward, Lloyd Ohlin, David Greenberg, Dilbert Elliot, and their partners.

Money is probably the central goal in the United States where all poor and rich people are encouraged to work hard so they can earn a lot of money.

Moreover, money is necessary to buy many things we want including the necessities of life and luxury items. However, many people are prevented from getting the money they need through legal channels such as work. This applies especially to the poor, but it applies to many middle-class members who also have sublime goals.

As a result, these people suffer from stress and may try to obtain money through illegal channels such as theft, the sale of drugs and prostitution. Studies provide some support for this argument. Criminals and delinquents often report that they participate in an income-generating crime because they want money but cannot easily get it in any other way.

Some data suggest that crime is more common among people who are unhappy with their cash position as this discontent rises among people of the lower class and people who say they want "a lot of money" (Bart2019)

As the desire for money is the desire for status and respect, people want others to be viewed positively and want to be treated with respect by others, which involves at least treating them in a fair or equitable manner while people have a general desire for status and respect. Theorists such as James Meirschmidt argue that the desire for "masculine status" is particularly relevant to crime and there are class and ethnic differences in views on what it means to be a "man" although most of these opinions emphasize traits such as independence, domination, resilience, competitiveness and the opposite sex and many males face. Especially those who are young, lower-class, and minority members, have difficulties in fulfilling their desire to be seen and treated as men as these people try to "achieve masculinity" through crime and may try to force others to give them the respect they believe they deserve as "real men." In this regard, they may adopt strict behavior and respond even to minor manifestations of disrespect by violence and sometimes assault and steal others in an attempt to establish a harsh reputation as there have been no extensive tests of this idea, although many studies such as the Elijah Anderson study provide support it.

Finally, one of the main goals of most adolescents is autonomy from adults and autonomy can be defined as self-power and the ability to resist the demands of others and engage in work without the permission of others.

Adolescents are often encouraged to be independent but adults often deny them independence and denial of independence may lead to delinquency for a number of reasons that may be a way to

assert independence (e.g., sexual intercourse or uncontrolled behavior), achieve autonomy (e.g. stealing money to gain financial independence from parents) or vent frustration against those who deny independence.

In addition to failing to achieve one's goals, one's goals may result in stress when people take something one appreciates or provide it with harmful or negative stimuli such negative treatment may disturb or anger people. Crime may be the result. Studies have found that a range of negative events and circumstances increase the likelihood of crime in particular. The crime has been linked to child abuse and neglect, criminal victimization, physical punishment by parents, negative relationships with parents, negative relationships with teachers, negative school experiences, negative relationships with peers, neighborhood problems, and a wide range of stressful life events such as divorce, separation between parents and parental unemployment. And change schools

The factors affecting the impact of stress on the delinquency of events and tense circumstances make people feel bad and these bad feelings in turn produce pressure to take corrective action.

This is especially true of anger and frustration, which activates the individual to work and produces a desire for revenge and reduces disincentives. There are several possible ways to deal with stress. These negative emotions only involve delinquency. Stress theorists may try to describe those factors that increase the likelihood of a criminal response.

Stress can also likely lead to crime between individuals with poor coping skills and resources and some individuals are better able to deal with stress legally than others. For example, they have verbal skills to negotiate with others or financial resources to hire a lawyer in relation to this. Stress is likely to lead to delinquent behavior between individuals who have little traditional social support. It also often helps family, friends and other individuals deal with their problems, provide advice and direct help, and emotional support. In doing so, it reduces the likelihood of a criminal reaction.

There are a variety of factors then that affect whether individuals respond to stress with delinquency Unfortunately there has not been much research on the extent to which these factors require the effect of stress and research has yielded mixed results.

However, Agnion points to certain types of strains that were not taken into account in these previous releases and offers a more complete discussion of the conditions in which stress is likely to lead to crime.

The main types of strain that Agnion classifies into two general categories of strains that contribute to crime:

- *Others prevent you from achieving your goals.

- *Others take things you appreciate or give you negative or harmful triggers.

While stress may result from failure to achieve a variety of goals, Agnew et al. focuses on failure to achieve three related goals:

- * Money.

- * and status/respect,

- * And for adolescents, adult autonomy (Bart2019)

Money is probably the central goal in the United States where all poor and rich people are encouraged to work hard so they can earn a lot of money.

Moreover, money is necessary to buy many things we want including the necessities of life and luxury items. However, many people are prevented from getting the money they need through legal channels such as work. This applies especially to the poor, but it applies to many middle-class members who also have sublime goals.

As a result, these people suffer from stress and may try to obtain money through illegal channels such as theft, the sale of drugs and prostitution. Studies provide some support for this argument. Criminals and delinquents often report that they participate in an income-generating crime because they want money but cannot easily get it in any other way.

Some data suggest that crime is more common among people who are unhappy with their cash position as this discontent rises among people of the lower class and people who say they want "a lot of money" (Bart2019)

As the desire for money is the desire for status and respect, people want others to be viewed positively and want to be treated with respect by others, which involves at least treating them in a fair or equitable manner while people have a general desire for status and respect. Theorists such as James Meirschmidt argue that the desire for "masculine status" is particularly relevant to crime and there are class and ethnic differences in views on what it means to be a "man" although most of these opinions emphasize traits such as independence, domination, resilience, competitiveness and the opposite sex and many males face. Especially those who are young, lower-class, and minority members, have difficulties in fulfilling their desire to be seen and treated as men as these people try to "achieve masculinity" through crime and may try to force others to give them the respect they believe they deserve as "real men." In this regard, they may adopt strict behavior and respond even to minor manifestations of disrespect by violence and sometimes assault and steal others in an attempt to establish a harsh reputation as there have been no extensive tests of this idea, although many studies such as the Elijah Anderson study provide support it.

Finally, one of the main goals of most adolescents is autonomy from adults and autonomy can be defined as self-power and the ability to resist the demands of others and engage in work without the permission of others.

Adolescents are often encouraged to be independent but adults often deny them independence and denial of independence may lead to delinquency for a number of reasons that may be a way to assert independence (e.g., sexual intercourse or uncontrolled behavior), achieve autonomy (e.g. stealing money to gain financial independence from parents) or vent frustration against those who deny independence.

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The fifth lecture.

The theory of social disintegration and the differential intermiation.

1- Theory of social disintegration.

Pioneering social theories focus on the direct social environment, such as family, peer group, and school. They are more interested in explaining why some individuals are more likely to be involved in crime than others. However, much of the modern theoretical work has also focused on the broader social environment, especially the community and society at large. This research attempts to explain why crime rates are so high in some groups such as communities and communities higher than other groups. However, in doing so, this work depends heavily on the central ideas of control, social learning, and the stress theories we have referred to earlier.

The theory of social chaos seeks to explain societal differences in crime rates. The theory also defines the characteristics of societies with high crime rates and relies on the theory of social control to explain why these characteristics contribute to crime.

Crime is said to be more likely in economically disadvantaged communities, large, high in multi-unit housing such as apartments, high in residential mobility (people often move in and out of the local community), and high in family disorder (high divorce rates, single-parent families). These factors reduce the ability or desire of community residents to exercise effective social control, i.e., exercise direct control, provide young people with a share in compliance, socialize young people so that they condemn delinquency and develop self-control and residents of high-crime communities often lack the skills and resources to effectively help others.

They are poor and many are single parents struggling with family responsibilities and as such, they often face problems raising their children socially against crime and providing them with an interest in compliance, such as skills to perform well in school or communication to secure a good job.

These residents are also less likely to have close relationships with their neighbors and take care of their community and usually do not own their own homes, which reduces their investments in the

community and may hope to move into a more desirable community once they can, which also reduces their investments in the community. They often don't know their neighbors well, because people often move into and out of society.

As a result, they are unlikely to interfere in neighborhood affairs such as monitoring the behavior of neighborhood residents and punishing crime and finally, these residents are unlikely to form or support community organizations, including educational, religious and recreational organizations due in part to their limited resources and their low association with society and this reduces control, because these organizations help exercise direct control, provide people with an interest in compatibility, socialize with people. These organizations also help secure resources from the larger community, such as improving schools, police protection and modern data provides some support for these intermediaries.

Social chaos theorists and other criminal scientists, such as John Hagan, point out that the number of societies with characteristics leading to crime and especially the high concentrations of the poor has increased since the 1960s. These communities are primarily found in inland city areas and are largely inhabited by members of minorities (due to the effects of discrimination).

These communities have increased for several reasons First, there has been a significant reduction in manufacturing functions in central city areas, in part due to the relocation of factories to suburban areas and abroad. Also, wages in manufacturing jobs have become less competitive, due to factors such as foreign competition, an increase in the size of the workforce, and a decline in unions. Second, the increase in very poor communities is due to the migration of many working- and middle-class African Americans to richer societies, leaving the poor behind.

This migration has spurred a decline in discriminatory housing and employment practices. Third, some government policies such as placing public housing projects in communities within cities and reducing some social services have contributed to increasing the concentration of poverty.

Critical theories also attempt to explain collective differences in crime rates in terms of the broader social environment and some focus on class differences, others on gender differences, and others on societal differences in crime. There are also several copies of critical theory, but all explain crime in terms of collective differences in power.

2- The "comminion" interming.

Its pioneer Edwin Sutherland 1883-1950, an American sociologist, has done more than any other individual to shape the objective theory and the systematic orientation of contemporary criminology.

He began as a follower of the "theory of multiple factors" of crime, which holds that the causes of crime lie in a set of concrete circumstances. When enough of these circumstances are added together, it produces criminal behavior and in 1930, however, Sutherland became committed to methodological theory, in the sense of a small set of general proposals, which apply to all cases of a category of phenomena and the recognition of the absence of exceptions. This commitment can be seen in the development of differential correlation theory, and in his explanation of crime rates during war where Sutherland was an unreserved social criminal scholar who received his doctorate from the University of Chicago in 1913 and studied at the University of Illinois, the University of Minnesota, and the University of Chicago before becoming head of the Department of Sociology at the University of Indiana. His work thus reflects the giant influences of American sociology and the dominant theme in this sociology was that personality and behavior evolve through the gradual integration and in the context of communicative interaction, of current definitions and views in the cultural environment Sutherland applied this view to the problems of criminology with emotional

consistency. He also understood it where this approach meant the rejection of biology, in the bald form of neo-Lombrosian and anatomical theories or in the attenuated form of theories that emphasize intelligence or other supposed genetic traits and also rejected all theories that interpret crime as a function of distinct personality types or psychodynamic mechanisms.

He was therefore heavily criticized for the role of psychiatry in the theory of criminology, a position that became characteristic of social criminology as a whole in the United States, and Sutherland's special theory of differential association is a radical statement of the position that criminal behavior is learned in the same way that any other part of the surrounding culture is learned.

According to this theory, a person becomes a criminal or delinquent because by being associated with others, especially in intimate personal groups, he faces "a surplus of favorable definitions of violation of the law on unfavorable definitions of violation of the law" according to the theory, first published in the 1939 edition of the *Principles of Criminology*, and has been reviewed repeatedly in its details, but not in its main features. Although Sutherland has never been satisfied with the way the theory has addressed some problems, such as the problem of differential susceptibility to the effects of criminal and anti-criminal associations, he said that he is still guided by the systematic conviction that the only successful solution is to reformulate the theory so that it continues to meet the tests of generality and internal consistency, rather than addressing in a multi-factor way, of additional variables as separate and non-integrated appendages. Differential correlation theory at the psychosocial level describes what happens when a person is exposed to criminal, anti-criminal and conflicting cultures and for Sutherland, it implicitly means that the cause of crime at the societal level is cultural conflict. Moreover, linking crime rates with the actual structure of social relations in society (Richard Ohlin 196)

He initially formulated this theory in terms of social chaos but later reworked it as a "differential collective organization" i.e., the interaction between organization and organization against criminal behavior.

Sutherland's annotated study "Professional Thief" 1937 was an early classic in the sociology of professions and was not explicitly formulated in terms of differential association, but his analysis of the process of becoming a professional criminal was quite consistent with that theory. His study of "White-collar crime" published in 1949, explained again his systematic orientation, but in a somewhat different way, Sutherland considered that business crimes, which they commit during their professional activity, were problematic for criminal theory, in the sense that this theory was generally based on data derived from lower-class criminals or white-collar criminals and saw business and corporate crimes as a set of data that any comprehensive theory of criminal behavior must be tested against it, which, as he was convinced, cannot be understood by any existing theory as Sutherland felt that differential correlation theory explains these data better than any other theory and this study and related papers have certainly opened up a new field for research rich in the effects of general criminal theory.

Among the most important works of Edwin Sutherland:

1924 Sutherland, Edwin H. And Chese, Donald R. *Principles of criminal science* Philadelphia Lippincott First published as *Criminology*, under the only authorship of Sutherland.

1936 Sutherland, Edwin. *Twenty thousand homeless men: A study of unemployed men in Chicago shelters* Philadelphia: Lippincott

1937, *Professional Thief Chic: By a Professional Thief*. Annotated and interpreted by Edwin Sutherland. University of Chicago Press

1949 *White-collar crime* New York: Holt

Sutherland papers Edited by Albert K. Cohen et al. Indiana University Publications, Social Science Series, No. 15. Bloomington: Indiana University Press, 1956. It was first published between 1925 and 1951.

On the other hand, we find an accompanying proposal of what Sutherland, Albert Bone, put forward a role in the theory of social learning, where he started from the question of: Why do people engage in crime according to the theory of social learning? They learn to engage in crime primarily through being associated with others, reinforced with crime, learn beliefs favorable to crime, and are exposed to criminal models, and as a result they view crime as something desirable or at least justifiable in certain situations.

The basic version of social learning theory in criminology is Ronald Acres' theory and the following description is largely based on his work Acres theory, in turn stress is likely to lead to delinquency when the costs of delinquency are low, the benefits are high, the probability of arrest and punishment is low, the rewards of delinquent are high, and stress is likely to lead to delinquent among individuals who are eliminated.

An individual's willingness to engage in delinquency is also influenced by a number of factors and some individual features such as irritability and impulsivity and increase the predisposition to delinquency. Another key factor is whether individuals blame their pressure on someone else's deliberate behavior and individuals are more likely to delinquency if they have beliefs that justify delinquency, if they have been subjected to delinquent models and if they have been strengthened to delinquency in the past.

According to social learning theory, juveniles learn to engage in crime in the same way they learn to engage in identical behavior by connecting with or being exposed to others. Primary or intimate groups such as family and peer group have a particularly significant impact on what we learn.

In fact, association with delinquent friends is the best indicator of delinquency other than previous delinquency, yet one does not have to be in direct contact with others to learn from them, for example, one may learn to engage in violence from observing others in the media. Most social learning theories include a description of the three mechanisms by which individuals learn to engage in crime from these others:

* Differential reinforcement,

And *beliefs,* and modeling.

**Differential reinforcement of crime Other individuals may learn to engage in crime through the reinforcements and penalties they provide for behavior and the crime is likely to occur when it is reinforced and is rarely punished. And when the crime is often aggravated and rarely punished. And when the crime is often aggravated and rarely punished. It also results in large amounts of reinforcement (e.g., too much money, social approval, or pleasure) and little punishment is more likely to be reinforced than alternative behaviors and reinforcements may be positive or negative. In positive reinforcement, behavior leads to something good and some positive results.

This outcome may involve things like money, fun emotions associated with drug use, parental interest, friend consent, or an increase in social status.

In passive reinforcement, the behavior removes something bad that is removed or avoided, for example let's one's friends were calling it a coward because he refuses to take drugs with them. The individual eventually takes drugs with them, and then they stop calling it a cowardly. Individual drug use has been negatively promoted according to the theory of social learning and some individuals are in environments where crime is more likely to be promoted and less likely to be punished.

Sometimes this reinforcement is deliberate for example, it often encourages the parents of aggressive children and reinforces aggressive behavior outside the home or the teen's friends may promote drug use and other times the crime promotion is less intentional for example, an embarrassing parent may give her child who screams a candy piece in the line exit from the supermarket. Without the intention to do so, the parent has just reinforced the child's aggressive behavior.

The data suggests that individuals promoted for crime are more likely to engage in subsequent crimes, especially when they are in situations similar to those in which they were previously reinforced.

There are crime-friendly beliefs that other individuals may not only reinforce our crime, but may also teach us beliefs favorable to crime and most individuals, of course they are taught that the crime is bad or wrong. They eventually accept or "understand" this belief, and they are less likely to engage in crime as a result. However, some individuals learn beliefs conducive to crime and are more likely to engage in crime as a result. And few people, including criminals, generally agree to serious crimes such as burglary and theft (Bart2019).

Surveys and interviews with criminals suggest that beliefs that favor crime fall into three categories. And that each type of belief increases the likelihood of crime first, some people generally agree with certain simple forms of crime, such as certain forms of consensual sexual behavior, gambling, "soft" drug use, and for adolescents, alcohol abuse, nonteism, and violation of curfews.

Second, some people agree or conditionally justify certain forms of crimes, including some serious crimes and these people believe that the crime is generally wrong, but some criminal acts are justified or even desirable in certain circumstances. Many people, for example, will mention that fighting is generally wrong, but it is justified if you have been humiliated or provoked in some way and Gresham Sykes and David Matza have listed some of the most common justifications used in crime and many theorists have argued that certain groups in our society and especially the lower class, young male minorities are likely to define violence as an acceptable response to a wide range of provocations and insults.

They claim that this "subculture of violence" is at least partly responsible for the high rate of violence in these groups and the data in this area is somewhat mixed but recent studies show that males, young people and possibly people from the lower class are more likely to adopt favorable beliefs of violence and there is less evidence of a relationship between race and pro-violence beliefs. Third, some people carry some general values that lead to crime and these values do not explicitly agree with or justify crime, but they make crime seem like a more attractive alternative than would have otherwise been the case. Theorists such as Matza and Sykes have listed three general sets of values in this area: focusing on "excitement", "excitement" or "kicks" and contempt for hard work, desire for quick and easy success, focus on rigidity or being "muscle-muscle" and these values can be achieved through legitimate and illegal channels, but individuals with such values are more likely to look at crime in the light of More convenient than others.

Imitating criminal models and behavior is not only the function of the beliefs, reinforcements, and punishments that individuals receive, but also the behavior of those around them in particular, often imitating individuals or representing the behavior of others especially when they love or respect those others and have reason to believe that imitating their behavior will lead to reinforcement. For example, individuals are more likely to imitate the behavior of others if they notice that they receive reinforcement of their actions.

It can be said that the theory of social learning has great support and may be the prevailing theory of crime today where the data indicate that the people with whom one is associated have a significant influence on whether or not one is involved in the crime, and that this effect is partly explained by the influence of these people on one's beliefs in relation to the crime, the reinforcements and punishments one receives and the models to which one is exposed

The sixth lecture

The theory of subcultures in crime

Albert Cohen Delinquency and criminal subcultures and crime interpretation

Subcultures consist of standards, values, interests, and associated artifacts that are derived from a larger but distinct reference culture. The term is also sometimes loosely used to distinguish between other individuals, groups, or groups based on their demographic characteristics (e.g., age, race, geographic location) or pattern of behavior (e.g., commitment to certain activities). Bird observation, stamp collection, delinquency or criminal behavior pattern, etc.). The crucial element in the definition of a subculture is the extent to which the values, norms, and common identities associated with the membership category or pattern of behavior distinguish between the category or pattern of behavior and the larger and most comprehensive social and cultural systems to which they are associated. Criminal or delinquent subcultures thus consist of systems of relevant norms, values, interests, and artifacts that support criminal or delinquent behavior.

The extent to which delinquent and criminal behavior is "supported" by subcultures varies greatly, as does the involvement of many of the behaviors identified in the law as criminal or delinquent. Some subcultures support certain criminal acts or a limited set of such acts and some criminal subcultures are simply opportunistic, embracing almost any criminal opportunity (e.g., subcultures of "scammers" This is largely the case with delinquent subcultures, where specialization is rare. By contrast, "professional criminals" take pride in their craft, organizing themselves for the safe and effective performance of the crimes in which they specialize, and avoiding other types of criminal involvement that may bring to the attention of the authorities.

This did not appear as a general theory, despite the many efforts made to define the concept as a theoretical construct that documents a wide range of research and a huge range of subcultures based on illustration and measurement, and the identification of many principles of sub-cultural formation as follows:

The first principle is that culture is adaptable and it follows that subcultures are also adaptable. As in social life in general, subcultures change in response to changing technologies, fashion, and environmental, political, and economic conditions.

The second basic principle is that "social separation produces cultural differentiation" and it is inevitable that groups or groups of people who are socially separated from each other will face

different living problems and therefore, culturally different solutions to such problems also appear. However, social segregation is not enough to explain subcultural adaptation, as Albert Cohen, who theorized the "delinquent subculture" argued that "the decisive condition for the emergence of new cultural forms is to be in effective interaction with each other by a number of actors who suffer from similar problems in adaptation, of course, and may involve traditional people who are completely require their own interests to communicate and interact with others Who have the same interests (e.g., stamp collectors). However, Cohen felt that this requirement was particularly appropriate for subcultures associated with such delinquent, non-utilitarian delinquency behaviors such as subversion.

Cohen noted that this type of behavior occurs frequently among working-class children, and hypothesized that this type of delinquent subculture may be formed in response to the situational problems experienced by working-class children in middle-class institutions such as schools.

And that many working-class boys are not sufficiently prepared for educational demands or discipline in formal education and, as a result, their performance is poor, and are assessed accordingly, in terms of the "measurement of the middle class" found in primary and secondary schools. Working-class girls who are subject to closer controls in the family and are judged according to expectations of the traditional women's role, suffer less pressures in these middle-class contexts. For some working-class boys, Cohen argued that the solution to the problems of the situation is to reject the performance standards and status of the middle-class institutions in fact, and to turn middle-class values upside down.

Cohen's theory did not seek to explain the behavior of individual delinquent boys, or the behavior of all working-class children and most of the latter do not engage in serious delinquent or criminal behavior. Alternative adjustments are also available for most young people, for example, "fundamentally unsuccessful boys or "university boys" who are superior and the processes associated with alternative behavioral adaptations are not fully understood and there is ample evidence that working-class and lower-class boys and girls tend to be undervalued and marginalized in the institutional contexts of the middle class, despite often well-intentioned efforts by schools and other institutions. Institutions are also developing subcultural adaptations in dealing with young people. Some of these things are counterproductive, in fact reinforce behaviors designed to control them and even more marginalize delinquents than the marginalization of people who are undervalued because of their social class status. This is especially true offenders and persistent criminals and those who commit serious crimes, in contrast to those who rarely go beyond the law and with little consequences. When marginalism is enhanced by labeling, stigma is swelled, or harmful treatment in schools and labor markets, "adaptation problems" expresses that the common ecological location of many offenders in slums within large cities, and their meeting together in schools provides an environment for "effective interaction."

These principles converge, both theoretically and experimentally, in modern scholarships. Based on extensive research, William Julius Wilson, convincingly argues that the "deprivileged" permanent lower class emerged in the United States during the 1960s and 1970s, social isolation and the effects of the concentration are particularly evident among the Jewish neighborhood's African-American poor. Both have increased at a time of unprecedented richness in the larger society, exacerbating problems in every institutional sector and leaving in its wake a range of social ills, including poverty, drug abuse, crime and delinquency. Although criminal and delinquency subcultures have a long history in industrial societies they continue to change in response to changing socio-economic conditions. Among these subcultures, the emergence of a true youth subculture has had a significant impact. Coleman and colleagues attribute this development to the events in the United States in the aftermath of World War II "Birth Boom" and increased wealth, which came together to produce a huge youth market and "birth boom," increase wealth, expand formal youth education, delay youth

participation in the workforce, increase the number of women entering the labor market, increasing the separation of mothers from children in homes and neighborhoods, increasing adult employment in large organizations where young people do not exist, and expanding the mass media, which is increasingly focused on the youth market, and catering. The scope of each of these vast social changes increased dramatically as the twentieth century approaches and ends (David1968).

Thus, lower-class youth, socially isolated from mainstream society, are nevertheless subject to the temptations of youth fashion and their expensive effects. Mercer Sullivan, who studies a youth group in Brooklyn, New York, noted that among these young people “the cultural meaning of crime is built in interaction from materials provided by sources of the local area where they spend their time without supervision or guidance by adults, and the consumer youth culture promoted by the media” and the result is a volatile combination of overall-level deprivation, individual concerns about status and survival, and group and personal relationships that pave the way for violence. The transformation of American cities, from a manufacturing-based economy to a service-and high-tech economy, and the impact of a growing global economy, has left many people in the inner city in a state of ataxia. The result was the emergence of an urban lower class in some inland city areas. Populations in these areas not only suffer the severe effects of poverty, but also from alienation. Many are convinced that social watchdogs and agencies are strongly opposed to them and other communities and have now see racism as one of the important facts in everyday life. This deep alienation is exacerbated by market forces that take well-paid jobs from inland cities and replace them with less-paid and blocked service jobs and must compete with illegal means of living that particularly appeal to those suffering from alienation. Ornaments such as cars, gold, and clothing designed in front of people are dangled as accessible signs or symbols for status in a very limited environment with very limited opportunities. In these circumstances, these symbols are particularly important, especially when they become associated with very exaggerated concepts of personal merit, status, and respect. This problem is particularly evident among black Americans within the city where the effects of poverty in neighborhoods are more severe and longer-lasting and where there is a very strong desire for direct evidence of social well-being but with few legitimate employment opportunities available that would allow inner city residents to improve their status or make a decent living. Community residents easily see an ethnic link in their ordeal. For example, black-American citizenship precedes all minorities in the United States except Native Americans, yet they remain on the back of the job queue, competing not only with new immigrants but with foreign workers whose low-wages attract manufacturers. Those who stand at scratch have little status, and often feel that their local communities have been largely written off by the authorities. Then the most desperate residents, including many respected people, feel alone, especially in matters of personal security, and have to do what they can to survive. For many, especially young people, this situation encourages deep alienation in sub-cultural topics that are generally associated with crime and violence, particularly in the media. In response, the wider community easily knows city dwellers as vulnerable to violence and crime, and do not deserve engagement, providing a justification for their further isolation. And so begins a vicious cycle that has had a significant impact on major urban areas in the United States.

It is important to realize that not everyone living in inner cities is poor and expatriate. Huge numbers of people are poor but civilian and decent for their neighbors, and in order to protect themselves, parents and “decent” children must imitate the harsh behavior of expatriates, showing all those who enter their existence that they are able to defend themselves and their loved ones, a very important value in the local community. It is remarkable that such an adaptation to the conditions of the neighborhood often leads to “deviation” in society, that is, more and more people, out of self-defense, adopt “street” behavior just to let others know in unambiguous terms that they should not be underestimated. With this widespread isolation from the prevailing institutions and culture, local groups of young men and women are encouraged to form street gangs, which sometimes become

criminally or semi-criminally active gangs. The main difference between blacks and other ethnic groups in the United States is that alienation, inequality, and racial crime have existed for a very long time. This fact, along with a general sense of the distance of the prospects for progress in mainstream society, only increases the importance of immediate satisfaction, especially among young people. Often, violence is the result. This critical reality must be appreciated if we are to understand the violence of poor young African-Americans within cities (David1968)

In contrast, the combination of concentrated urban poverty, social isolation, and historical conditions has contributed to a unique type of area frequented by the poor and expatriates. Young people in particular fill the vacuum left by community neglect by gathering in places that allow them to take on roles that give them appreciation and status among their peers and here, street-oriented groups thrive and their members are looking for identity.

These areas are a public place where activities that pave the way for other activities take place, which can be played either immediately in front of all who have gathered there or (depending on the circumstances) in less obvious locations. The idea of burglary or theft may be embodied in a plan. A verbal mele can be settled in a garden with a fight, for example, on a side street. People gather here at all times of the night and day, to “profiling” and “represent” an image of themselves that they want to know and try to present the most valuable idea of who they are and how they stand in relation to others where competition can be fierce and consequential and then, boys and girls, and some “mature” people too, stand around, take each other’s scale and “look at things,” they say. In this group video chat, the phrase “watch your back” takes on a literally meaning that friends relate and reassure each other (“I’ve got your back”), because there are always people in the vicinity who are looking for opportunities to violate others or simply “go unpunished.” In such circumstances, public presentations of etiquette are not highly respected, and “seriously considering” or being taken as more malicious than the next person becomes the dominant issue.

Apart from the school, which is in a category in itself, three types of areas, one of which is completely local, can be distinguished. It revolves around neighborhood institutions such as portable carriages, liquor shops and bars. The area may be inside, in the corner of a street outside, or in a home party with little supervision of adults or without supervision. Alcohol and drugs are also available. The second type consists of business strips. The shops meet the needs of the working class and the poor who are oriented towards the street are full of activity, and people from the Akp-Ro area, the third type are attracted by multi-sent theaters, sports events and concerts. Large crowds from all over the city are the most volatile, especially in places like ice rinks or dances where music, alcohol and drugs combine with rough crowds of young people who tend to “act” what they have seen or heard others do, either in films or recordings and it is said that people from other neighborhoods, strangers, who come to a starting area and present themselves “represent” who they are and the “world” or “headdress” from which they descend and in order to represent an active representation, one may be asked to fight openly, in an effort that inevitably reflects on his “name” or reputation he builds. Moreover, acting means putting one’s area of the city to the test, and saying to strangers, “Hey, that’s what for me “what I’m made of” and the neighborhood I live in,” compared to other neighborhoods of the city. In sporting events, the place of the school may be at stake. In the starting area, the subculture of the street sprouts and grows, fueled by the difficult conditions of this space, including the masses that live in it and are therefore asked to support it. For bolder young people, it is sometimes necessary to put a slide on one's shoulder and others dare to get rid of it, and launch a campaign for respect, but with the additional elements of boldness and challenge there are often enough young people in the starting area to provide an audience in addition to the critical mass of negative energy needed to ignite violence, not only against people like them but also against others who are in the starting area, which sometimes creates a critical ignition point of violence in the starting areas around the corners of the streets and loads, where many drug dealers and boys hang out in the corner, because of the set of status symbols And its meanings, potential aggressors generally tend to know who he is, who “can fight” who can’t, who has nerves

and heart and who is an idiot. About these settings, in various social arenas and on the streets in general, the ado gets little or is not respected and those who look like this model are often pushed, chosen, experienced, or tested and eventually often become frequent victims of theft and undue violence, serving a purpose for those who hold to stand superior. Physical objects act as deep symbols, playing an important and complex role in creating a self-image during acting. Young people usually place great importance on glasses, leather jackets, expensive sports shoes and other elements that are gaining importance as symbols of status. The poor young people within the city who can get these material things are able to feel the big size and impress others, who may then try to exempt him from their possessions in order to feel the big size and impress others. The wise young people in the neighborhood realize that it is better not to choose the most expensive items, because they realize that they are thus making themselves targets of theft and burglary. The young man must not only show something of value, but must also be able to stick to it. Thus, just visiting an area can be satisfying and risky and one goes to the "block, tape or concert to see the latest trends, what's happening and who does what with whom, who did what for whom, and when, moreover, the starting area is also a densely populated place where young people hang out and look forward to meeting members of the opposite sex and here come out young men and young women to be "with" "smoking cigarettes or drink other alcoholic beverages and young people make fun of others by joking with them, saying right, "Now, start something" as if they were ready for anything. In an event with large crowds from around the city, heterogeneous groups compete for social status and here people can become sensitive, and fighting can begin on seemingly minor incidents. But what may happen is not simple, it may result in injury or death, the social system of the groups may change, and the stage may be prepared for conflicts inspired by recovery. With so much at stake, a person can easily feel disrespected by someone else seen or her "for too long, who may also be seen as progress in a girl or friend someone may be taken as a 'statement' and the statement challenge can erupt. As the situation deteriorates, it can be very difficult for either side to step back, especially if members of the public have, or are understood to have, a significant social investment in who and what each participant claims.

Matters like such areas often involve revenge, or "recovery," and to be prepared for anything some people carrying firearms or other weapons to these areas due to official security, most will leave the weapons elsewhere, hidden in accessible places to be recovered when needed. A young man with a publicly known goal will feel that there is a chance that he will have to go get his weapons. And his life shouldn't be in immediate danger. Pride, his feeling about his muscles, his low feelings, or getting the bad end of the quarrel may be enough for him to prepare for settling things in order to take revenge on the previous beating, or respond to a perceived threat.

Although "staging" areas are often places where beef develops and battles occur in order to settle, street law grows and appears and grows in the streets, alleys and on neighborhood stadiums within the city, where young children begin early in their campaign for respect.

In the most difficult urban neighborhoods, the local school serves as a front location for the traditions of the wider community as well as a focal point of local culture, a place where the "small traditions" of the local neighborhood and the "great traditions" of the wider community come together. Because of apartheid and living in a poor society within the city where violence, drugs and crime are rampant, and sometimes ignored by the authorities, it is characterized by decent street dynamics and young people who are seen as respected often do not have much respect on the street, and those who are seen as "street" are generally seen as strong, and therefore must be respected

During their early years, most children accept the legitimacy of school and passionately deal with the task of learning and over time, their relentless campaign for respect in their public environment requires observance of street law. By the fourth grade, a sufficient number of children usually chose

the street law so that it begins to compete effectively with the school culture, the law begins to dominate their general culture in school and outside to become a lifestyle for many, and eventually mixes with the culture of the school itself. Under these circumstances, the school becomes a key starting area for the campaign for respect.

In the process, for largely useful purposes, decent children learn to “change code,” while street children become more uniquely committed to the street. The difference is strongly associated with family background, available peers and role models, and the “how difficult” the neighborhood is seen as for many young expatriate blacks, going to school and performing well becomes negatively known as “behaving in white,” and doing so in this environment is to mark himself as vulnerable. In the essentially racist black street world, there is often a strong need to prove one’s ability to deal with oneself socially and physically on the streets of the ghetto. This is a strong societal value in itself “street knowledge” that is appreciated, looking for it and looking at those who have begun to dominate, eventually competing and sometimes undermining the school’s mission.

As these neighborhood conditions continue, the school loses its status with each passing year as more and more students adopt a street orientation, even if it is just for survival and self-defense in the neighborhood. But often what is in the streets is brought to the classroom, for much more expressive purposes and therefore, some of the most troublesome students are encouraged by their peers to act, overcome the teacher, and test the authority by investigating weaknesses especially during mild weather, many students in the upper classes go to school intermittently or stop coming altogether, because street activities effectively compete for their time and even while in school, they walk in the halls instead of attending the class, and often their encounters there reflect those on the street, which are characterized by tension and quarrels. The most troubled children on the streets quarrel with teachers, bring guns and knives to school, and threaten people in this very competitive situation, deprivation and anger are combined i.e. the most disadvantaged young people, who can easily make them feel bad, sometimes become envious and jealous of their peers compensates some by lifting themselves by putting others down and the common tactic is to “break down” or “denote” someone, teasing the person verbally, sometimes to the point of crying. Sometimes the most beautiful girls can be beaten out of jealousy from a lot of envy and jealousy. Aggressive behaviors erupt easily, starting with the ritual of “collision” and ending with serious physical confrontations to settle things. The impact rights are negotiated, and determining who is allowed to collide with whom, and choose who, and in what circumstances and in this process, young people campaign for the place, appreciation and respect in the end. In this way, the school in the most profound sense turns into a starting area for the streets, a place where people come to present themselves, represent the place they came from, and stay even with their peers or control them. Violence and the threat of violence is of a useful nature, It is always a possibility, because a troubled school is usually surrounded by constant poverty where the scarcity of valuable things is the norm, exacerbating an already highly competitive social environment and power, especially the authority of the police and other social control agents, is often questioned, and the outright challenge can be considered a virtue. In this campaign, young people must be prepared not only to show a certain challenge to this power, but sometimes to fight, or at least not to retreat. Moreover, young people must also be very keen on their mass appearance to gain and preserve the respect of their peers, and they must display the right appearance and the right appearance means not to wear old or “phantak” clothes, worn, dirty or out-of-elegance sports shoes and the appreciation is so unstable that it can be taken with only one word, and children face an ongoing challenge to defend what they have and who they want to be and social life becomes a scenario with zero where the appearance may be Property has an effect on the reduction of others in dealing with this situation, respected children often emulate street children, acting in street ways that often confuse teachers (as well as potential employers and police who may be unable to distinguish between decent and the street).

Some teachers are unable to distinguish between the two groups may become overwhelmed, unwilling, or unable to distinguish a shy child often behind the interface, a lot of student behavior may be purely defensive, requiring significant expenses of social energy. The weakest players tend to be victims and school work is disrupted in the most difficult situations. The street element (and those who will be on the street) may dominate the school and its local topography and although most young people in these environments tend to be fit when street elements rule they must campaign for respect by adopting the street attitude and appearance, and self-show where respected children must struggle to maintain their credibility. A fifteen-year-old boy usually changes his "square" clothes for a black leather jacket (thus the appearance of the street) after he became around the corner of his home and away from his mother's sight and in order to maintain his self-esteem and respect for his peers, he also hid his books under his jacket while walking to school, bidding on appearing on the street at school, as in the neighborhood, teenagers are interested in developing a feeling of who they are, what they are, and what they would be. They try many different characters and roles, and try many scripts. Some work, others don't.

School authority is also very important for young people, but often authority figures are seen as strange and unreceptive. Teachers and administrators are concerned that their power is taken seriously, and claims for power are often available to be seized until they are subject to explicit challenge. Although young people do not develop their identities based solely on the privileges and rewards granted by teachers, this dynamic exists and students often realize (in one way or another accurately) that the institution and its employees are completely unacceptive to their street presentations and mixed with their inability to distinguish between the decent child and the street child, and the efforts of teachers may make them to combat. The street brings good students together with the bad, and they generally look at all those who display street slogans as opponents and in response, decent children place a larger stock than ever in their ability to switch symbols, adopting one set of behaviors inside the building and another for the outside but in the midst of campaigns for respect, the two roles often merge. The resulting confusion undermines school discipline, especially when "some children go unpunished."

When students become convinced that they cannot get the "props" (appropriate due) from teachers and staff they turn somewhere else, usually on the street, encouraging others to follow in their footsteps, especially when what cannot be obtained seems to be granted only on the basis of white behavior.

Then it shows a strong incentive for young people, especially for those who sit on the cultural fence, to invest themselves in an opposing subculture that may be confused with a "black identity" such a decision allows expatriate students to carry out a campaign for respect according to their own terms and in this regard, many students become arrogant in their lack of appreciation of the school and its connection to the broader tradition.

Thus, education is gradually undermined as it is realized that the mission of the school is not in line with the most widespread street law for many young people, embracing the school means surrendering and acting in white, neither of them is publicly not instilled the values of fitness and education have been instilled in sufficient depth and explained to children, to make them want to abandon street roads and so, the school, as a front hub for the mainstream society, tries to communicate its message in an environment that does not pay much attention to that society.

Street law, and therefore the opposition subculture, competes very effectively with traditional values. And expatriate black students take on opposing roles so effectively that they can be considered models for other disgruntled students.

School is a miniature of society despite security measures, children are shown up and down in the halls, socialization some buy and sell drugs inside and outside the school and yet the school remains a safe haven, and a place where one can go and expect and find the relative order and peace is one of the implications of the reality described here it talks about the distinction between violence in suburban places of the middle class such as Columbin, Colorado, and that occurs in inland cities behavior in zero-point areas is often useful, a way in which people live to conform, and violence is often retaliatory.

People also seek retribution or “return” to those who violate them through abuses or threats and children and young people as well as mature people adhere to street law, while in places like Columбина, street law is not so necessary because in such middle-class societies, children can travel to and from school and interact with their peers without the symbol there are starting areas among middle-class children, with less threat and violence.

Violence in middle-class communities is likely to be a crossing, possibly mimicking what is seen on television and animated screens, which often present a glorious picture of violence, including what happens in the inner city.

The issue of expressive violence versus effective violence talks about alienation that occurs at scratch as a conclusion between delinquency groups and subcultures. There is a great variation in the nature and strength of the group's standards, values and interests. However, many are still unknown, and the extent to which delinquent behavior is attributed to the group's own norms, values, or interests is in itself problematic, as it seems that the delinquency behavior of some delinquent gangs very resulting from the operation of the group's operations as much as it results from the group's standards. Observations by street gangs indicate that even among the most inclinant groups, relatively little of group life involves delinquent behaviors and when these groups participate in delinquent attacks, some members do not usually participate. Subcultures consist of “sets of normative commands” and sets of rules and practices relating to shared value rather than criteria oriented around a single value (such as being “muscular,” “cold,” or exceptionally talented in some way.

Individuals are usually associated with more than one subculture, for example, just being associated with a subculture is unlikely to be a good indicator of the behavior of any particular individual.

As cultures, subcultures, and associated groups overlap, often in multiple and complex ways, talking about a youth culture, for example, means referring to a subculture of the larger adult-dominated and institutionally defined culture and similarly, delinquent subcultures contain elements of youth and adult cultures alike. For example, from the lower class, we find the minority of “cocaine children”, who were entrepreneurs and worked for long hours and maintained self-discipline, all of which are important elements in the achievement ideology of the American dream and most of them saw their involvement in the drug trade as a way to start legitimate business or achieve other traditional goals, and at least a few of them temporarily succeeded in doing so.

The criminal subculture they have identified shares a symbiotic relationship with their customers (including many middle- and upper-class people), who share subcultural values that agree to drug use, but share the drug distribution subculture only as consumers. (David1968)

For young drug dealers, selling drugs was a way to “be someone,” to move forward in life, and to acquire things like jewelry, clothes, and cars, which are symbols of wealth, power, and respect. A study of male groups and youth in three black communities, mostly Latinos, and whites are particularly important in this regard, can be mentioned. White youth in the Mercer Group have been able to find better jobs than black and Latino youth of all ages and their stock of human capital has

been strengthened by its expertise in workplace discipline, while social capital has enhanced by its ability to secure better quality jobs as a result of the superior personal networks it shares with the adult community.

Minority youth are disadvantaged, in terms of both human and social capital, in the family and in other ways both human and social capital is acquired through personal experience, and communities and neighborhoods differ in their stock from both, both quantitatively and qualitatively.

Subcultures are dynamic and constantly changing, influenced by both external and internal forces and processes and there are significant cognitive gaps at each level of interpretation, and specifically how they relate to each other is not well understood.

Subcultures influence and adapt to social change, which is why they are theoretically and experimentally important and because they reflect and influence social policy, for example, the Robert Sampson report and colleagues note that Chicago neighborhoods with higher scores in "collective effectiveness" have lower rates of criminal violent behavior, for example, that developing ways to encourage neighbor identification with each other, and willingness to help each other in their common interest, will strengthen local social control and help weaken the influence of subcultures that encourage such behavior.

The basis of the theory, as we have pointed out, is to reveal that trends of violence and crime vary greatly from group to group within the same society (Rashad. Zainab 2009).

The seventh lecture

Theory of social ties

In his theory of social ties, Hershey assumes that humans have a natural tendency to delink. The interesting question for him is what prevents people from violating standards? According to Hershey, conformity is created by social control where Hershey distinguishes four different forms of social bonds and their impact on social control:

* attachment

*Commitment

*Participation

*Belief. (Crone. And Massy 1980)

The stronger the social control score and the more intense the social network, the more likely people are to act by standards, Hershey said.

Here explicitly refers) to adolescent delinquents, and therefore contradicts the assumption that adolescent delinquents exert a decisive influence on their peers of the same age through "social bonds" and Hershey understands the elements of social cohesion (bonds) through attachment to the family, adherence to socially accepted standards and institutions, participation in activities, and the belief that these things matter.

In contrast, attachment to the power of bonds and relationships with an individual's social environment and relationship with parents is particularly important, but institutions and other actors such as school or friends also play a role that attachment to the circle of friends can also prevent deviation, but only as long as the circle of friends does not represent deviant criteria.

As the commitment to the level of dedication invested in traditional norms and goals, Hershey assumes that a person who has already invested resources, time, and energy in achieving compatible goals has more to lose through deviant behavior than a person who has invested little dedication in the pursuit of socially acceptable goals.

For example, a student who has invested a lot of time to achieve good grades has what he loses by expelling more than a lazy student who has less importance to grades Hershey means that a person who is intensively involved in traditional activities has less time and opportunity to engage in perverted behavior. Organized and socially acceptable activities such as school, work or raising children also promote the self-discipline necessary to resist the motives of deviant behavior.

Hershey sees faith as the fourth factor in social interdependence and this refers to belief in the values, standards and validity of mainstream society. The more these values and standards are understood, the more difficult it becomes to violate them and when the meaning of the standards is questioned, the essential motivation for obeying them also decreases.

Hershey's theory of control can be criticized for the fact that the motive to act deviantly simply presupposes and ignores the individual causes of deviant behavior and Hershey's four variants do not easily apply to all forms of crime. White-collar crime can also be seen as an example and people

who commit this type of crime usually integrate well into society and have strong links, at least at levels of participation and commitment. (Crone. And Massi 1980).

The theory of social ties has been studied on a large scale, the results vary by variables:

*Strong correlations can be found in general between attachment, commitment, and consistent behavior

*There is a tendency to have a link between the corresponding belief and behavior However, the deviation in this case can be better explained by learning theories Does a person deviate because their belief in traditional values is weak? Or is it skewing because he learned new values?

*The relationship between participation and deviation is unclear and inconsistent results have been found in various studies that participation is partly positively related to deviation.

*Sharement with delinquent peers is closely related to deviation, regardless of other variables, this form of social control, which is practiced by deviant groups and thus promotes delinquency and is ignored by Hershey.

The eighth lecture

Theory of social exchange

The theory of social exchange emerged at the end of the 1950s when the pioneer of social exchange was published. Kelly and J. Thepot wrote their 1959 book Social Psychology of Communities. And when the scientist George Homans published his book tagged social behavior and its initial forms.

In these two books, the pioneers of the theory of social exchange laid out the basic principles of exchange and the intellectual principles from which the theory is based. In addition, it appeared as a reaction to structural, functional and structural theories, as they do not proceed in their interpretations of social phenomena from structural postulations and functional factors related to the parts of social construction and its functions, but rather from interactive premises based on exchange in taking and giving, which one party takes and another party gives. The theory of social exchange like other social theories can be used to interpret and analyze all the social phenomena and processes we think of. In other words, it is not a limited theory, but rather a general and broad theory that can explain all angles, manifestations and processes of the social system, crime and social life. And we find even social stigma as a kind of reaction from the stigmatized to a social act. Edwin Lemmert points out how the opinions of others affect the way we think of ourselves and more specifically, (a note that is the theory of social exchange is one of the theories of symbolic interaction) where the theory of labeling says that when others see us and know us as criminals, this is exactly what we are changing our self-conception to suit what others think of us, and if they give us the status of a criminal, we will eventually act according to this designation and in other words, we will become criminals because they say that we are criminals.

Markeing theory has a rich tradition of criminology and many criminologists have contributed to this and this means that the theory, or perspective as some call it:

First, one of the basic ideas behind labeling theory is that there is no act or behavior in itself criminal It is the societal reaction to the behavior and law that makes this behavior criminal and in other words, the way society classifies a particular behavior determines whether it is a crime for that if society says that a certain behavior is a crime, it becomes a crime, so how does this work?

Classification theorists argue that it is the powerful parties in society, especially the upper and middle class, that determine what crime and deviation are that produce the rules.

The upper and middle class want to take advantage of the law and use the criminal justice system (hence the police, courts, correctionals, etc.) to enforce the rules by punishing the powerless people. Howard Baker described Baker, an important theorist of classification for these people and therefore those who set the rules and those who enforce the rules are "ethical entrepreneurs."

By setting rules for what people are allowed and what they are not allowed to do, and thus setting rules for what is a crime and what is not a crime, strong people in society determine what deviation is so the act or behavior itself is not deviant. It breaks the rules of the powerful who are deviation and this is an important building block in marking theory.

Second, the task in tagging theory is the actual tagging process, so the process by which a person gets to name a criminal and later begins to act as a criminal. The marking process involves different stages, as defined by Edwin Lemert, one of the early marking theorists. The first stage is called initial deviation. According to the theory of marking, the initial deviation is something that many of us involved many of us, especially when they were younger, at some point they did something skewed like stealing or destroying something.

Often, others do not notice these acts and there is no harm from them or at least how classification theorists portray them.

Classification theorists aren't really interested in these actions and why people engage in them. What they care about is what happens when people are arrested doing something against the law and most people are not arrested when they violate the law in this way but others are also when they are arrested by the police. The process of marking and stigmatization begins, that is, the definition of a person as a criminal and Frank Taninbaum, another important theorist of classification, has called this process "the dramatic character of evil" where the person is marked as delinquent or bad so at this stage, not only the act that is described as a criminal, but the same person who is classified and begins. People behave differently towards and are marked or marked and rejected by society. An important note to be made here is that according to classification theorists people are usually of the lower class, such as those unemployed and those with poor education who are arrested as the ones who are accused and prosecuted not because of what they have done because a lot of people commit crimes, but because of who they are so these people are classified and this in turn reinforces the low status in the society they already enjoyed so this is how the basic deviation in theory of marking is seen. Marking can also lead to stigma, which people can understand (Bart2019)

Secondary deviation leads the marking process to a second step, which is the secondary deviation. What happens in this step is that people who have been classified as delinquency begin to identify themselves with this classification and in other words they begin to see themselves delinquent and begin to act accordingly by committing more crimes and in this way, the initial naming works to verify itself so an official punishment such as arrest by the police can actually stigmatize people, then people try to live up to this designation. In other words, one of the basic principles of the theory of marking is that if the government interferes in the lives of the perpetrators, for example by arresting them, it will only lead. This stigmatization process can have lasting effects on people's self-identity, and a kind of chain interaction begins to occur as people who have been classified and stigmatized begin to hang out more with other wings who agree to each other's behavior.

This is the last stage in the criminal profession they become strangers, isolated from society and hostile to law-abiding citizens, which in turn leads to the so-called “deviation amplification” and this means more deviation.

Finally, it can be said that the stigmatization process in short, when someone is caught committing a fundamental act of deviation, this leads to a series of events i.e. to be negatively classified by the community, which may then lead to further deviation (“deviation amplification”). If this continues, the offender may accommodate and match the label, which then results in a secondary deviation.

The labeling theory was common in the 1960s, especially in the United States, which may come as no surprise because at that period there were many people who believed that government intervention in general was negative. They felt that the government could not be trusted, for example in relation to the war in Vietnam and civil rights and over the past two decades, the theory of stigma did not receive the same amount of attention and one of the reasons for this is that the research has not always been supportive of it. For example, research has not found that everyone described as a criminal also begins to see himself as such and the tagging theory of “stigma” has also received criticism because it does not explain why people begin to commit a crime because it does not explain why the underlying deviation occurs. Instead, it explains why people continue to commit the crime and even secondary deviation. However, the theory of stigma has received a lot of attention and is completely different from other criminal theories. While other theories are mainly concerned with why people begin to commit the crime in the first place, classification theorists have not. They were interested in it and instead, they were interested in what happens when the justice system interferes in the lives of criminals and how this could lead to more criminality.

The ninth lecture

Theory of social control

Social control, Parson says is the elimination of infancy tendencies. When this is not done, the social order will disappear and the law of the jungle prevails and the world will become more brutal and the state of evil will dominate society. The opposite is the process and effect that regulates social behavior.

The individual has inherent sensations that help him cooperate with others to work for the common good of society; they include empathy, sociation, and a sense of justice. But these sensations by themselves are not enough to suppress an individual’s self-interest motives. Society should take advantage of its mechanisms in order to achieve the necessary system and principles; this mechanism is called social control. Ross defines social control by saying: “Social control refers to the system of tools; a society makes its members or members compatible with acceptable standards of behavior.” Heba Massoud.2022)

Ogburn and Nimkov say that social control refers to “the patterns of pressure that society exerts to maintain order and establish laws.” While Gilen and Guillen say, social control is a system of measures, suggestions, persuasion, curb, coercion and all means of physical power that society uses to achieve compatibility with approved patterns of behavior through which the group or subgroups turn their members to conform to the standards.”

According to McLever, “social control is the way in which it collects, connects, and maintains the social order itself; that is, how it functions as an integrated entity and as a changing equilibrium.

It is also “an impact exerted by society on its members with the aim of ensuring a decent life and prosperity for the community. It is the way in which it holds together, cohesion and maintains the social order itself, which is the mechanism by which a society or group as a whole operates and that maintains the changing state of equilibrium.

There are many means and methods that push or force the individual to conform to the customs and standards of society. It is these definitions that lead us to the theoretical interpretations of crime and what social stress theorists have put forward, by questioning: Why do people engage in crime? Then they focus on the factors that drive people or tempt them to commit criminal acts and yet, control theorists start with a somewhat different question they ask, why do people comply? Unlike stress and social learning theorists, control theorists consider crime for granted and they argue that all people have needs and desires that can be more easily met through crime than legal channels. For example, it is much easier to steal money than to work for it. So in the eyes of control theorists, the crime does not require a special explanation. It is often the most appropriate way to get what one wants instead of explaining why people are involved in the crime, we need to explain why they are not involved (Bart2019).

According to control theorists, people do not participate in crime because of the controls or restrictions imposed on them and these controls can be seen as barriers to crime, they refer to those factors that prevent them from engaging in crime. Therefore, while the theory of stress and social learning focuses on those factors that drive or lead the individual to crime. Control theory focuses on the factors that prevent the individual from engaging in crime and control theory argues that people differ in their level of control or in the restrictions they face towards crime. These differences in crime explain some people are free to engage in crime than others.

Control theories also describe the main types of social control or the main limitations of crime and Travis Hershey’s theory of control dominates literature, but Gerald Patterson & Co., Michael Gottfriedson, Travis Hershey, Robert Sampson and John Lope have expanded Hershey’s theory in important ways rather than describing the different versions of control theory, an integrated control theory based on all their visions is presented.

The closing lecture

In which we refer to other important theories in the theoretical interpretative field in sociology, the crime as a way of benefit and collection as well, including:

1- Imitation and simulation of the Qabrial repellent and the interpretation of the crime.

French sociologist and criminologist (Sarila, Dordoni, 1843 – Paris 1904). From legal training, he achieved a reputation with the publication of *Les lois de l'imitation* in 1890. Exist argued that in tradition is the formula for social life, whose course will be regulated by invention and tradition, the two great springs of humanity. And that the primary social phenomenon is the proposal that is transmitted from the inventors (the wonderful personalities), under which the masses imitate and repeat them. From the competition of invention and tradition social forms arise. This is what the scholar Abdul Rahman Ibn Khaldun referred to in "the defeat is fond of the tradition of the majority."

His life

He studied law in Toulouse and Paris. He was a judge from 1869 to 1894, and was then, until his death, director of the Criminal Statistics Department at the Ministry of Justice. In 1900 he was

appointed professor of modern philosophy at the Collège de France and invited to be part of the Academy of Moral and Political Sciences.

His theory

To explain social progress, integration, and adaptation, as well as the transmission and permanence of social forms (custom, tradition, and fashion), assume the mechanism of imitating the invention. While the number of human inventions is practically unlimited, very few succeed in asserting themselves; this happens through the counterfeit process, which has been conceived along the lines of a natural process (concentric waves spreading from a later source, presented the repellent along with the invention and the tradition also opposition (and the conflict). His more specific contributions to sociology can be considered a careful examination of the influence of the media and the application of its general outline to political sociology (the relationship between the elite and the masses and the problem of power). His articles on social psychology are also interesting with reference to economics, but above all his work as an important crimine scientist, where he subtly used statistics as a means of analysis, and criticized biological theories (especially those of Sisaro Lumbrozo about the origin of crime, demonstrating its social nature and at the same time supporting the responsibility of the individual.

The crime is that the individual is not involved in the crime as a result of tendencies with psychological organic origins, but falls in it because of psychological effects, such as guidance, guidance and instiration, as we have pointed out; whoever steals or kills, for example, can only imitate another person who did so before him. He added to his idea of tradition, his study of the usual criminal, a practical study that enriched criminology, especially since he looked at him as a criminal with no hope of fixing him, not even soothing his severity, because he used to live without work and without punishment.

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2-Sigmund Freud's psychological theory of crime interpretation

Sigmund Schlomo Freud in German Sigismund Schlomo Freud May 1856 – September 1939 was an Austrian neurologist pioneer of psychoanalytic, who developed many basic theories about the human psyche, from the Oedipus node to the unconscious and was the first to carry out the analytical therapy he developed in several major works, such as *L'Interprétation des rêves* 1900 or *Totem et Tabou. Le Moi et le Ça*.

Sigmund Freud, M.D. Sigismund Shlomo Freud was born in Freiberg, the first of eight siblings, spent his childhood on the outskirts of Vienna as a brilliant and serious student, the first in his class during the last seven years of school he was “excellent” graded.

In 1873 he embarked on postgraduate medical studies in Vienna during which he focused his efforts on the study of the brain, which is in its infancy, and a study on cocaine, which is sometimes considered a treatment.

He became a doctor of medicine when he graduated on March 31, 1881 after graduating, he worked on the use of cocaine in the medical field, including as a drug for future surgeries and in 1885 during the publication of an article on the optic nerve, Sigmund Freud received a travel grant that he used to work with the famous French neurologist Jean-Martin Charcot and then stayed in Paris for a few months and began to be interested specifically in human psychology.

Returning to Vienna, he wrote his first texts on male and neurosteria, and hypnosis as a means of reaching the unconscious.

In 1889, Sigmund Freud went to the Nancy School, which specializes in hypnosis, which made it possible to understand and treat hysteria and then notices that buried memories can appear on the surface when patients are placed under hypnosis and then the idea of the unconscious found in the human psyche begins to germinate in it.

Freud's psychoanalysis

The answer to the question “Who is Freud” lies in his psychological analytical explorations about the unconscious mind and dreams. His theory gives a crucial role to unconscious desires and their effects on humans as Freud considered unconscious desires to be a reflection of repressed human emotions, painful experiences, unresolved fears and conflicts, unrecognized desires, and lustful motives.

All these suppressed human feelings play an important role in shaping the human psyche, which Freud called "oppression" and considered it necessary for the operation of the unconscious mind. Hebert Marcuse developed this idea and showed his constant interest in literary studies related to repression and its effects and its association with sexuality. Repression is also seen as an analytical exploration of Freud that does not rule out painful human experiences, motivations, and fears. He stated that he reinforces these feelings by making it a strong organization of current events. Another similar process Freud called “sublimation” refers to the promotion of pent-up material to something noble, persuasive, or greater. For example, a man can use the expression of his sexual desires by taking advantage of religious songs. Psychoanalysis also uses the “defense mechanism” as a new term that develops psychological procedures that a person uses to avoid painful acceptance to explain this idea further.

Freud showed an example of the “Freudian slip” and called it “Paraprax”. He explains how the repressed material preserved in the unconscious mind finds a way out through unintentional actions,

a tongue-and-pen slip and therefore, the unconscious is psychoanalysis not only a negative future or a reservoir of daily neutral data but a dynamic entity that makes us engaged in the deepest level of our minds.

It should be noted that Freud provided a structural model of human personality and studied the three main aspects responsible for creating human reactions. He limited the human personality to the ego, the higher ego and the hum. In this regard, it relies largely on these three parts to analyze someone's personality or the way someone behaves.

The theory greatly influenced literary critics because they apply the triple model approach to the analysis of literary characters and their actions and use the same three parts of the character structure identified by Freud. Critics explored the ego of the character, identity and its higher ego in the work. The main focus was to determine how the personality structures of this character affect the work. A literary critic called this process as psychoanalysis criticism (Imran 2019).

Freud also explained the three parts of the character structure as follows:

1. He

According to Freud, Hu is one of the most important parts of the human personality based on primitive motives such as hunger, thirst, desire for gratification and anger where humans are born, and allows them to have their basic needs. It is directly related to the principle of pleasure and forces humans to look for anything that feels good at a given time without considering any restrictions. Freud believes that the hum has the ability to influence the ego and can easily maneuver human behavior to achieve self-pleasure.

2. The ego

The ego is another important part of the human personality that aims to maintain the balance between the conscience (higher ego) and the motives (the hum), it also understands the desires and needs of others and knows that the impulse equals selfishness and can sometimes harm people and the ego bears a great responsibility to understand the needs of the motives while simply looking at the reality of the situation, the task of the ego is to achieve a balance between the higher ego and the igo.

3. The high ego

The higher ego is the moral part of the human personality, which represents conscience and the development of the higher ego depends on the moral and moral restrictions that the caregiver places on each human being. It not only affects the human personality, but also dictates his moral beliefs, (right or wrong) and that the higher ego is synonymous with the normal personality.

On the other hand, Freud also deals with a large part of psychoanalytic theory about dreams and their role in human life, and Freud believes that dreams are the royal ways that lead us to our unconscious mind.

Dreams are a reflection of our repressed desires, hidden in our inner minds and dreams are like the symbolic achievement of human desires or wishes. Freud stressed that dreams contain symbolic texts that everyone needs to decipher when the watchful ego is alert and at work, and even when a person dreams, deciphering the ego message is not easy because he observes or scrambles

messages because of the strange performance patterns of the vessel to increase ambiguity and Freud called it "the work of dreams".

Although Sigmund Freud is one of the leading figures in the world of psychoanalysis, his works and theories have faced a great deal of criticism. Carl Young, in this regard, is known not only for his outstanding and influential contributions to psychotherapies but also for criticizing and confronting Freud's theories.

Although both psychoanalysts developed an intimate friendship and were very impressed by each other's work, they became the most prominent critic of each other's work and the main differences lie in their psychoanalytic theories that also became the cause of Freud and Young's intellectual separation. He explored both Freud's theory and the work of the unconscious processes of the mind, where he presented the role of dreams and their complex messages. According to him, our unconscious mind is responsible for human behavior specifically and that the desires as the most boasting and powerful emotions but suppressed in our childhood is also our conscious mind that suppressed these desires constantly. On the other hand, Carl Young was a Swiss psychologist and a great fan of Freud's theory until Freud made Young as a clear heir to the field of psychoanalysis and their relationship deteriorated, as evidenced by the Jungian criticism, where Young differed significantly with many of Freud's theses, his ideas and critical concepts, and the disagreement was fundamental with Freud's focus on sexuality as one of the primary motivating forces of behavior besides, Young criticizes Freud's concepts of dream and unconscious work and according to him, Freud's theories are openly negative and cannot be overly generalized. (Omran 2019).

Finally, it can be pointed out that the criticism of psychoanalysis on an interesting aspect used by literary critics to verify the importance of literature and its approaches and theories were used to decode unresolved emotions, guilt, psychological conflicts, and contradictions in the author's life. Disciplined critics also helped track the author's childhood trauma, fix him, and sexual struggles within the behavior of his personality in the literary work.

3- Economic theories and crime interpretation

-Marxist theories.

Marxist theories argue that those who own the means of production (such as factories and companies) have the superpower and that this group of the capitalist class uses its power for its own benefit and the capitalists work to pass laws that criminalize and severely punish the crimes of the "street" of people of the lower class, but they ignore or moderately punish harmful businesses for business and industry (such as pollution and unsafe working conditions) and capitalists work to increase their profits. For example, they resist improvements in working conditions and try to reduce the wages of workers and this does not mean that the capitalist class is completely united or that the government always works on its behalf.

Most Marxists admit that conflicts sometimes arise within the capitalist class and that the government sometimes makes concessions to workers in an effort to protect the long-term interests of capitalists.

Marxists interpret the crime in many ways. Some rely on stress theory, arguing that workers and the unemployed participate in crime because they are unable to achieve their economic goals through legitimate channels.

Marxists also argue that crime is a response to the poor living conditions experienced by workers and the unemployed and some rely on theory of control, arguing that crime results from the fact that many workers and the unemployed have little interest in society and are isolated from government and commercial institutions and some rely on the theory of social learning, arguing that capitalist societies encourage the unfettered pursuit of money. Marxist theories, then, try to explain both class and social differences in crime.

-Feminist theories.

Feminist theories focus on gender differences in power as a source of crime and these theories address two questions of why males participate in most forms of crime more than females, and why females participate in crime where most crime theories have been developed with males in mind. Feminists argue that the causes of women's crime are somewhat different from the causes of male crime. Gender differences in crime are said to be largely due to gender differences in social learning and control. Females are socially raised to be negative, subordinate, and focus on the needs of others. Furthermore, females are subject to closer supervision than males, in part due to the desire of parents and husbands to protect their "property" from other males and in this regard, females are more closely related to the household and to the tasks of raising children, which limits their chances of engaging in many crimes.

Some females, of course, engage in crime. Feminist theories argue that the causes of their crime are somewhat different from the causes of male crimes, although the female crime is largely explained in terms of stress theory and Meda Chesney Lindh et al. argue that many women's crimes stem from the fact that minor females are often sexually assaulted by family members and this high rate of sexual abuse reinforces male authority over females, the sexualization of females, especially young females and the system that often fails to punish sexual assault and abused females often escape homes, but they have difficulty surviving on the street. They are described as delinquency, which makes it difficult for them to get legitimate work.

In fact, juvenile justice officials often arrest these females and return them to families where they have been abused. Moreover, these females are often abused and exploited by men on the streets. As a result, they often resort to crimes such as prostitution and theft for survival. Theorists have pointed to other types of tension to explain women's crime, such as financial difficulties and other difficulties faced by women who try to raise families without financial support from parents. Indeed, the rapid increase in the number of female-headed families in recent decades has been used to explain the increase in female property crime rates. It is also said that some crimes Women stem from frustration with the narrow roles available to females in our society. Finally, it can be noted that many theorists have tried to combine some of the theories mentioned above in an attempt to create integrated theories of crime, the most prominent of which are those of Terence P. Thornberry and Delbert S. Elliott and their partners.

Elliott's theory states that stress and labeling reduces social control, for example, may threaten school failure and negative labeling an individual's emotional bond to traditional others and investing in traditional society. The decrease in social control, in turn, increases the likelihood of association with offender peers, promoting social learning for crime.

Thornberry tried to incorporate control and social learning theories such as Elliott, and argued that the decline in control at home and school enhances association with peer delinquents and the adoption of beliefs favorable to Thornberry delinquency, however, he also argues that most of the causes of crime have mutual effects on each other. For example, low attachment to parents increases

the likelihood of association with peer-delinquers, and association with peers reduces attachment to parents.

Similarly, delinquency affects many of its causes, for example, reducing attachment to parents and increasing attachment to delinquent peers (an argument consistent with the theory of social stigma). Moreover, Thornberry argues that the causes of crime vary for life. For example, parents have a much stronger effect on delinquency among younger teens than older, however, factors such as work, marriage, and study are more important among older teenagers.

-Bugner William's Theory and Interpretation of Crime

In order to provide for his needs, man was always obliged to work, and this work always depended on the physical environment and especially on the means of production.

It is not our boycott to inquire about how or why the means of production are developed, and it is enough to show that because of their development, the products that were at human disposal have doubled and now when these products become very abundant for one group of producers, it produces a surplus, which can be replaced with products of a different type that deprive the first group of producers because of their circumstances and these products that are not intended for personal use but for exchange and are called goods. Thus, his social qualities and not his natural qualities are what make a commodity from any given product and in order to be exchanged, two conditions must be met, the first of which there must have been a division of labor because there will be no point in exchanging identical products and the things that will be exchanged are those that have no immediate benefit to the person who owns them, while they are useful for those who do not have them. Second, people who exchange papers must have full authority to dispose of their products and in other words, they must be the holder of the product they wish to replace.

Initially, the relative quantities of products exchanged with each other must have varied significantly. But over time, the exchange of goods was conducted by a fixed percentage of any place and a time of ten hatreds, for example, equivalent to five brackets, etc. These goods must have a common quality that makes comparison possible and this is the common quality we call their value. The first problem to be solved, then, is: "What constitutes the value of commodities?" To become a commodity, anything must provide for some human needs and must have the value of interest without this value the product can never be a commodity.

However, it is impossible for the common quality between the various goods, on the basis of which they are compared, to be their usefulness, that is, their natural qualities and only because of their difference in interest (for their owners) the goods are exchanged.

With regard to goods with high use value, they are primarily of different quality and in terms of their mutual value, they can only be in a different quantity, without including a part of use value. Since the benefit does not count, there is only one quality of the remaining commodity, which is that it is the product of work and since we have withdrawn consideration of the interest in the estimation of mutual value, we must do the same for different types of work, so that the only attribute that remains of the commodity is to be the product of human labor in general, any commodity, then, derives its value only from the circumstances in which a certain amount of human work in general is represented.

The value of a commodity is determined by the amount of labor it represents, and measured by the time required of course, must be understood, "Work here is not individual work, but social work or as Marx says and added "it is the amount of work socially necessary, or the time socially necessary to produce a commodity, whose value is clearly determined that in this offer there is no need to add a

reason for ignoring this law under an evolving capitalist system. The exception in no way diminishes the basic fact of the proposal.

As measured by the development of the division of labor, production for personal use diminishes, and the production of goods increases until it eventually becomes the global form of production, and one commodity (money) is developed as a global equivalent as a result of the development of the production of goods. The purchase and sale of goods becomes a special profession where the merchant buys for a different reason than that which affects his customers while the latter buys for consumption, and the former buys for sale again and makes a profit from the transaction and the commodity that serves this purpose is called capital. Capital thus comes into existence the moment when the production of goods has reached a certain degree of development.

And private ownership, the basis of the production of goods begins from that point to show their capitalist character, initially in an imperceptible way, which nevertheless becomes more developed where the income of the craftsman depends primarily on his personal qualities. The capitalist depends in this way primarily on the amount of his capital, the labor power and the capacity of the individual is limited so that the amount he can produce is also limited while money can accumulate without limits. The more money that anyone uses as capital, the greater the production of money with the possibility of wealth accumulation with the possibility of becoming poor as well as this fact was not prominent. When capitalism entered the field, when poverty was not yet a general phenomenon, but it increased more and more, so that we nowadays we live in a society in which the bulk of the population is poor.

In the Middle Ages crafts were developed in Europe and the division of labor increased tools were mastered and trade was developed, mainly due to the improved means of communication with the discovery of the sea route to India as well as the American continent and huge amounts of money flowed, obtained by trade and looting, to Europe with the discovery of these countries, trade outlets increased in return. Traders were not in a position to provide the large amount of the required goods, and they decided themselves to do the bulk production of materials prepared exclusively for sale and there was no shortage of money to buy raw materials and tools, create workshops, and employ workers and the only difficulty to overcome is getting this last difficulty. The worker who owns the means of production in his own possession will not sell his work and to achieve their purpose, the capitalists had to look for people who did not have a means of production, which may lead them to sell their production capacity or starvation.

For certain reasons, it was possible to meet the needs of capitalists due to the development of the market in cities, the demand for food, raw materials of each kind, such as wood, wool, etc. increased, and agricultural production for the purpose of sale increased, so that the peasants began to get money.

This latter fact complicated the relationship between them and the feudal lords and as long as the rent is paid in kind, the employer only asks as much as he can consume. But from the day he started paying the rent with money, the landowner began to put pressure on the farmer more and more, as the money can always be used, and no one has enough and this is the fact that the emergence of exploitation is so severe that many peasants left the country to resort to the cities.

The second reason why a large number of workers could be obtained is that the Lords themselves began to produce commodities for the city's markets, especially wool and wood and this took fewer workers compared to agriculture, but it required more land, so that many peasants were expelled from their farms, and like the others, went to inflated the urban population.

Thus, there was no other obstacle to mass production, and since then raw materials were purchased, workshops were purchased, workshops were purchased, proletariat work was purchased. Human labor has become a commodity that has no use value for the possessor if he did not have the means of production, and on the other hand, it has such value for the person who owns these means and secondly the owner of the work has the freedom to dispose of it where the contract is concluded.

The proletariat, on the one hand, provides a commodity - labor - and the capitalist on the other gives its equivalent. Now how much should it be given to this item? In other words, what is the value of the work being delivered? The value of a commodity is determined by the time of work that is socially necessary for its production, and in this case it is necessary for the proletariat and his family to live because the worker is human, and the capital needs new forces, the wage must be sufficient to raise a new generation of workers subject to the criterion of the worker's needs for change according to time and place but fixed for the country, time and category of a certain workers. Let's now assume that the process of production has a natural path, that is, it comes out as the capitalists wish. It began with an amount, a , and ends with owning $A+B$. We must now explain this surplus A , which, in the terms of capitalist production, is called surplus value and the surplus obtained from the slave labor can be easily explained and the owner of the slaves part of the product of their own work to live on and the rest for him. His surplus stems from the work of others, the individual works part of the week for himself and in the remaining days of his master. The interpretation of the surplus resulting from capital used in usury or in the primitive trade (the oldest form in which capital was used) no longer presents any major difficulties that the usurper seized the borrower's property little by little and completely destroyed it and made the primitive merchant himself a surplus by selling something dear he bought at a trivial price, a transaction that did not involve any increase in value. Now it is only this increase in value that must be interpreted on the basis of the law that things of equal value are exchanged.

Economic development has just reached a certain point what is now the path of surplus value production? The capitalist prepared a factory, bought tools and raw materials, rented labor, and began the production process to assume that the life necessities of the worker and his family can produce six hours of socially necessary work and by making him work, then, six hours, the capitalist will have a product equal to the product of the raw materials used, more than the tools and the work that the worker put on him.

However, the capital paid this value in full and had no surplus left and the transaction failed. But the process usually succeeds in obtaining profits for the capitalist, because in the contract between him and the worker does not stipulate that the latter must only work the number of hours necessary to produce enough for his own needs on the contrary, the worker is forced to work as long as his strength will allow it. The value produced by the worker after the time necessary to produce the equivalent of his needs rests with the capitalist, and that is what constitutes the surplus value, the value derived from the unpaid work.

The capitalist's goal is to buy himself the largest surplus of value as possible and can achieve his goal simultaneously by forcing the worker to work as long as possible for him to work. It is from this that the irreconcilable conflict between the interests of the proletariat and the interests of the capital, and the conflict along the working day. Today has its natural limits it is necessary to leave certain hours for the worker to eat and rest.

In other words, shortening the time required to produce the necessities of life for the worker and his family when the productivity of labor rises, the value of the goods decreases, and when the value of the goods that the worker needs to support him decreases, the value of labor also decreases.

However, increasing labor productivity is only possible by improving the means of production and methods of work, so that capitalism adjusts the way it produces it without stopping in general, the capitalist does not take into account the fact that the more goods are produced for sale at a cheaper price, the lower the value of labor, and the equal the other things, the greater the surplus of value.

The capitalist constantly seeks to make improvements to his production methods in order to surpass his competitors and if we assume that by employing a new way of working, he succeeds in producing what in half an hour until that time it is generally prepared in one hour, he will then receive an additional profit as long as his competitors do not use this method. But once the latter improves its production in the same way, the socially needed time drops from an hour to half an hour, and the additional profit for the man who first introduced the method stops.

The remaining result is that the value of labor has decreased, and therefore the relative surplus of value has increased, as much as the goods that have decreased in value are estimated to provide the needs of workers before entering in some ways to shorten the necessary working hours, and it must be paid attention to the fact that the capitalist, regardless of this way, tries above all to reduce the price of labor to its value, while the workers, on their part, oppose this trend and try to get the opposite and hence produces a new cause of a ruthless conflict between labor and capital, along with that throughout the working day.

As we mentioned above, the capitalist method of production begins when the capitalist had a sufficiently large number of workers at his service in union days, the master was also paying workers, but the surplus value he bought from them was not large, because their number was small, a fact that forced him to work with them, because without this his income was very small.

The real capitalist is the one who allows him the amount of surplus value he obtains to live according to his rank, without working with his workers, while retaining himself only towards things. The economic and social conditions of individuals, groups and social inequality have occupied other attention from scientists, thinkers and social reformers, and they attributed to them many diseases and social ills, foremost of which is the practice of crime. Some of them believed that economic and social diseases in some developed countries, such as America, are largely responsible for crime and its increasing rates. A large number of economists and others, including social scientists, have contributed to multiple studies to clarify the impact of economic factors and social inequality in formation of fundamental factors of deviation and crime.

In this direction, Robert Wodson stressed that where crime rates are high, the economic structure is weak, and this weakness is represented by the neglect of vital economic projects, the growth of unemployment, the increased rates of ruin and the destruction of things and property due to the lack of public services and financial support. Jeffrey explains the importance of economic factors in the motivation to commit crime by saying (that the main entry point for controlling crime and trying to prevent or control it has a strong link to what is now known as the economic analysis of crime)

Theory of frustration

Cohen explains that societies are divided into social classes and that opportunities are not evenly distributed in each. Children from the most disadvantaged social classes start in a disadvantaged situation and at school this can have serious consequences. They compete for status. But a position measured by the values of the middle class so that they find themselves with greater difficulties and in a state of tension and frustration.

The delinquent subculture offers a collective solution to achieve a status that society denies them in this way if they can please. On the other hand, they are allowed to take revenge on a system that has

harmed them.(rodriguez2009) This phenomenon is feeding. Because as their status increases in a group decreases in the traditional society.

The most important assumptions of the classical school of frustration are:

The main assumptions

-Society is class in social classes.

-Opportunities that are not evenly distributed. And the delinged subculture.

In conclusion, we say that social scientists continue to refine existing theories and develop new theories of crime, including integrated theories of crime (e.g., Charles Tettle's theory of control equilibrium). However, social scientists have realized that crime cannot be explained solely in terms of the direct social environment. As a result, it devotes more attention to the broader social environment, which affects the direct social environment. They devote more attention to situations in which people find themselves, which affect whether ready-made individuals will engage in crime. Moreover, social scientists have come to realize that they need to take into account the factors that have been taken into account in biological, psychological and other theories of crime theories.

In particular, they should take into account individual traits such as intelligence, impulsivity, and irritability. These traits affect how individuals respond to their social environment. For example, an emotional individual is more likely to respond to crime stress. These traits also constitute the social environment of the individual. Neurological individuals, for example, are more likely to provoke hostile reactions than others and choose themselves in social environments conducive to crime, such as bad functions (at the same time, the social environment affects the development of individual traits and the ways in which individuals with special traits behave. Social scientists are increasingly aware that their theories may need to be modified if they want to interpret crime in different groups and between different types of criminals, theories may need to be modified to interpret female crime versus male crimes and theories may have to be modified to interpret crime across the life path. For example, the factors that explain why young adolescents start committing crimes are likely to some extent differ from those that explain why some older adolescents continue to commit crimes and stop others.

In fact, a lot of attention has recently been devoted to explaining crime across the course of life, and in return theories must be modified to explain crime between different types of criminals, for example, they limit their crimes to the teenage years and others abuse at high rates throughout life and therefore, sociological theories will become more complex, taking into account individual features, the direct social environment, the larger social environment, and circumstial factors. Modified versions of these theories will be developed to explain crime in different groups and between different types of criminals of our time.

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