

Criminological Perspectives on Palestine: Legal Responses and Academic Complicity in Times of Genocide

Conference at the Faculty of Law, University of Ljubljana; April 9th and 10th 2026

This conference seeks to explore the ways in which criminologists can—and should—address state criminality; to consider how criminological scholarship may contribute critical analyses of violations committed by Israel in Palestine, including genocide; and to examine how the discipline might engage with ongoing debates concerning academic complicity and calls to boycott institutions implicated in such violations. Recent developments, such as the European Society of Criminology's (ESC) silence on these matters and its decision to prevent a democratic vote on measures aimed at addressing institutional complicity in atrocity crimes, highlight the need for an academic forum in which these issues can be critically and openly examined.

PALESTINE: CRIMINOLOGICAL PERSPECTIVES

Narratives, Institutions, and Impunity of Israeli State Violence

Zionism's Apartheid Institutions: Drivers of Israeli State Criminality

Rania Mubareb, Maynooth University

Apartheid is defined under Article 7(2)(h) of the Rome Statute of the International Criminal Court as 'inhumane acts... committed in the context of an *institutionalized* regime of systematic oppression and domination by one racial group over any other racial group or groups and committed with the intention of maintaining that regime' (emphasis added). While Israel's apartheid regime has been increasingly recognised, becoming a consensus position of the human rights movement in recent years, its structural nature and apartheid-chartered institutions continue to be overlooked. There remains insufficient engagement by legal bodies and experts with both the settler colonial root causes and the institutionalised nature of Israel's apartheid regime. The latter is the

focus of this paper examining Israel's apartheid institutions, which analyses Zionist institutions' discriminatory charters, policies, and practices. These include Israel's quasi-governmental institutions—the Jewish National Fund, World Zionist Organization, and Jewish Agency—which are chartered to discriminate against all those not defined as 'Jewish nationals' under Israeli law, while operating as tax-deductible 'charities' abroad. In addition, governmental bodies, including the Israel Lands Authority and the National Insurance Institute, and national companies such as Mekorot, Israel's national water carrier and Amidar, Israel's state-owned housing company, operate to institutionalise systematic racial oppression and domination against Palestinians within the meaning of the crime of apartheid. Better understanding the structural and institutionalised nature of Israeli apartheid can help support efforts to end complicity in Israeli criminality and hold perpetrators accountable.

Contesting Genocidal Feminism: Against the Militarisation of #MeToo

Tanya Serisier, Birkbeck, University of London

This paper uses videos produced for social media to explore attempts by the Israeli government and its supporters to generate Western feminist support for Israel's assault on Gaza. I argue that Israel sought to draw on and extend existing common sense logics of sexual violence in conflict that rely on sex exceptionalism to position sexual violence as worse than other international crimes and harms. It did this through deliberately evoking popular hashtag feminist campaigns such as #MeToo and #BelieveWomen, adopting them in the form of #MeTooUnlessUrAJew and #BelieveIsraeliWomen. They also seek to ally sex exceptionalism and Israeli exceptionalism, producing a gendered elements to extend arguments about the 'new antisemitism' as unique and harmful form of racism. Finally, in interpolating Western feminists particularly, they seek to ally Western liberal feminism with Israel's genocide and, more broadly, with a politics that eschews the institutions of international law as insufficiently punitive, in essence seeking to construct a 'genocidal feminism'. The paper therefore asks what a feminist criminological project should do in response to campaigns to attempts to align western feminism with extreme violations of international criminal law.

Unwilling and unable: Israel and the principle of complementarity

Yoav Shemer-Kunz, Syracuse University

The paper is an updated assessment of the State of Israel's willingness and ability genuinely to carry out investigations or prosecution into the crime of genocide, crimes against humanity and war crimes.

First, the paper provides an analysis of Israel's attempts to meet its legal obligations according to international criminal law, notably by the second Turkel Commission report of 2013 and the Ciechanover Commission report of 2015. Then, the paper examines in detail Israel's actual mechanisms of investigation, inquiry and persecution of perpetrators of atrocity crimes, notably of the Israeli military, as well as the Israel Security Agency. Finally, the paper assesses the current challenges of the Israeli Military Attorney General even in its very rare attempts to prosecute simple Israeli rank and file soldiers who committed crimes against Palestinians, in view of the powerful political forces in Israeli civil society and politics which strongly oppose such procedures. The paper is based on reports and data collected by Israeli human rights organizations which pursue accountability within the Israeli legal system, notably by appeals to Israel's High Court of Justice. In addition, a series of interviews was conducted in beginning of 2025 with legal experts within these organisations. The paper's findings demonstrate that the State of Israel is both unwilling and unable to genuinely investigate and prosecute Israeli perpetrators of atrocity crimes. These findings have important consequences regarding the need to pursue accountability for such crimes committed by Israel outside the country, within the broader framework of international criminal law.

Resisting Colonial Violence: Knowledge, Justice, and Accountability

Colonial machinery of destruction

Hannah Wilkinson, University of Nottingham

This paper offers a theoretically driven analysis of genocide through an interdisciplinary framework of

dehumanisation and destruction. Drawing on interviews with British ex-soldiers (Wilkinson, 2019; 2025), using free-association narrative methods incorporating photo and object elicitation, I argue that genocide must first be understood in relation to a philosophical understanding of what it means to be human, amid a world of violent capitalism and existential anxieties. Further, that these anxieties provide the ‘fertile soil’ for colonial ideologies to take root by offering violent ‘solutions’ – usually accompanied by the political discourses of ‘freedom’ and ‘security’ from ‘enemies’ and ‘terrorists’. I show how state-corporate contexts of colonial occupation and dehumanisation in the ‘war on terror’ echo across the current genocide in Palestine, and will require a great deal of healing, reparations, and reconciliation for all involved - however uncomfortable it may be to recognise that those delivering state violence may also have been harmed in the process. While grounded in research with those who delivered state violence in Iraq and Afghanistan, the British military have been involved in training Israeli Defence Forces (Overton, 2025; McEvoy, Morris and Miller, 2025) and have a long history of violence in Palestine (McTague, 2021), including providing recent surveillance and intelligence gathering operations for the Israeli regime between December 2023 and November 2024 (Shockat, 2025 in Hansard, HC 16th March volume 764). This paper therefore offers a rare glimpse into the colonial machinery used to make soldiers, and the ripples of harm war, occupation and genocidal ideologies create.

The Figure of the Expert: Interrogating the Risks of Feminist Politics’ Investment in Survivor Expertise

Molly Ackhurst, University of Greenwich, and Tanya Serisier, Birkebeck College

The idea that the survivor of sexual violence is the expert of their experience has long been a central and mobilising part of feminist politics, and in turn work on sexual violence. This is despite the ways in which expertise and the non-feminist expert have also frequently been subject to suspicion and distrust within feminist work. In contrast, feminism’s endorsement of survivor expertise is premised on the importance of believing and being led by survivor speech. Drawing on their respective work into the figures of (i) the public survivor and (ii) the wounded survivor, the authors of this paper will consider the ways in which both feminist and survivor politics are haunted by “the figure of the expert”, and how it shapes epistemic and political practices; with a focus on the (mis)use of survivor speech since October 2023. In doing so they will explore the ethics and risks of attachment to particular forms of expertise, particularly in the current neoliberal “post-truth” climate, and the complicity with the ongoing genocide this has produced. The paper will conclude by engaging Nancy Fraser’s call for a post neoliberalism feminism, arguing that while some engagement with “expertise” may be of use for some work on sexual violence, its simultaneous production of reprivatisation and reduction in oppositional discourse must remain at the forefront of analysis.

Justice from Below: The Grassroots Struggles for Accountability for Mass Atrocities in Gaza

Olivera Simić, Griffith Law School, Griffith University, Australia

In this paper, I draw on a recent interview I conducted with the Head of Litigation at the Hind Rajab Foundation, a Belgium-based

group established in 2024. The Foundation's core mission is to actively pursue legal action against those responsible for atrocities committed in Gaza, including perpetrators, accomplices, and inciters of violence against Palestinian civilians. The Foundation calls on states not to consider geopolitical factors, but to apply binding legal obligations that are automatically triggered by the presence on their territory of individuals suspected of war crimes, crimes against humanity, or genocide, in other words, to exercise national or universal jurisdiction, or both. So far, none of their attempts overseas to bring charges against Israelis who allegedly committed war crimes has led to arrest or trial. Yet, these legal challenges highlight the growing push for accountability for war crimes in Gaza and the increasing pressure on the Israeli government amid ongoing efforts to secure accountability.

Carcerality and the Immutability of Israeli State Violence Against the Palestinian People: Rethinking Justice for Atrocity Crimes

Marta Pinto da Cruz, Amsterdam Center for Criminal Justice

In November 2024, the ICC issued arrest warrants against Benjamin Netanyahu and Yoav Gallant for war crimes and crimes against humanity committed in Gaza, thus marking the first ICC arrest warrants for sitting government officials from a Western-allied state. More than a year later, the warrants remain unenforced, with a few Western State Parties having indicated their trepidation or outright refusal to execute arrest. Meanwhile, arbitrary deprivation of liberty, mass incarceration, inhumane conditions and (mis)treatment in carceral institutions are prevalent tools of Israeli oppression and domination in the oPt, whose

use intensified in tandem with the genocide in Gaza.

The failure of ICL to hold Western(-allied) leaders accountable for atrocity violence and, subsequently, to prevent harm, reveals the limitations, as well as structural inequalities and colonial underpinnings of its carceral-punitive model of justice. This paper seeks to interrogate the role of carcerality in perpetuating state violence against Palestinians, both directly – through any form of captivity or confinement that deprives them of their individual liberty – and indirectly – through a model of ‘justice’ that is, by design, captured by hegemonic interests and, ultimately, not suitable for (nor concerned with) addressing the root causes of mass systemic violence, thus depriving Palestinians of collective liberation. By making the connection between the ways in which domestic carcerality subjects Palestinians to Israeli state violence, while international carcerality enables Israeli impunity, this exercise seeks to look beyond the carceral to rethink accountability and justice for atrocity violence, in an attempt to disrupt cycles of unfreedom and injustice.

Decolonising Genocide Studies

The Epistemic Coloniality of Genocide

Rhiannon Bandiera, Maynooth University, Ireland

International law is often claimed to be universal, and genocide the “crime of all crimes”. Yet this claim to universality and moral authority is based in epistemic coloniality—dominant ways of knowing/understanding that are Western/European centric. Scholars located in the global South(s) argue that this knowing/understanding does not reflect their lived experience of colonial

death/harm. For instance, Palestinians “live thoroughly in Nakba times” (Mossad, 2008), and “[w]ords like occupation, settler-colonialism, apartheid and particularly as of recent, genocide, feel insufficient in isolation [...] [and] together reveal a collective longing for a new vocabulary” (Molavi, 2024). This limited knowing/understanding not only results in the legalisation of colonial death/harm but also renders the (in)action of the international legal regime and states as death-producing (indeed, “genocidal,” for want of a better term).

This presentation critiques the so-called “plausibility” of genocide in Gaza through a critical, anti-colonial, and ecocentric lens. It critically examines the formation of “genocide” as a narrow, epistemic legal concept in colonial international law and the epistemic limits of this legal order. It argues that there is a need to “epistemically decolonise” how we know/understand law and genocide. Drawing on epistemologies of the South—particularly Palestinian and Indigenous/First Nations knowledges—it calls not merely for the dislocation but dismantling of this dominant form of knowledge/understanding. In doing so, it challenges the epistemic coloniality of criminology, including the coloniality of criminological knowledge production itself and its longstanding adherence to state-centric conceptions of genocide that have historically excluded colonisation and the crimes of colonisers.

Nakba as a Legal Concept and the Postcolonial Universal

Alenka Ambrož, The Research Centre of the Slovenian Academy of Sciences and Arts

As international law increasingly faces disregard and manipulation by powerful states, many scholars argue that the project of

universal normativity—transcending “nationalist epistemologies”—is in crisis. This contribution explores how legal inquiries regarding Palestine intersect with broader discussions on restoring a universalist framework during such crises. Israeli state crimes and violations of international humanitarian, human rights and criminal law in Palestine, exacerbated by international complicity, are often viewed as emblematic of this crisis. In this context, we examine whether Eghbariah’s proposal to consider Nakba as a legal concept could provide a framework for reimagining international law at its core.

In a seminal article, censored upon publication in 2024, Rabea Eghbariah posits that existing concepts of genocide, apartheid, and occupation fail to capture the full scope of the Palestinian situation. He suggests the term Nakba not only describes the historic and ongoing catastrophe faced by Palestinians but can also serve as a legal characterization of a distinct system of oppression that encompasses and exceeds established crimes against humanity. This invites us to reflect on the relationship between the exemplary, the particular, and the universal as conceptualized in law and in our political imagination. Situating these considerations within postcolonial theory, we will then address concerns, as summarized by Anne Peters (2025), that such critical approaches may further undermine the already tenuous reputation of international law. Finally, we will argue that reimagining legal categories through everyday lived experiences of the victimized can contribute to the conceptualization of a “truly universal universality” (Diagne, 2024).

The Implicated Subject: Beyond Perpetrators, Actors and Victims

Teresa Degenhardt, Queen's University Belfast

Despite repeated calls to push the discipline beyond its narrowly legalistic boundaries, criminology continues to struggle with addressing state criminality, including acts such as state-perpetrated genocide. One of the most persistent challenges in this regard concerns the question of responsibility in the commission of genocide, given that criminal law is fundamentally oriented toward individual culpability. This paper aims to develop a theoretical framework for understanding individual responsibility beyond the legal categories of guilt and intent, as well as beyond the conventional figures of victim, perpetrator, and bystander. Drawing on Michael Rothberg's recent work on the concept of the implicated subject, the paper examines how complicity in the Palestinian genocide can be understood in relation to academic scholars working within European universities.

Crimes of Neocolonialism in Modern Palestine: Land and Freedom

Stratos Georgoulas, University of the Aegean

Based on a field visit, I aim to explore aspects of "crimes of neocolonialism" in modern Palestine from the mid-20th century till the present. Oppression, displacement, and colonization take place mainly through land confiscation and denial of use and access, and (Israeli) state suppression and criminalization are a usual answer to Palestinian resistance. Using a personal narrative as well, I will try to present the mechanisms, examine their consequences, and connect them to concepts such as neocolonialism, war crimes, and crimes against humanity.

The Destruction of Childhood under Settler Colonial Violence

From Intifada to Genocide: A Critical Criminology Case Study of Israel's Settler Colonial Violence Against Palestinian Children

Fernanda J. Mira Catanho, Arden University

This paper examines Israel's systematic violence against Palestinian children as a case of state crime, analysed through a critical and decolonial criminological lens. From the Second Intifada to the current war on Gaza, Palestinian children have been central targets of military and carceral policies through killing, maiming, detention, displacement, and the destruction of the social conditions of childhood. The paper argues that Palestine exposes a profound epistemic failure at the heart of contemporary frameworks of state crime, childhood, and international justice.

Unlike earlier instances of mass violence, the assault on Gaza has unfolded under conditions of unprecedented visibility. Palestinian families and children have documented death, injury, and starvation in real time through social media and independent journalism. Yet despite the saturation of images and testimonies of harm to children, legal and political accountability has not followed.

The paper addresses the following research question: how can systematic state violence against Palestinian children persist with impunity despite total visibility, and what does this reveal about the limits of state crime and international justice frameworks?

Drawing on Palestinian scholarship and testimonies, the paper treats Palestinian voices not as evidence of victimisation but as epistemic interventions that theorise violence, childhood, and state power under settler-colonial domination. By centring Palestinian children as subjects of state crime and knowledge, the paper advances a critical

criminological argument about the limits of visibility and law in confronting colonial violence.

The Organized Destruction of Childhood: Dehumanization, Educide, and the Undermining of the Subjective Self in Gaza and the West

Marijke Van Buggenbout, Vrije Universiteit Brussel

This paper examines how Palestinian childhood is systematically attacked under conditions of Israel's occupation, settler colonial violence, and genocide. The contribution emerges from an intensive, multi-day collaborative workshop held in Palestine, bringing together Palestinian and Belgian academics, educators, mental health practitioners, community organisations, and cultural workers. This setting enabled situated reflection on how violence against children unfolds in everyday educational contexts, and how teachers, children, parents, and communities continue to act with resilience and steadfastness.

Drawing on collective exchanges and field-based encounters, the presentation conceptualises the disruption of childhood in Palestine not as collateral damage, but as a deliberate target of violence. Central to this analysis is the concept of educide: the destruction of educational infrastructures, the demolition of schools, the arrest and intimidation of teachers, and the systematic production of fear surrounding access to learning. These practices do not merely disrupt schooling; they actively undermine children's safety, continuity, imagination, and subjective self. Settler colonial violence thus targets not only land, resources, and bodies, but also mentality and consciousness.

What rose from the collaborative workshop is how community-based and grassroots

practices such as Safe and Transitional Learning Spaces (SLS) are actively geared towards developing ontological security, the capacity to learn, trust and self-trust, agency, voicing, oral history making, creativity, imagination, hope and future perspectives within educational and community settings - even when those systems are deliberately targeted on a daily basis.

Central to the SLSs. Is that they are characterised by reciprocity, not only for children and young people but also through the active involvement of adults and civil society actors. Communities are engaged in education through the participation of teachers and parents, as these spaces are intentionally shaped as shared spaces for healing. Drawing from the vast expertise and tradition of community-based initiatives in Palestine, we recognise the need to contextualise trauma, psychosocial wellbeing and the interpretation of violence in a broader political and historical frame. (The workshop was undertaken to lay the groundwork for an international collaborative project evolved around SLSs).

From State Crime to Social Harm: Collective Trauma and the Criminogenic Conditions of Political Violence in Gaza

Janja Mikulan, School of Advanced Social Studies (SASS), Slovenia

This article examines political violence in Gaza through a critical criminological lens that reframes radicalization not as an individual pathology, but as a social harm emerging from prolonged state crime, settler-colonial governance, and collective trauma. Drawing on life-story interviews conducted in Gaza, the study foregrounds how structural, chronic, and intergenerational exposure to violence - including bombardment, siege, displacement,

incarceration, and deprivation - produces a criminogenic environment in which political violence becomes a reactive and meaning-laden response rather than a deviant choice.

Methodologically, the study employs a trauma-informed, multi-level interview framework capturing individual experiences of conflict-related adverse childhood experiences (ACEs), meaning-making processes, family and peer socialization, governance failures, and collective narratives of humiliation, resistance, and survival. Rather than asking why individuals “radicalize,” the questionnaire traces how upstream Israeli state practices—such as collective punishment, militarized control, and sustained impunity—shape emotional worlds, moral boundaries, identities, and perceived horizons of action over the life course.

Analytically, radicalization is conceptualized as a secondary harm: a downstream manifestation of social injury produced by state violence and colonial domination. Trauma is treated not as a clinical condition, but as a structural condition that reorganizes trust, belonging, masculinity, and political agency. The findings challenge securitized criminological framings and call for accountability-centered, trauma-aware analyses of political violence in Palestine.

Accountability and Impunity: International Justice and the Palestine Case

‘Don’t Stop Me Now’: The ICJ Measures and the Future Proof of Genocide

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Tuzla*

In 2023, South Africa initiated the case against Israel before the International Court of Justice (ICJ), claiming that Israel has been violating provisions of the Convention on Prevention and Punishment of the Crime of Genocide (Convention). So far, the ICJ has issued three provisional measures in this case. In the first provisional measures, the ICJ ordered Israel to “take all measures within its power to prevent the commission of all acts within the scope of Article II of this Convention”. In the second order, the ICJ reaffirmed previous provisional orders, additionally ordering Israel to take all necessary and effective actions to ensure the unhindered provision of basic services and humanitarian assistance at scale to Palestinians throughout Gaza. Additionally, the ICJ ordered Israel to ensure its military actions do not violate the rights of Palestinians under the Convention in terms of preventing the delivery of humanitarian aid. In the third order, the ICJ reaffirmed previously issued provisional measures, additionally ordering Israel to immediately halt its offensive on Rafah and ensure the crossing remains open for humanitarian aid. As we have witnessed, these provisional measures have not halted Israel in its actions against Palestinians in Gaza. In the case of *Bosnia and Herzegovina v Serbia and Montenegro* before the ICJ, where Serbia was found responsible for non-prevention and non-punishment of genocide, provisional measures have not prevented genocide in Bosnia and Herzegovina, but they served as proof that genocide was committed. According to this, the paper argues that the main point of provisional measures is not to prevent eventual genocide, but to be the eventual proof that genocide has been committed in Gaza.

From the ICC to the Establishment of an Ad Hoc International Criminal Tribunal: Who Will Arrest, Prosecute and Try Netanyahu?

Christiana-Romana Avarli, Toulouse 1 Capitole University (France) & Aristotle University of Thessaloniki (Greece)

The atrocities that have been committed and continue to be committed in Palestine, are well known to the international community. However, under international law, anyone who commits a crime, shall be held individually responsible and liable to punishment (article 25 Rome Statute & Draft articles on responsibilities of States for internationally wrongful acts). As an international criminal procedure expert, I would address the question of Netanyahu's accountability, as well as that of Israeli officials or military commanders, for the crime of genocide committed in Palestine.

The arrest warrants against Benjamin Netanyahu and Yoav Gallant were issued by the ICC Prosecutor in November 2024. The result leaves us speechless – no country member of the International Criminal Court has implemented it. A sad example is my home country, Greece, an ICC member that authorized Netanyahu's airplane not only to fly over our territory, but also to remain at a Greek airport for several hours. Greece thereby violated its legal obligations under international law. It also violated its ethical obligations towards its people and democratic values to which it gave birth.

However, the ICC cannot try accused people in their absence as in absentia trials are forbidden (article 63 of the Rome Statute). If no country, no ICC member state, is willing to arrest Benjamin Netanyahu or members of the Israeli political and military leadership,

has the international community indirectly accepted their lack of responsibility?

In June, the EU and Ukraine agreed on the creation of the Special Tribunal for the Crime of Aggression against Ukraine that would try Russian officials. Would a similar scheme be possible in this case? Who would create it? What would its Statute look like? Would it allow trials in absentia?

We aim to address all the above questions and analyze international criminal procedure, as well as the way political choices affect judicial decision-making. Moreover, we will present the existing legal framework regarding criminal prosecutions and propose effective legal solutions, rooted in international law and international criminal procedure, that ensure peace, security and the fight against impunity. Yet one question persists and requires political courage: who will arrest Netanyahu?

Punitivism, Israel, and the Affective Life of International Criminal Justice

Leo Ranieri, University of Amsterdam

This paper examines how punitivism structures contemporary responses to Israel's crimes in Palestine, with a focus on the centrality of calls to "end impunity" and international criminal prosecutions in political and academic debates. While these calls are often articulated by progressive actors, they reproduce a penal imaginary in which punishment appears as the primary response to mass violence. Building on critical criminology and socio-legal studies, I conceptualize punitivism as an ideology, rationality, and affective regime that underpins the persistent commitment to punitive responses in international criminal law, in the face of colonial, structural, and genocidal violence.

First, I review critical literature on the counterproductive, irrational, and harmful dimensions of penal responses, and show how its insights have only partially traveled into debates on ICL. Second, I argue that existing scholarship on international criminal justice has not adequately theorized the affective dimensions of punitivism: how legal and diplomatic institutions mobilize outrage, hope, and demands for closure, and how these affects, in turn, reinforce the centrality of criminal trials as the horizon of justice. Finally, using Palestine as a focal case, I explore the tensions between anti-impunity discourse and other justice projects (reparative, decolonial, and abolitionist) that seek to transform the material and political conditions enabling Israeli violence, rather than merely punishing selected perpetrators.

By foregrounding punitivism's affective function, the paper invites International Criminal Justice to rethink its engagement with Palestine beyond punitive responses, and to imagine forms of accountability that neither displace structural analysis nor depend on the promise of punishment.

Corporations, States, and the Political Economy of Genocide

A Socially Responsible Genocide? On Bloodwashing Corporate and State Crimes

*Itamar Shachar, Hasselt University and Tamar Barkay, Tel-Hai Academic College**

** The UN Human Rights Council noted in the opinion A/HRC/59/23 from 02 July 2025 that a large number of Israeli academic institutions were found complicit in atrocity crimes in Palestine. The organizers, in line with institutional policy, note that no cooperation with the Institution in question took place.*

Israel's arms industry is among the core facilitators of state-led settler-colonial violence, widely understood as genocidal, and identified by international jurisdiction as constituting severe war crimes and crimes against humanity. Concomitantly, this industry increasingly adopts a wide range of practices and discourses drawn from the field of Corporate Social Responsibility (CSR) which address themes such as corruption prevention, workers' rights and ethical supply chains, sustainability and community engagement. Yet, these CSR policies systematically ignore the severe human rights implications of the corporations' core business, which result in their complicity in atrocity crimes. Our paper shows how this appropriation of CSR propagates the normalisation and moralisation of warfare in general, and Israel's genocidal warfare in particular. The study we present focus on the CSR strategies of the three leading Israeli arms corporations (Elbit, Rafael and IAI). We systematically collected and analysed CSR reports and other corporate content, publications of third-sector actors and ESG rating agencies, social media communication, and media coverage. Most documents were collected and analysed in the period preceding the genocide, but the mechanisms revealed are particularly relevant to understanding current developments. Concretely, we analyse CSR as a tacit, normative-affective mechanism that enables arms corporations to operate with enhanced legitimacy, from the level of employees' subjectivities to national and international arenas. In doing so, the paper critically scrutinizes the attempts of Israeli arms corporations to whitewash – or, as we term it, bloodwash – their crimes, while demonstrating the inability of private regulatory mechanisms such as CSR to impede corporate(-state) crime.

From De-development to Genocide Economy: Dependency Theory and State–Corporate Crime in Gaza

Widad Kaddura, York University

This paper applies dependency theory to develop a political–economic criminological framework for understanding Israel’s assault on Gaza as the culmination of a long-standing process of structural economic subordination. Drawing on critical criminology and scholarship on state and corporate crime, the paper argues that genocide in Gaza is not solely a military phenomenon, but the product of an institutionalized “genocide economy” built through decades of de-development, territorial fragmentation, labour dependency, and externally imposed market control. The analysis examines how Israeli state policies and private-sector actors—including arms manufacturers, surveillance firms, construction companies, and logistics contractors—jointly sustain infrastructures of harm that enable mass civilian victimization. The paper asks: How does dependency theory illuminate the structural conditions that render Palestinian life economically disposable? In what ways do corporate actors become co-producers of atrocity through profit-driven participation in siege, reconstruction cycles, and security governance? And why has mainstream criminology struggled to conceptualize colonial political economy as a site of criminality? Methodologically, the paper draws on document analysis of UN reports, corporate disclosures, and policy frameworks. By reframing Gaza through a dependency-informed criminology of the powerful, this contribution advances a materialist understanding of genocide that centres structural violence, economic coercion, and institutional complicity.

Deserts of Destruction

Benjamin Gerstein, University of Sarajevo Institute for the Research of Crimes Against Humanity and International Law

Deserts are synonymous with spaces of emptiness, lacking the capacity to easily sustain human life. Thus, deserts embody terrains ripe for enabling destruction. It is therefore unsurprising that genocides have featured the deliberate deployment of deserts to facilitate mass death. The forced deportation of Armenians to the arid Jazira region induced starvation and disease, operating as the “endpoint” of the Ottoman’s annihilatory program. In the Namibia-based genocide by Germany in 1904, large swaths of the Nama and Herero were forced into camps in the Omaheke desert, where they were subject to famine. In eastern California, the state orchestrated arid, desert-like conditions to engineer the destruction of Indigenous tribes. And most recently, during the genocide in Gaza, calls to remove Palestinians and settle them in either the Sinai or Naqab deserts have animated the genocidal musing of Israeli officials.

These select examples indicate a dangerous marriage between the desert and genocide. Further, genocidal instrumentalization of the desert provides genocidaires with a preemptive mechanism of denial: “it was the desert—its natural characteristics—that starved and killed, not us.” Accordingly, this article will explore the enduring role of deserts in criminal mass violence, with particular focus on what can be gleaned from Israel’s use of the desert to destroy in Palestine. What commonalities exist in genocidal uses of the desert? How does relying upon the desert further capacities for erasure and denial? And lastly, can international criminal law capture the distinct enlistment of the desert to destroy?

Disproportionate Killing of Civilians: The Rules of Engagement and the Disregard for the Proportionality Rule

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This paper examines the normalization of disproportionate killings of civilians as an integral part of genocidal violence in Gaza. Based on Israeli government statements, news media reports, and UN reports, it provides an interpretive analysis of the various elements of the target selection process – for example, the use of over-broad rules of engagement, the employment of artificial intelligence (AI) for determining alleged military targets, and the reinterpretation of key aspects of proportionality assessments – to demonstrate how the Israeli military deliberately disregarded the principle of proportionality, thus enabling disproportionate violence against Palestinian civilians.

The paper is divided into two parts. First, it discusses how the use of an AI-based tool that was unable to see all civilians trapped on the battlefield resulted in an inability to determine “expected civilian losses,” a key element of proportionality assessments. Second, the paper examines how the Israeli military reinterpreted key aspects of proportionality assessments to ignore the constraints of the proportionality rule. For example, the military adopted various civilian fatality cut-off values in proportionality assessments, thereby quantifying civilian losses. Additionally, the military used an overly broad definition of “military advantage,” which led to a misinterpretation of the proportionality rule.

The paper demonstrates how the Israeli military deliberately created conditions for disproportionate killings of civilians, thus

enabling genocidal violence in Gaza. The human-machine assemblage in the target selection process significantly expanded the scope of the unlawful use of armed force and decreased the protection of civilians.

Colonised Bodies: Sexualized Violence, Necropolitics, and Terror

The Colonized Body: Dynamics of Sexual Subjugation and Structural Annihilation in Gaza

Hanadi A. Salah, Doha Institute for Graduate Studies

Amid the ongoing Israeli military operations in Gaza, sexual and gender-based violence has emerged not merely as incidental but as a deliberate mechanism of structural domination and collective punishment. This paper advances the concept of “sexual subjugation” to capture the physical, psychological, symbolic, and political dimensions of these practices, situating them within a broader framework of state and corporate criminality. Drawing on UN investigative reports, international legal analysis, and critical feminist and decolonial scholarship, the study examines how Israeli security forces have systematically employed sexualized torture, forced nudity, public humiliation, and reproductive harm since October 7, 2023, targeting both individual bodies and the collective dignity of Palestinians.

From a criminological perspective, these practices exemplify state crime and structural violence, functioning as tools of social control and mechanisms of genocide under international criminal law. The paper further highlights the complicity of academic institutions that have historically ignored or marginalised research on these violations,

demonstrating how silencing critical scholarship contributes to the normalization of structural oppression. By framing sexualized violence as a form of systemic domination rather than isolated criminal acts, this study bridges gaps between legal accountability, feminist analyses, and criminological scholarship, offering new insights for both theory and practice.

The paper contributes to debates on the role of criminology in addressing atrocity crimes, arguing that understanding the intersections of sexual subjugation, structural annihilation, and institutional complicity is essential for advancing accountability, resistance, and the protection of Palestinian human rights.

Sexual Violence as a Weapon of Settler Colonialism

Anouk Noelle Nicklas, Humboldt University of Berlin

While conflict-related sexual violence in Gaza and beyond is addressed in a growing number of research and policy efforts, manifestations of sexual violence in Israel's settler colonialism in the West Bank remain deeply under-reported and under-explored. Yet, sexual violence is widespread in the West Bank and is systematically used by Israeli armed forces as well as private settlers in their quest to control the occupied Palestinian territory and displace the Palestinian people.

Based on available literature and reports, this contribution aims to provide an overview on the different manifestations of sexual violence in Israel's settler colonial regime by introducing a typology of sexual violence crimes committed by Israeli armed forces and private settlers against Palestinians in the West Bank and offering a contrasting analysis with the framework of conflict-related sexual violence.

While much remains unknown about the phenomenon's true dimensions, sexual violence in Israel's settler colonialism can be concluded to exhibit some but not all features commonly connected with conflict-related sexual violence. Among other distinct features are the widespread perpetration of sexual violence against Palestinian men, the not just occasional perpetration of sexual violence by female perpetrators, the extensive use of intelligence data, the targeting of "deviant" sexualities and the extensive use of threats, persistent social stigmas and shame.

By doing so, the contribution aims to highlight conceptual and practical differences between conflict-related sexual violence and sexual violence in settler colonialist situations and underscore the importance of addressing the ongoing suffering in the West Bank.

Hunted, Haunting Bodies: Israel's Necropolitics Against the Dead and Unborn in Gaza

Rimona Afana, Independent

"They started bombing the graves. There's no safety for the dead even." My little sister's words have echoed in my mind over the past 909 days of relentless atrocities. Drawing on conversations with family in Gaza, investigative journalism, and scholarship in law and criminology, covered here is an under-appreciated form of state crime: while most news and studies discuss crimes against the living, I document Israel's necropolitics against the dead and unborn. Most cemeteries in Gaza have been destroyed or damaged by bombing, bulldozing, and quasi-random exhumations: thousands of bodies displaced, dismembered, scattered, looted. The unborn also became collateral damage amid genocide. Hundreds or even thousands of unborn children were killed through the

killing of pregnant women; a steep rise in miscarriages caused by psychological trauma, severe injuries, malnutrition, dehydration, infectious diseases, and lack of obstetric care; and destruction of embryos in IVF centers.

I write about the killing of unborn babies because my father, an obstetrician who worked in Rafah for two decades before he passed away, told me in 2009 that after rounds of heavy bombing, women came to his clinic suffering miscarriages from trauma. I document crimes against the dead in honor of my grandparents, who never found peace, even after death. For Palestinians, life and death lack fixed boundaries. While death transforms the body, leaving behind only bones, those bones get scattered around by bombs. Those same bombs get the unborn “terminated”. The doubly dead and the unbirthed unborn keep haunting their families...and their killers. No final resting place or time remains in the (com)promised lands.

Manufacturing Criminality: Proxy Rule, Repression, and the War on Palestinians inside the Green Line

Majd Nasrallah, University of Ljubljana

An unsettling phenomenon observed during Israel’s genocide in Gaza has been the emergence of Palestinian militias, armed, fostered and instrumentalised by Israel to undermine Palestinian political factions while terrorising the population and deepening social disintegration. This form of rule, operating through actors who appear external to the state while extending its coercive reach, should not be understood as an improvised wartime tactic. It reflects a broader Israeli repertoire of proxy rule, fragmentation, and indirect domination. This practice can be traced to Israel’s decades long management of Palestinian citizens of

Israel through the cultivation of criminality, especially consolidated after Palestinian political mobilisation during the Second Intifada. In this context, the production of internal insecurity became an underexamined dimension of colonial governance. Rather than protecting its “citizens” from organised violence, state institutions, especially the police and security apparatus, enabled criminal networks to flourish. More than mere neglect, this points to a deeper entanglement between state actors and criminal syndicates. The effect was not incidental: Palestinian communities were increasingly absorbed into conditions of fear, survival, and fragmentation that narrowed the space for collective political life, resistance, and dissent. This policy becomes clearer when read alongside the intensification of direct repression against Palestinian political action. As organised violence was tolerated or left unchecked, political mobilisation is met with live ammunition against assemblies, warrantless house raids, arrests over speech and social media activity, criminalisation of alleged terrorist content consumption, punitive home demolitions, and the revocation of citizenship or exile. From a critical criminological and settler colonial perspective, this intervention argues that organised crime and political repression are interconnected techniques of rule through which Palestinian citizens of Israel, fragmented, and politically incapacitated.

Framing Genocide: Media, Art and Politics

Belfast’s ‘Peace Walls’: A Critical Content Analysis of Motifs in Palestinian and Israeli Solidarity in Belfast’s Murals

Evie Gilbert and Hannah Ferris Blair, Queen's University Belfast

Alongside state violence committed by the British Army, two core combatant groups and communities were involved in the civil war in the North of Ireland (1968-1999): Protestant Unionist Loyalists (PUL) and Catholic National Republicans (CNR). Despite this conflict, colloquially known as the 'Troubles', officially ending in 1999, religious and political tensions remain in the North. However, such tension has evolved beyond Protestant and Catholic divides. Of relevance to this paper is that visible displays of solidarity with either Palestine or Israel are, broadly speaking, split along community lines.

For example, Belfast's 'Peace Walls' were erected at the beginning of the Troubles to divide CNR and PUL communities as a means of disrupting cross-community violence. Many view the walls as a reminder of the continued presence of colonial control in the North of Ireland, and the walls continue to close each night to restrict contact. However, the walls are used as a means of community expression and representation of political ideals. Along the CNR side, Palestinian murals and flags will be found alongside Irish Tricolours, whereas the PUL walls feature Israeli and British flags and murals.

We have gathered images of the flag displays, murals, and graffiti relevant to Palestine and Israel on both sides of the walls, and have critically analysed the differences between the motifs, symbols, and metaphors that each side draws upon. We use these to draw links between anti-colonial movements and struggles for liberation in Palestine and Ireland, and to highlight similarities in state violence by both Britain and Israel.

Analyzing the Legitimization of Mass Violence Against Palestinians Through Memes on Official Israeli Social Media

Laura Buzeti, Department of Psychology, Faculty of Arts, University of Maribor

In the case of Israel's ongoing military violence against Palestinians in Gaza, which is increasingly identified as a genocide, official state social media has become crucial for not only normalizing state crime and mass atrocities but also framing Palestinians as legitimate security threats. In this context, memes function as a tool for reinforcing state ideology, as they translate complex ideas into a replicable, emotionally resonant and accessible format. The paper will analyze a sample of memes that depict the ongoing violence of Israel in Gaza, posted on the official TikTok accounts of the State of Israel and the Israeli Defense Forces (IDF). Using multimodal critical discourse analysis, I will explore how social media memes legitimize violence while delegitimizing Palestinians and the global movement in support of Palestine. Using the TOPACS model of Victimization, Perpetration, and Denial in Mass Atrocities (Putra et al., 2024), the paper argues that meme-based communication facilitates psychological processes of in-group victimization, out-group criminalization, and denial of atrocity crimes. By applying social-psychological theory to online meme-based depictions of the continuing violence in Gaza, this paper contributes to criminological scholarship on state violence and scholarship on the legitimization of mass atrocities on social media platforms.

Journalists' Reflections on Representing Harm in Norwegian News Media: Coverage of Gaza After October 7, 2023

Maya Jeries Vågenes, Department of Criminology and Sociology of Law, University of Oslo

This submission is my master's thesis in Criminology, which is due in May 2026. The research explores Norwegian journalists' reflections on representing the harm caused by Israel in Gaza since October 2023. I have conducted qualitative interviews with nine journalists from the four most widely read online newspapers in Norway, representing diverse professional backgrounds and varying levels of experience.

The thesis examines several challenges journalists have faced as a result of international journalists not being allowed into Gaza, powerful actors competing to impose their narratives and versions of reality, expectations to report neutrally and balanced on a matter such as Gaza, and the role of social media as a competing source of information. I find that journalists' backgrounds and levels of experience influence how they reflect on these issues and how they navigate these challenges.

Finally, the thesis discusses how these challenges and journalistic experiences shape the representation of harm in Norwegian media, and what this means for the Norwegian public's understanding of the conflict. In turn, this understanding may influence public responses to what has been witnessed in Gaza over the past two years.

Framing Violence in Kashmir: A Comparative Study of Indian and Pakistani News Media

Kiran Kaur, University of Oslo

This thesis employs a qualitative research design, using discourse analysis to examine how Indian and Pakistani news media framed two major events in the Kashmir conflict: the Pahalgam attack in April 2025, and India's subsequent military response, Operation Sindoor, in May 2025. The study investigates

how responsibly, victimhood, threat, and legitimacy are

are constructed within competing national narratives. Including how terrorism discourse is deployed as a mechanism to legitimise cross-border state violence while obscuring potential violations of international law.

Kashmir is one of the most militarised regions in the world, and scholars have described everyday life in Indian-administered Kashmir as resembling an "open prison", characterised by communication blackouts, prevention detection and widespread human rights violations. While the thesis is grounded in the Indian and Pakistani context, its contribution extends beyond this case. The findings identify broader discursive mechanisms characteristic of protracted conflicts, particularly the role of media in constructing moral hierarchies of violence. In the Kashmir case, labelling the initial attack as "terrorism" functioned to legitimize subsequent military action, framing it as defensive and necessary. At the same time, civilian harm resulting from state operations was often contextualized within national security discourse, thereby limiting its visibility as potential wrongdoing.

Kashmir and Palestine share structural similarities of protracted conflict shaped by colonial partition, contested sovereignty, and prolonged military occupation. In both regions, civilian populations live under tense militarisation, surveillance, and restrictions on mobility, while their political claims are frequently delegitimised through security and counterterrorism discourses.

India, similarly, to Israel, is often internationally represented as the world's largest democracy, grounded in secularism, pluralism and constitutional liberalism.

However, scholars and human rights organisations have increasingly documented practises that contradict this image, particularly in region such as Indian-administered Kashmir. This thesis contributes to critical criminology by examining the discursive construction of state violence and the moral framing of conflict in protracted militarised regions.

PLENARY I: Maha Abdallah

Colonising Palestine and the Destruction of its People: International Institutional Involvement and Complicity in Atrocity Crimes

This session examines how international institutions have enabled, sustained, and normalised atrocity crimes, including apartheid, persecution, and genocide, throughout the ongoing Zionist-Israeli colonisation of Palestine. It interrogates the roles of state, academic, and corporate actors in constructing the legal, economic, and epistemic infrastructures that facilitate mass

violence, dehumanisation, structural domination and destruction, and elimination. The session further explores modes of institutional liability, the politics of “neutrality”, and current struggles for institutional accountability, including academic boycott campaigns alongside institutional and state responses of repression and violence.

Bio: Maha Abdallah was born and raised in occupied Jerusalem. She is currently a PhD candidate and Graduate Teaching Assistant and at the Faculty of Law, University of Antwerp. Her research examines Zionism as a settler-colonial project and the genocide of the Palestinian people situating the Nakba as an ongoing structural process of destruction and elimination. Maha has worked with human rights organisations, contributing to legal research, advocacy, and international accountability efforts. Her publications engage questions of international law, colonisation, human rights, apartheid, and genocide, as well as corporate accountability in such contexts.

ACADEMIC COMPLICITY

Advocacy, Securitization, and Weaponisation: Academic Responses to Genocide

Legal Academic Boycott: Navigating the Tension Between Status Quo and Cause Lawyering

Almina Selimbašić, University of Sarajevo – Faculty of Law

This submission examines the specificity of academic boycotts within the legal academic community, highlighting their conceptual

and practical connection to the understanding of law itself. Legal academic boycotts constitute a form of scholarly resistance challenging system rooted in the maintenance of the status quo, emphasizing the distinction between “status quo” lawyers, who are educated and operate within conventional legal frameworks, and “cause” lawyers, who interpret law as a tool for justice and systemic change. Because most lawyers are trained within the principles of status quo law, they often remain paralyzed when

conventional legal mechanisms fail to prevent injustice, as exemplified by the unprevented and unpersecuted Israeli genocide against Palestinians. The adoption of cause-lawyering principles within the legal academic community therefore has potential to strengthen the implementation of legal academic boycotts, enabling scholars to act beyond the limitations of status quo law, leveraging intellectual and symbolic capital to express solidarity and exert pressure for transformative change. By situating legal academic boycotts within the ethical and disciplinary responsibilities of legal scholars, this study underscores their role as both a moral and political instrument in contexts where law alone proves insufficient, as exemplified by the ongoing genocide against the Palestinian people.

Education as a Tool of Resisting the Normalisation of Atrocities: Case Studies from Evacuated Palestinian Students

Era Robbani, Criminology, University of Edinburgh

In the context of the genocide in Palestine and the systematic destruction of Gaza's educational infrastructure, widely described as scholasticide, education emerges as a tool of resistance against the normalisation of atrocities among Palestinian students. In light of this reality, this study examines how evacuated Palestinian students, having survived mass violence and displacement, utilise higher education as an active form of resistance - refusing the normalisation of scholasticide in their country, Palestine.

Drawing on three case studies collected through a purposive sampling approach and in-depth interviews with Palestinian students evacuated from Gaza to pursue postgraduate studies at UK institutions, this study highlights their lived experiences. These individuals, navigating international higher

studies, leaving home and families amid genocide and trauma, act as a resistance against the normalisation of atrocity crimes committed by Israel, particularly, scholasticide. By continuing their studies and bringing Palestinian knowledge, histories, and lived experiences of criminalisation into UK classrooms, seminars, and research, these students directly challenge the physical and intellectual destruction of Gaza's educational infrastructure, exploring how it works.

Ultimately, these case studies show a broader projection for the future of academic persuasion amid atrocities, and how this acts as a resistance mechanism for students surviving genocide. The study highlights how, by reclaiming the classroom as a space of hope and defiance, evacuated Palestinian students can offer a model for scholarships that actively act as a form of unique resistance.

Securitizing the U.S. University

Maryam Jamshidi, University of Colorado Law School

Since October 7, 2023, public and private actors have doubled down on efforts to securitize the U.S. university. These initiatives aim to quash a vocal pro-Palestine movement that has become highly visible across campuses since October 7th. In targeting this group, these efforts variously treat the university as an object of U.S. national security, namely, as a potential site of national security risk, while simultaneously encouraging or pressuring universities to participate in national security, namely, by actively and, often, voluntarily furthering national security objectives. The university's status as object of and participant in national security has a long history, dating back to World War II and continuing to the present.

This paper examines how the university's current relationship to U.S. national security reflects historical trends while also suggesting a radical break with the past. In doing so, it demonstrates how this recent chapter comports with endemic trends in national security, which include the maintenance of U.S. global hegemony; the anti-Palestinian animus at the heart of U.S. counterterrorism laws; a tendency to create enemies; and the important role of private parties in shaping U.S. national security law and policy. It also shows how the Trump administration is using the university's close links to the national security state to remake the government's relationship with higher education.

All told, this paper demonstrates the need to break the university's long-standing links with the national security state both to bolster accountability for Israel's crimes and ensure the integrity of U.S. higher education going forward.

How the Weaponisation of Antisemitism Enables Israel's Atrocity Crimes in Palestine

Lior Volinç and Iva Ramuš Cvetkovič, Institute of Criminology at the Faculty of Law in Ljubljana

There is a large and growing global opposition to the wide range of atrocity crimes committed by Israel against the Palestinian people, examined in the past and ongoing proceedings in the International Court of Justice and the International Criminal Court. However, multiple critics of Israel's actions have been targeted by allegations of anti-Semitism, pursuant to a controversial definition of anti-Semitism, known as the IHRA (International Holocaust Remembrance Alliance) definition. This paper explores the development and deployment of the IHRA definition of anti-

Semitism, which has been (partially) adopted by various European, national and local authorities, and its effects in stifling opposition to Israeli crimes in Palestine while neglecting to protect Jewish life in Europe. First, it traces the definition's progress from its early development by the State of Israel, its propagation by the European Union, and its promotion around Europe as a policing tool to silence critics of Israel and its policies. Second, it delves into the formal and informal silencing of opposition to the Israeli policies in Europe, and the human rights violations (in particular, violations of freedom of speech and the right to protest) committed against those who criticise Israel's actions. Last, it demonstrates how such repression, based on weaponisation of antisemitism is enabling Israel and its allies to continue with their unlawful occupation and atrocity crimes against the Palestinians, while tarnishing international law and its advocates. We conclude by examining possible alternatives to addressing anti-Semitism and contributing to the flourishing of Jewish life in Europe while protecting fundamental rights and working towards accountability for atrocity crimes in Palestine.

Academic Complicity and Boycott: Knowledge under Occupation

Counter-Forensics as Academic Resistance

Esther Zouaoui-Peyrot, Université de Montréal

This communication proposes to examine counter-forensics as an alternative mode of forensic and criminological knowledge production developed in opposition to the institutional monopoly over truth-making, evidence, and expertise.

In the context of evidence-based management and the growing authority of forensic science in legal and political arenas, dominant forensic institutions increasingly present their knowledge as neutral, objective, and scientifically indisputable. My master's thesis critically examined this epistemological construction of forensic science through an empirical analysis of scientific articles and academic communications. By focusing on how "truth" and processes of truth construction are framed and stabilised, this research highlighted the political conditions under which forensic knowledge becomes authoritative.

This work led me to engage with the concept of counter-forensics, understood as a set of forensic practices explicitly mobilised against state institutions, legal systems, and dominant regimes of expertise. Counter-forensics does not merely contest individual evidentiary claims but challenges the epistemological and methodological foundations of institutional forensic knowledge.

Building on these findings, my doctoral research focuses on the specificity of counter-forensic knowledge production, with particular attention to the research group Forensic Architecture. This group has been especially proactive in the Palestinian context, where it has conducted numerous investigations aimed at exposing violations of international humanitarian law and human rights, including practices of state violence and the destruction of civilian infrastructure.

Methodologically, this doctoral research draws on the findings of my master's thesis and on a completed preliminary quantitative analysis based on a database documenting investigations carried out by Forensic Architecture. This analysis has revealed specific formal and epistemological features that characterise counter-forensic practices.

By foregrounding the notion of knowledge monopolies held by dominant institutions, counter-forensics offers a critical entry point for rethinking criminological and forensic knowledge production beyond the idealisation of "neutral" and "objective" science. This entry point is particularly relevant for thinking forms of academic resistance, especially in the context of Palestine, where alternative modes of truth production are central to challenging denial, impunity, and the silencing of human rights violations.

The Discursive Construction of Palestinians in Israeli Criminological Scholarship on Terrorism

Alina Bežlaj, Institute of Criminology at the Faculty of Law in Ljubljana, Zala Bežlaj, Educational Research Institute, Slovenia, Maria Christina Galanaki, Independent, Emilie Gossye, Vrije Universiteit Brussel, Živa Šketa, Institute of Criminology at the Faculty of Law in Ljubljana

Israel's political and media discourse has focused on the legitimization of the Palestinian genocide through language normalizing human right violations as necessary, proportionate responses to the terrorist activity of Hamas. While social research has examined such discourses, there is a lack of academic attention on the language employed within Israeli academic criminological work examining terrorism. Israeli criminology is a field largely focused on counter-terrorism research which has developed through the Israeli occupation of Palestinian territory as well as collaborating with the Israeli security state. Considering the credibility and reach of Israeli academic research published in peer-reviewed journals, the employed language can influence the ways in which Palestinians are constructed, and unlawful state behaviours are justified. This paper aims to examine the ways in which

language used in the Israeli academic criminological articles exploring terrorism presents Palestinians and legitimates the Israeli state responses to terrorism. The paper is based on three main research questions: RQ1) How are Palestinians discursively constructed in Israeli academic criminological articles on 'terrorism'? RQ2) How Occupied Palestinian Territory (OPT) is discursively constructed as a site of academic study of 'counterterrorism criminology'? And RQ3) How Israeli academic criminological articles discursively legitimate Israeli state violence? The paper employs Verschueren's model of linguistic pragmatics to analyse the discourses found in Israeli criminological articles on the topics of counter-terrorism policing and security prisoners published in peer-reviewed journals. The findings illustrate the biased and neutral political stances towards Palestinians, and the different linguistic strategies these two stances use to construct them.

Academia Under Command: Militarism on Israeli Academia

Itamar Shachar, Hasselt University

The presentation will examine the various collaborations of academic institutions in Israel with the military, state security and intelligence agencies, and military industry companies.

Criminalization of Palestine Solidarity in Europe

From Police Violence to (Self) Censorship: Mapping the Continuum of Criminalization of Student-Led Palestine Solidarity Activism

Brunilda Pali, University of Amsterdam

This article explores the criminalization of student-led solidarity activism in the Netherlands.

Self-identified as the “student intifada” this activism has taken place in university campuses around the world including in the Netherlands and has faced varying levels of criminalization. Through applying a criminalization lens to the student intifada in the Netherlands the article asks questions such as: Through what processes are political ideologies, movements, and acts of resistance, such as BDS campaigns, student-led protests, and broader forms of solidarity, constructed as criminal by political, legal, and institutional actors? What mechanisms, discourses, and tactics are mobilized to suppress these forms of activism, and why? Why is solidarity with Palestinians so often met with accusations of terrorism, antisemitism, or threats to public order and security? And what are the broader implications of this repression, not only for freedom of expression, assembly, and association, but also for the future of political solidarity and resistance itself? In answering these questions, the article employs a “criminalization continuum” lens in documenting the various forms criminalization of solidarity with Palestine has taken in the Netherlands, from arrests and police violence to surveillance, censorship, and stigmatization. Such measures not only mirror the broader global crackdown on political dissent more generally, and on Palestine solidarity activism in particular, but also reflect and reinforce the criminalization of Palestinian resistance itself. We argue that such tactics undermine the democratic principles that universities claim to uphold and perpetuate a culture of intimidation, fear and apathy that endangers critical engagement and solidarity, and call for an urgent and critical evaluation of how

universities, governments, and societies at large respond to pro-Palestinian activism.

The Criminalization of Pro-Palestine Political Dissent: Experiences of the 2024 Student Uprising in Amsterdam

Kiek Korevaar

In May 2024, Amsterdam was taken by the international wave of pro-Palestine (student)uprising and university campus occupations, demanding institutions and government to boycott and divest from Israeli relations and genocidal complicity. The wave of protests was however met with police violence, mass arrests, and heavy crackdowns.

Within the process of criminalization of the pro-Palestine political subject, the protesters emerged together and yet not the same: the encounter between protesters and police (who is criminalized and how?) was shaped by racialization and discrimination.

In my research, I follow in-depth the experiences of six protestors who were arrested during or in relation to the (student)protests in May 2024 in Amsterdam. All of them spend time in pre-trial detention and some of them were brought before court. My research gives answer to the question: in what ways was the criminalization of pro-Palestine political dissent in Amsterdam in May 2024 shaped by discrimination and racialization; and consequently, how should a sustaining pro-Palestine solidarity movement look like?

Drawing from in-depth feminist interviewing and decolonial methodologies, and building on critical criminology, I approach the experiences of police discrimination by the six pro-Palestine activists as specific, personal, and not generalizable; and yet, as emergent within the larger context of

repression and punishment of pro-Palestine solidarity.

In this presentation, I will 1) depart from the stories of the pro-Palestine activists (including suspect policing, ethnic profiling, discrimination in pre-trial detention); 2) critically reflect on criminalization as a state-defined, ideological and social problem and the relation between the policing of the local and the governing of the global; 3) and argue for building a strategic solidarity movement build on the knowledge that the criminalization of pro-Palestine political dissent is racialized.

This research took place between May 2024 and 2025 and was part of my thesis for the RMA Gender Studies (Utrecht University), supervised by dr. Domitilla Olivieri and dr. Loyal Ftouni.

Criminalization of Jews in Today's Germany

Udi Raz, Berlin Graduate School Muslim Cultures and Societies (Free University Berlin)

In recent years, relations between Muslims and Jews have become pivotal in hegemonic discourses within former imperial centers (Anidjar 2003, 2008; Asad 2003; Hochberg 2016). Consequently, facilitated encounters between members of these two social groups are often heavily regulated by policymakers and state institutions (Özyürek 2016; Bishop Kendzia 2017; Doughan 2018). However, while ethnographers have primarily focused on the effects of such encounters on Muslims, little is known about how these interactions affect Jews.

Based on findings from ethnographic fieldwork conducted between 2020 and 2022 in Berlin, Germany, this contribution discusses the impact of facilitated encounters on the lived experiences of Berlin-based

Jews. The research reveals that while some encounters are encouraged, celebrated, and promoted by policymakers, others are criminalized. This raises critical questions: Who are the Jews that Germany's policymakers aim to protect, and who are those they persecute? What does this reveal about institutionalized anti-Semitism in contemporary Germany?

By employing Feminist and Queer Theories (Connell 2005; Ahmed 2006; Puar 2007) to analyze the collected data, this contribution offers a new understanding of the selective inclusion of Jews in Germany's national identity, particularly based on their willingness to justify the criminalization of other marginalized social groups. Supported by recent data, this work further emphasizes that the events of October 7, 2023, do not signal a discursive shift in the treatment of Jews by policymakers and state institutions in Germany, but rather an intensification of an already existing discourse.

Germany's Double Role in Israel's Atrocity Crimes Against Palestinians

Iva Ramuš Cvetkovič, Institute of Criminology at the Faculty of Law Ljubljana

This contribution examines two separate but interrelated elements of Germany's role in Israel's atrocity crimes against Palestinians. These are (1) the support for and involvement in Israel's atrocity crimes in Gaza and other occupied Palestinian territories, and (2) the repression of dissenting voices at home.

Germany actively offers material, diplomatic, political and economic support to Israel, while simultaneously prosecuting and silencing activists, scholars, and even UN personnel who speak or protest against Israeli crimes against Palestinians and Germany's involvement in them.

Even though these two elements are subject to separate examinations and separate litigations – atrocity crimes being primarily addressed before the International Court of Justice in the ongoing case of Nicaragua vs. Germany, and repression being asserted and addressed within German domestic judiciary, they are, in fact, interrelated. They complement one another and they both demonstrate willingness to sacrifice Palestinian human rights and protection against atrocity crimes established through international and domestic legal acts for economic profit, political alliances and “whitewashing” of Germany's own genocidal past.

Methodologically, the research is based on theoretical analysis supported by a review of secondary data sources. For examination of Germany's role in atrocity crimes against Palestinians, academic literature, international legal acts, UN documents, reports of international organisations, international case law, and statements of German political figures are used, and for analysis of repression of dissenting voices, media reports, administrative decisions and domestic case law will be examined. While the analysis is grounded predominantly in classical criminology, it is informed and complemented by selected insights from critical criminology.

Epistemic Complicity and the Palestinian Struggle for Self-Determination

Necropolitics, Academic Autonomy, and the Politics of Neutrality: Discourses of Scientific Objectivity in Academic (Un)Responses

Nina Žnidaršič, Institute of Criminology at the Faculty of Law in Ljubljana

This paper presents a political-economic analysis of contemporary academic institutions and the discursive conditions shaping (non)speech on the genocide of Palestinians. Drawing on Mbembe's concept of necropolitics, it argues that colonial power relations, racism, and the structural "universalism of erasure" are embedded in the historical formation of liberal institutions. Human rights discourse therefore appears politically contingent and selectively applied, revealing a hierarchy of lives and legitimate speech about genocide.

Academic autonomy serves as the central conceptual tool, understood as a field of hegemonic struggle between the internal logic of universities and the external logic of political power and corporate-economic interests. Using abductive reasoning through embedded case studies from the USA, the UK, France, and Germany, the paper identifies recurring discursive repertoires in official university statements and internal governance practices. It examines discourses of "neutrality," "objectivity," "security," "hate speech," and "antisemitism," which function as ideological mechanisms of depoliticisation and risk management, delegitimising critical speech and practices of solidarity.

The analysis shows a convergence of institutional and external logics through which critical-political thought is subordinated to state authority and market-oriented university management (Butler; Wallerstein). In Gramsci's "interregnum" of multiple crises and geopolitical transformations, spaces for critical articulation shrink under political illiberalism and neoliberal authoritarianism (Brown; Bruff). This results in institutional discipline and criminalisation – suspensions, sanctions, surveillance, and silencing – targeting

academics and student movements opposing Israeli state violence. Academic autonomy and the role of the university thus emerge as "empty signifiers" (Laclau), redefined in moments of global crisis to stabilise prevailing power relations.

Challenging Academic Discourse on Zionist Ideology

Aleksandra Milinković, Faculty of Social Sciences, University of Ljubljana

It is evident that the conceptualization of Zionism as an ideological framework has undergone a transformation over its historical progression. The shift in our broader understanding of Zionism can be attributed to the shift in academic and intellectual approaches to understanding it as an ideology of settler colonialism. It is imperative to acknowledge that this shift primarily comes from the Palestinian academics but also from the experiences of Palestinian resistance, which has been crucial in shedding light on the complexities of the Israeli settler colonial project.

It is important to note that the objective of this paper is to illuminate the intricacies of Zionist ideology and to demonstrate that, despite the substantial endorsement of the Zionist settler colonial endeavor in Palestine over the past century from both right and left ideological perspectives, Zionism can be fundamentally characterized as a fascist ideology. Thusly, we define Zionism as a nineteenth-century reactionary nationalist ideology that employs the settler colonial logic of territorial expansionism and erasure of the native Palestinian population, with a primary goal of creating an ethno-nationalist Jewish state¹ (Sayegh, 1965; Hilal, 1976; Haddad, 2025; Halper, 2021; Wolfe, 2006; Veracini, 2011, 2017; Elia, 2023; Said, [1979]/2024; Pappé, 2008, 2011). By using

statements, diary entries, and other writing material from key Zionist figures—Theodor Herzl, Ze'ev Jabotinsky, David Ben-Gurion²—we aim to illustrate each segment of the definition. Additionally, through analysis of historical fascism and neo-fascism and situating them within the context of the crisis of capitalism, we intend to demonstrate its function as a political instrument serving the imperial interests of the West in the Orient. Historically, Zionism is deeply intertwined with its historical connection to British imperialism, and subsequently, to US imperialism.

Furthermore, the present study aims to shed light on the complicity of academia in the creation and enforcement of harmful discourses that further military imperialist agendas and, consequently, strengthen systemic injustices against the Palestinian people.

Knowledge Production and the Framing of State Harm in Québec's Student Criminology

Ismehen Melouka, Université de Montréal

This study examines how criminological student research reflects and reproduces disciplinary orientations that may hinder recognition of power inequalities, including the genocide of Indigenous peoples in Canada. Indigenous communities continue to experience various forms of structural victimization from the Canadian state and its institutions, particularly judicial and penal systems, within which the discipline of criminology itself has developed. Drawing on an empirical analysis of 408 master's and doctoral dissertations produced at the École de criminologie de Montréal (2000–2020), it assesses the prevalence of conventional versus non-conventional criminological

perspectives and their engagement with marginalized populations.

Findings show that 72% of dissertations adopt conventional criminological frameworks, with very limited attention to critical or decolonial analyses. Research centering Indigenous peoples, racialized groups, or structural state violence remains marginal. Non-conventional perspectives are statistically associated with sociological theory, qualitative methodologies, and explicit attention to race or class.

These patterns reveal a disciplinary orientation toward individualized and legally codified conceptions of harm. Drawing on Patrick Wolfe's (2006) understanding of settler colonialism as a structure (rather than an event), the marginalization of Indigenous genocide within criminological research illustrates how ongoing, structural forms of violence may remain analytically overlooked when crime is conceptualized primarily through state-defined legality. This mechanism extends beyond Canada; if criminology privileges depoliticized definitions of crime, its capacity to recognize atrocity crimes, including crimes against humanity, may be constrained. The study thus invites reflection on criminology's role in shaping the visibility, or invisibility, of state violence, including in Palestine.

Through a Decolonial Lens: From Scribonianus' Revolt to Palestinian Self-Determination

Ljubica Perinić, Archaeology Division, Institute for Historical and Social Sciences in Zagreb, Croatian Academy of Sciences and Arts

Starting with the Roman interpretation of the Scribonianus' Revolt, through contemporary interpretations of Great Zimbabwe and the Roman god Silvanus in the province of Dalmatia, this presentation explores the

colonial frameworks we inherit in archaeology and Roman religious studies, arguing that our failure to discard them explains both historical misreadings and the humanities' perceived decline into irrelevance. Confronting Roman religio with the anachronistic modern concept of "religion" similarly distorts our understanding of the supposed Roman experience by forcibly separating religio from structures of power. These are not isolated errors, but symptoms of the application of Eurocentric, secular-modernist frameworks. Consciously removing these frameworks is therefore an urgent scholarly and ethical imperative. Failure to do so constitutes active academic complicity, as it perpetuates the intellectual violence that suppresses the experiences of the colonised.

Applying this decolonised lens transforms our view of the past and, therefore, of the Palestinian struggle: it is no longer an intractable "conflict" but a struggle for self-determination, a kind we can trace back millennia. This approach would "kill two flies with only one shot": not only would present wrongdoings come to light, but it would also secure the humanities' place for the future by connecting these past patterns of erasure to present-day injustices.

Critical Spaces and Academic Autonomy in Criminology

The Role of 'Academic Watchdogs' and Their Protection Under the ECHR

Anna-Maria Getoš Kalac, University of Zagreb Faculty of Law, Petra Šprem, University of Zagreb Faculty of Law, Ruža Karlović, University of Applied Science of Criminal Investigation and Public Security

Our presentation critically analyses "science activism" as academic responsibility, understood as public-facing, evidence-led scholarly intervention that remains method-disciplined and distinct from political or ideological advocacy. Using a Croatian case study, we examine how criminologists act as "academic watchdogs" over institutions of power, especially when these become sites of censorship and intimidation, against the backdrop of states' positive obligations to protect and respect academic freedom. This watchdog role of academia becomes increasingly salient when institutions of power—including academic institutions themselves—constrain inquiry or chill debate on state crime, including atrocity crimes, raising acute questions about academic responsibility and the protective function of academic freedom. We reconstruct a sequence triggered by evidence-based 'watchdog activity' concerning a state authority's conduct toward the research community, escalating into public censorship, (ethical) persecution, and alleged violations of fundamental rights. We contrast this with academic institution-level shielding to show how institutional choices can either protect scholars' academic freedom or contribute to normalising coercive governance. Doctrinally, we map Croatian constitutional guarantees (academic freedom, university autonomy, fair procedure) against the practical availability of remedies, and situate the case study within existing and evolving ECtHR case law (e.g., *Getoš Kalac v. Croatia*, Appl. no. 9471/24), highlighting gaps in jurisprudence on academic freedom in new contexts, focusing on the concept of "academic watchdogs". Addressing the conference theme on academic responsibility, resistance tactics, and academic complicity in contested, high-pressure public controversies, we close with

three sets of methodological, legal, and practical takeaways for “academic watchdogs”, with relevance across diverse state-crime contexts: (1) demarcation criteria for science activism; (2) guardrails against “integrity” and “freedom” rhetoric as disciplinary weapons; and (3) low-escalation, rights-compatible resistance tactics (evidence hygiene, procedural demands, coalition-building, litigation strategy).

The Academic World and Its Ethics

Dragan Petrovec, Institute of Criminology at the Faculty of Law, Ljubljana

Writing a professional or even scientific article about Palestine today involves a profound contradiction. This starting point leads us to conclude that when considering one of the most serious crimes that has been unfolding before our eyes for years, we must speak from the perspective of science, its research apparatus, and its indisputable methods. It is true that many people resort to this approach because they either do not want to see the crime, justify it, or, unfortunately, even support it.

The academic world refers to the highest state institutions, academies of science and art, but I also include individuals who are recognized for their scientific achievements and critical monitoring of social phenomena, especially processes of violence and violations of fundamental human rights.

This view of the academic world reveals a sad lack of unity, even in our country. There is a flight into so-called political neutrality, which is well known from the history of the Slovenian Academy during World War II. On the other hand, media outlets originating from the right wing of the political spectrum also give space to academics who strongly

relativise the crime. At the same time, the authors emphasise patriotism, as exemplified by the glorifiers of the Ustasha, and regret that such love for the homeland is not evident in Slovenia.

Some try to avoid defining this obvious crime by shifting responsibility to the courts, which they claim are the only ones qualified to make such a judgment. Until then, the word genocide remains unspoken.

It is clear that it is (once again) civil society that is forcing the academic world to speak out. This is usually followed by hesitant statements from distinguished professors and excuses for maintaining sufficiently close ties with criminals.

About the Possibility of Critical Spaces in Criminology

Mattias De Backer, Vrije Universiteit Brussel

What can critical criminologists do to talk about war and genocide? In a recent editorial, referencing Williams (2015), we argued that a criminology reproducing inequality and power imbalance is profoundly uncritical (De Backer & Melgaço, 2025). For critical scholars it is essential to focus on inequalities and power imbalance, for example, to study the genocides in Gaza and Sudan, in order to ask the fundamental questions: who allows such atrocities to take place? And who is benefitting from them? This, in turn, invites us to reflect on our own roles as social scientists, asking whether we are being vocal enough and whether we are doing enough to call out the culprits.

As a reflexive point of departure in this paper, I will consider the debate that took place at the annual conference of the ESC, not during the General Assembly, but immediately after, in the sun-drenched courtyard of the American College of

Greece. People wondered: should we create our own critical space, or should we stay in the mainstream and combat prejudice, hypocrisy and other evils from within? In this paper I will reflect on the possibility to create critical spaces within or without criminology, on the various arguments pro and con to either position, and on potential manners to make sustainable critique work in a situation that is inherently marginal and precarious.

Criminology in Crisis: Academic Resistance, Complicity, and the Palestinian Struggle

A Boundary Crossing: Academic Silence and the Modes of Expressive Resistance

Jane Ngan, University of Manchester

This paper reflects on possible modes of expressive resistance against academic silence in the systematic destruction of Gaza and the genocide of the Palestinian people. It challenges self-imposed boundaries in mainstream scientific discourse and practice, which have the effect of frustrating academic advocacy for the Palestinian people and its underlying social justice aims.

The author reflects on three themes in her experimentation to cross "the finite provinces of meaning" (Schutz, 1945) between scientific and political engagement: artistic forms, rhetorical delivery, and spatiotemporal opportunism.

It is contended that academic resistance requires non-academic tactics and strategies to persuade, mobilise and facilitate change, by sidelining, but not entirely abandoning, the typical modes of scientific practice. The author argues that these acts of resistance require a re-prioritisation of researcher positionality and identity, from the distanced and neutral scientist, to an imperfect,

unscientific, but intimately personal and direct engagement with the world.

Everyday Resistance in Academia: Learning from the Palestinian Practice of 'Sumud'

Amy Cortvriend, Loughborough University

In the context of ongoing attempts to silence and criminalise solidarity with Palestine, this paper starts from the position that criminology has a responsibility to examine and challenge both suppression of solidarity and the atrocity crimes opposed by solidarity movements. The paper argues that meaningful resistance in criminology must be informed by the insights, practices, and steadfastness of Palestinians themselves. Rather than framing solidarity as an external act performed for Palestine, I argue that academic resistance should be informed by Palestinian practices of *sumud*, a steadfastness that has long underpinned Palestinian survival under occupation. Rather than treating solidarity as an exceptional intervention, *sumud* requires a continuous practice of everyday resistance.

Drawing on insights from Palestinian writers, including emerging testimonies in works such as *Voices of Resistance: Diaries of a Genocide*, alongside wider academic literature on everyday resistance, the paper illustrates how *sumud* can be understood as both a theoretical and practical tool, promoting practices of resistance within criminology. For criminologists, practices can be embedded within research choices, teaching practice, and institutional engagement. The paper demonstrates how everyday academic practice can function as a site of decolonial resistance.

Criminology's Mechanisms of Complicity and Palestine

Marijke Van Buggenhout, Vrije Universiteit Brussel, Mattias Lucien De Backer, Vrije Universiteit Brussel, Brunilda Pali, University of Amsterdam, Elena Vasiliou, University of Bath, Lior Volinz, Institute of Criminology at the Faculty of Law, Ljubljana

This paper examines the European Society of Criminology's (ESC) refusal to condemn Israel's genocide in Gaza as an epistemic event that exposes how knowledge, silence, and institutional power are produced within criminology. Drawing on fieldnotes, public statements, and the Motion introduced by Criminologists for Palestine at the ESC General Assembly in Athens (2025), we analyse how appeals to neutrality, academic freedom, and institutional procedure were used to avoid accountability and silence demands for action. These mechanisms are not omissions but forms of governance that preserve criminology's alignment with state power and sustain its distance from colonial and genocidal violence. Placing these events in dialogue with feminist epistemologies and with decolonial and critical criminology, we show how selective neutrality and strategic ignorance shape the discipline's boundaries. We conclude by foregrounding epistemic disobedience as a necessary practice for confronting criminology's complicities and for imagining forms of knowledge that refuse silence in the face of injustice.

Report: Academic partnerships with Israel and potential violations of law

Stop Academic Complicity (Collective), Paris 1 Panthéon Sorbonne

Stop Academic Complicity is a collective of researchers, students, and teachers from a wide range of disciplines. Since 2024, it has been compiling and documenting the links between French schools and universities and

institutions complicit in war crimes and crimes against humanity committed by the State of Israel. Stop Academic Complicity has worked to map these institutional links between French universities and Israeli institutions on the website academiccomplicity.fr. This report is the result of rigorous work grounded in international law, detailing Israel's violations of international law and the complicity of Israeli universities in these violations, before analyzing the academic partnerships between French and Israeli institutions.

The aim of this report is to provide a clear synthesis of French universities' complicity in Israel's ongoing genocide in Gaza and its colonial policies, in order to 1/ raise awareness for citizens, academics and human rights organizations, 2/ support legal proceedings against those institutions, 3/ support PACBI's call to boycott and divest from Israeli universities, by presenting a country-specific map of institutional complicity, 4/ provide a roadmap for similar reports about other institutions; this report is not comprehensive and it is our goal to add more research through additional contributions to our interactive map (academiccomplicity.fr).

Our use of the term "complicity" includes direct and indirect association to Israeli colonial policies, through its university system. We follow PACBI guidelines and call for the suspension of institutional relations and exchange programs, in order to end the complicity of French universities with Israeli universities, i.e. financial and symbolic support to universities that actively endorse and sustain genocidal policies and ideologies, and scientific support to universities that work with the Israeli military to develop their weaponry and surveillance tools.

PLENARY II: Shahinaz Geneid

Criminologists Against Academic Complicity in the “Crime of Crimes”: On Organizing the Field in Times of Genocide

Since October 2023, the world has seen not only the livestreamed genocide of the Palestinian people in Gaza, but also the ongoing expansion of illegal occupation of Palestinian land in the West Bank, the entrenchment of the apartheid system against Arab Palestinian citizens of Israel, increased anti-Arab and anti-Palestinian racism against Palestinians and other Arabs in the diaspora, increasingly draconian repression of pro-Palestine activists, whether Palestinians, other Arabs, or even anti-Zionist Jews, and now, the outbreak of a regional war begun by the US and Israel. At the same time that all of this has occurred, the institutions that have long claimed to be spaces of learning and higher education, and which have long claimed to be bastions of a liberal democratic rules-based order which values social justice, human rights, and international law have turned against these values entirely. They have attempted to ignore, to whitewash, to normalize, and/or to openly and actively incite support of the ongoing genocide and even, in many cases, to materially support it.

Students and academics, responding to the calls from Palestinians for international solidarity, including the 2004 PACBI and 2005 BDS calls, have resisted in many places as their counterparts in Palestine have been under attack and borne witness to the destruction of all of the university buildings in Gaza, all the while engaging in the monumental task of keeping themselves and the Palestinian educational system alive in the midst of ongoing genocide and scholasticide. In response to their organizing, leaders of academic institutions have driven the

destruction of what remains of institutional democratic governance, leaving their institutions inept to withstand the global rise of the far-right and fascism and worsening many of the existing crises facing academia globally today. In spite of this, organizing does and must continue, particularly in fields such as criminology which has a particular responsibility to oppose complicity in violations of international law.

This presentation will address the responsibilities and challenges facing criminologists as we organize within the field against academic complicity, drawing on experiences of criminologists, sociologists, socio-legal studies, and legal scholars in organizing to uphold the Palestinian-led BDS and PACBI calls over the past 3 years.

Bio: Shahinaz Geneid is the International Campus Coordinator for the Palestinian Academic & Cultural Boycott of Israel (PACBI), an organization which was a founding member of the Boycott, Divestment, & Sanctions (BDS) Movement in 2005. She is an Egyptian-American international human rights lawyer, social scientist, and organizer/activist whose most recent organizing work has been at the intersections of unionized higher education and legal services spaces and the Palestine solidarity movements in the Northeast US, and now Ontario, Canada. As part of this work, she co-founded and facilitated UAW Labor for Palestine (UAWLAP) and has been a rank-and-file labor organizer on the Northeastern graduate student (GENU-UAW) and Harvard adjunct faculty (HAW-UAW) election and first contract campaigns.

Her academic work is primarily situated in the fields of sociology, criminology, and socio-legal studies, where she studies violations of international human rights and criminal law in the Southwest Asia and North

Africa (SWANA) region, focusing on crimes of the powerful and crimes of atrocity. Her work seeks to ground otherwise abstract discussions about international law in the lived realities of people directly and continuously victimized as a result of unequal access to its protections, particularly the experiences of those who face forced migration, displacement, and human trafficking and modern slavery as their lives are upended by violent conflict, a legacy of the colonial and imperial violence enacted against the region.

Scientific committee: Lior Volinz, Brunilda Pali, Tilen Štajnpihler Božič, Iva Ramuš Cvetkovič, Vasja Badalič, Amy Cortvriend, Leighann Spencer

Organising committee: Živa Šketa, Alina Bezlaj, Jasmina Arnež, Nina Žnidaršič, Kristina Krajnc, Andrej Kapun, Hana Hawlina, Manja Skočir, Lovrena Jeromelj, Nežka Sajinčič