

**CRIME & PUNISHMENT Museum  
And Research Center of Criminology**

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## **Abstract**

The project “**Crime & Punishment Museum and Research Center of Criminology**” aims to create a symbol of exemplary punishment for all kind of crimes that take place in our society. If we look at our society or nation, we will certainly observe that the crimes and criminals are increasing day by day and after each and every crime, we always expect true justice in terms of exemplary punishment of the criminals. But in reality we get tired counting on the crimes but never see a single exemplary judgment or justice. If we look at the history, there were different types of brutal punishment methods including open public execution so that the fear of punishment decreases the crimes. Keeping human rights of the criminals in mind, each and every time these processes were banned though in some portion of the world, still public execution is going on. Unfortunately the crimes never stops rather it increases. Also now a days we are loosing the basic fear of punishment, as we know that the law and order is not strong enough and it's easy to cheat. So this project will play the role of exemplary punishment not literally but more psychologically. In this museum there will be exhibitory archive of crimes & criminals and the history of brutal punishment methods. When civilian and general public will visit this place, it will certainly remind them of the fear of punishment at the same time the shame on the crime. There also will be facilities of criminological research. Which will ensure a better future to the society regarding crimes and criminal issues.

# Table of Content

Abstract

Acknowledgement

Chapter 1: Background of the project

1.1 Project Brief

1.2 Project Introduction

1.3 Aims and Objectives of the project

1.4 Proposed Program

Chapter 2: Site Appraisal

2.1 Site Location

2.2 Site Surrounding

2.3 Site Background

Chapter 3: Literature Review

3.1 Crime

3.2 Criminal Anthropology

3.3 International Criminal Law

3.4 Capital punishment

3.5 Public Execution

3.6 Methods of Public Execution in history

3.7 Should execution be made public?

Chapter 4: Case Studies

4.1 Torture Museum Vienna

4.2 The Catacombs of the Capuchins

4.3 Lombroso's Museum of the Criminal Anthropology, Turin, Italy

4.4 Torture Basement Museum, Gouda

Chapter 5: Program Development

Chapter 6: Conceptual Stage and Design Development

Chapter 7: Conclusion

Chapter 8: References

# Chapter 01

## Background of the Project:

### 1.1 Project Brief:

1.1.1 Project Name: Crime and Punishment Museum and Research Center of Criminology

1.1.2 Site: Dhaka Central Jail, Lalbagh, Old Dhaka.

1.1.3 Site Area: 22 Acres (+)

1.1.4 Client: Bangladesh Government

### 1.2 Project Introduction:

The term **crime** denotes an unlawful act punishable by a state. The term "crime" does not, in modern criminal law, have any simple and universally accepted definition, though statutory definitions have been provided for certain purposes.<sup>[3]</sup> The most popular view is that crime is a category created by law; in other words, something is a crime if declared as such by the relevant and applicable law. One proposed definition is that a crime or **offence** (or **criminal offence**) is an act harmful not only to some individual or individuals but also to a community, society or the state ("a public wrong"). Such acts are forbidden and punishable by law. The notion that acts such as murder, rape and theft are to be prohibited exists worldwide. What precisely is a criminal offence is defined by criminal law of each country. While many have a catalogue of crimes called the criminal code, in some common law countries no such comprehensive statute exists. While the individual upon whom the crime was committed usually feels the immediate effect of crime, the community at large is also affected by criminal activity. High crime rates may lead to population reduction as able individuals move away to avoid victimization. Members who remain in crime-filled areas may feel unsafe in general, particularly if they witness crime. Additionally, crime rates create a negative impression about a community to those who live outside it. Honest citizens residing in high-crime areas may struggle to find help and may

face lowered housing values due to the reputation of the community. Criminal Justice is the system of practices and institutions of governments directed at uploading social control, deterring and mitigating crime, or sanctioning those who violate laws with criminal penalties and rehabilitation efforts. Those accused of crime have protection against abuse of investigatory and prosecution power.

### **1.3 Aims and objectives of the project:**

- Creating an architectural symbol of justice.
- To set an example, which we usually mean by exemplary punishment.
- Creating public awareness.
- Creating a public intervention in terms of crimes and criminal issues.
- Providing public a physical platform for rising voices against crime in formal manner.
- Reducing crime in the society by developing public morality and knowledge.

### **1.4 Functions and Programs**

The design proposal can initially be divided into the following main parts, according to the types of activity.

Administrative Unit

Exhibition Space

Platform for public voice

Archive Gallery (Hall of Shame)

Multipurpose hall

Library

Forensic Lab & Computer Lab

Classrooms, Seminar rooms

Cafeteria

Souvenir Shop

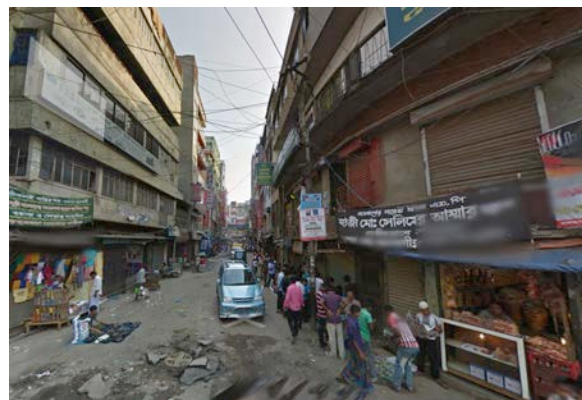
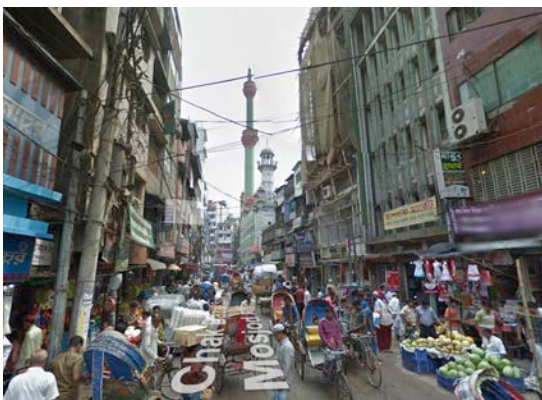
# Chapter 02

## Site Appraisal:

### 2.1 Site location:



## 2.2 Site Surroundings: Chawk -Bazar



# Commercial Strips

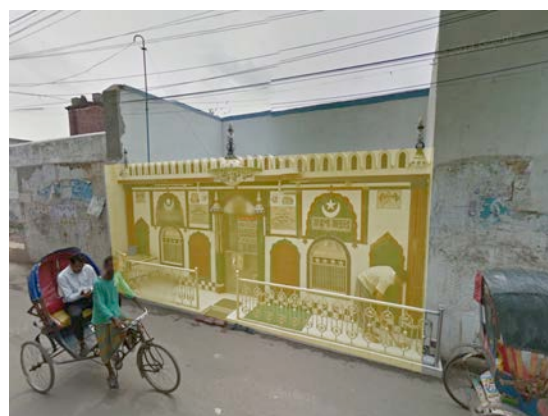




# Wood wholesale



## Religious structures



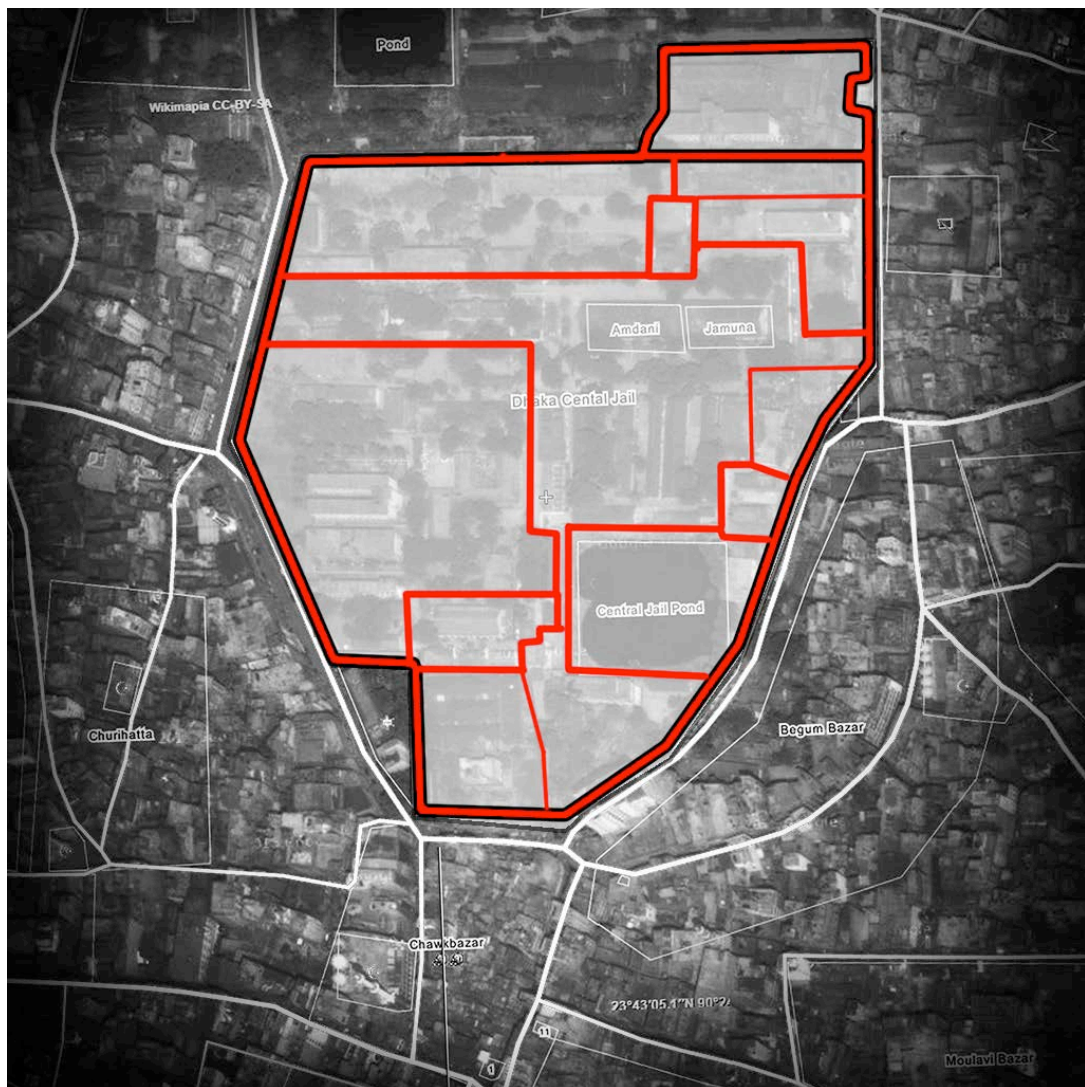
# School

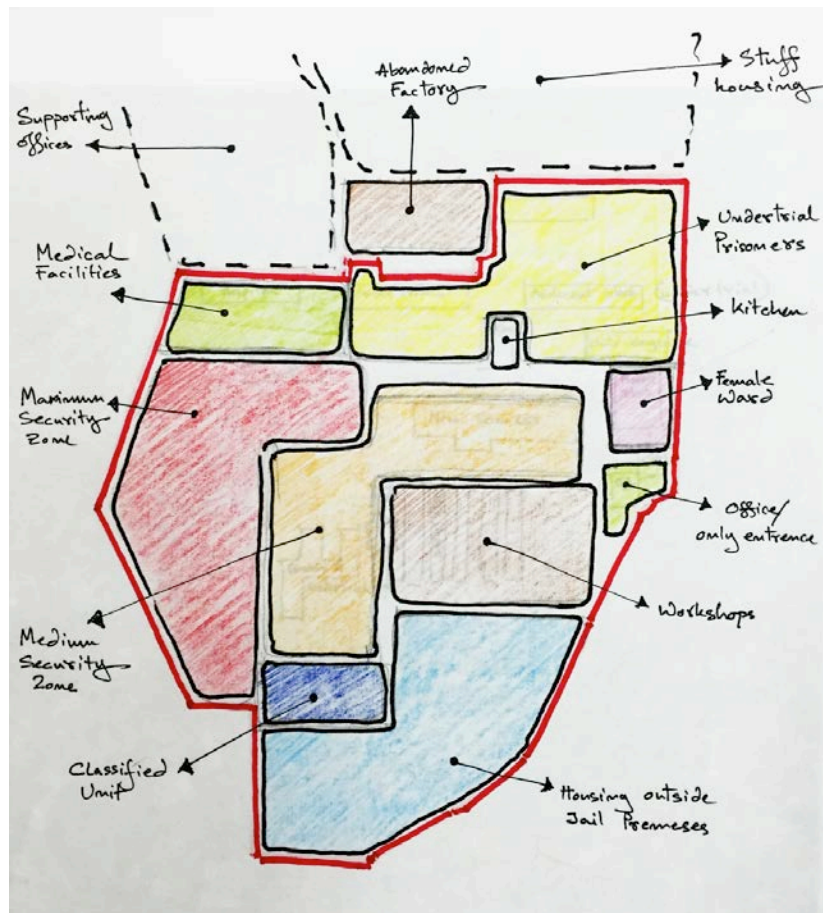
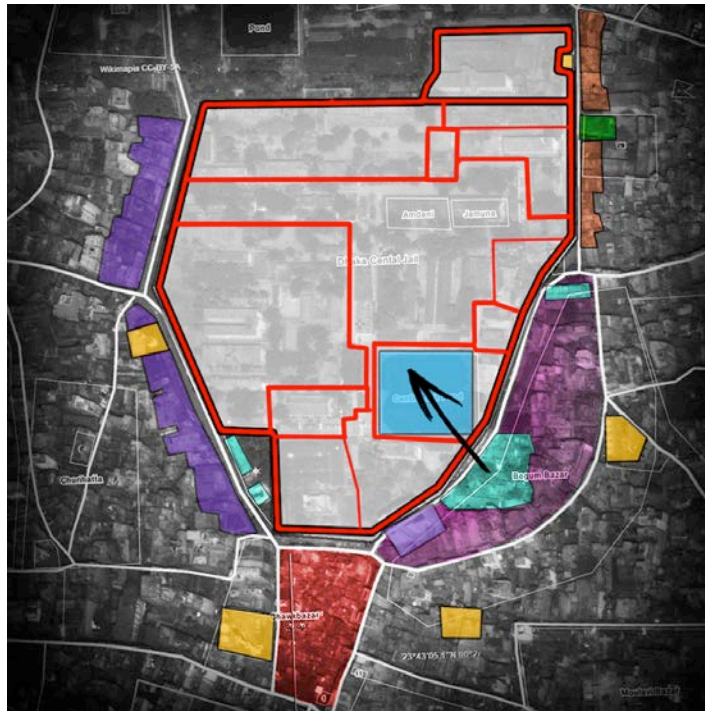


# Chawk- Bazar Police



## Jail Wall : Urban Edge





## 2.3 Site Backgrounds:

Dhaka central jail is located near the banks of the Buriganga river, at the heart of Pura Dhaka. It falls under the Kotwali thana of Dhaka district. It is the structure that holds evidence of a 400 years old city that has prospered most during the Mughal's rule. Near the site remains reminiscent of the old structures that this prosperous city had held high and now on the verge of becoming ruins.

Chawk- Bazar , Choto- Katra, Boro Katra, Hussaini Dalan , Lalbagh- Quella, Khan MD Mridha Mosque are just a few names.

The jail structure itself has its own history. It was an Afghan fort later on taken over by Man Sing to protect the city and during the British rule converted into jail.

The Dhaka central jail is supposed to hold 4000 prisoners in total, but presently there are 10,000 including some well known politicians. It has plenty of open areas and two ponds. Buildings area dark and shabby. One major problem was identified is that the toilet stinks. Prisoners are provided with good foods and they have no reason to complain. Female prisoners have their own section secluded from the men.

The site itself holds a historic value. It is known to be the Dhaka's oldest fort, constructed even before the Lalbagh Quella. It is also said that it was known as an Afghan fort. But no records have been traced out about its past. Only two walls remain standing around 25' high which should be preserved as historic evidence. The fort was used by Mughals as rest houses before the Lalbagh Quella was built.

After the fort premises were converted into a jail, there are presences of historic structures, such as cells of great four leaders. Mohammad Kamruzzaman, Tajuddin Ahmed, Capt. Monsur Ali, Syed Nazrul Islam And cells of Sheikh Mujibur Rahman.

## Chapter 03

### Literature Review:

#### 3.1 Crime

In ordinary language, the term **crime** denotes an unlawful act punishable by a state. The term "crime" does not, in modern criminal law, have any simple and universally accepted definition, though statutory definitions have been provided for certain purposes. The most popular view is that crime is a category created by law; in other words, something is a crime if declared as such by the relevant and applicable law. One proposed definition is that a crime or **offence** (or **criminal offence**) is an act harmful not only to some individual or individuals but also to a community, society or the state ("a public wrong"). Such acts are forbidden and punishable by law.

The notion that acts such as murder, rape and theft are to be prohibited exists worldwide. What precisely is a criminal offence is defined by criminal law of each country. While many have a catalogue of crimes called the criminal code, in some common law countries no such comprehensive statute exists.

The state (government) has the power to severely restrict one's liberty for committing a crime. In modern societies, there are procedures to which investigations and trials must adhere. If found guilty, an offender may be sentenced to a form of reparation such as a community sentence, or, depending on the nature of their offence, to undergo imprisonment, life imprisonment or, in some jurisdictions, execution.

Usually, to be classified as a crime, the "act of doing something criminal" (*actus reus*) must – with certain exceptions – be accompanied by the "intention to do something criminal" (*mens rea*).

While every crime violates the law, not every violation of the law counts as a crime. Breaches of private law (torts and breaches of contract) are not automatically punished by the state, but can be enforced through civil procedure.



### 3.2 Criminal Anthropology

Anthropological criminology (sometimes referred to as criminal anthropology, literally a combination of the study of the human species and the study of criminals) is a field of offender profiling, based on perceived links between the nature of a crime and the personality or physical appearance of the offender. Although similar to physiognomy and phrenology, the term criminal anthropology is generally reserved for the works of the Italian school of criminology of the late 19th century (Cesare Lombroso, Enrico Ferri, Raffaele Garofalo). Lombroso thought that criminals were born with inferior physiological differences, which were detectable. He popularized the notion of "born criminal" and thought that criminality was an atavism or hereditary disposition. His central idea was to locate crime completely within the individual and utterly divorce it from the surrounding social conditions and structures. A founder of the Positivist school of criminology, Lombroso hereby opposed social positivism developed by the Chicago school and environmental criminology. On the other hand, Alphonse Bertillon (1853–1914) created a mugshot identification system for criminals prior to the invention of fingerprinting. Hans Gross (1847–1915), leading worker in the field of criminology was also involved in the development of the theory.

The theory of anthropological criminology was influenced heavily by the ideas of Charles Darwin (1809–1882). However, the influences came mainly from philosophy derived from Darwin's theory of evolution, specifically that some species were morally superior to others. This idea was in fact spawned by Social Darwinism, but nevertheless formed a critical part of anthropological criminology. The work of Cesare Lombroso was continued by Social Darwinists in the United States between 1881 and 1911.

In the 19th century, Cesare Lombroso and his followers performed autopsies on criminals and declared that they had discovered similarities between the physiologies of the bodies and those of "primitive humans", monkeys and apes.

Most of these similarities involved receding foreheads, height, head shape and size, and based on these Lombroso postulated the theory of the 'born criminal'. Lombroso also declared that the female offender was worse than the male, as they had strong masculine characteristics.

Lombroso outlined 14 physiognomic characteristics which he and his followers believed to be common in all criminals: unusually short or tall height; small head, but large face; fleshy lips, but thin upper lip; protuberances (bumps) on head, in back of head and around ear ; wrinkles on forehead and face ; large sinus cavities or bumpy face ; tattoos on body ; receding hairline ; bumps on head, particularly above left ear ; large incisors ; bushy eyebrows, tending to meet across nose ; large eye sockets, but deep-set eyes ; beaked or flat nose ; strong jaw line ; small and sloping forehead ; small or weak chin ; thin neck ; sloping shoulders, but large chest ; large, protruding ears ; long arms ; high cheek bones ; pointy or snubbed fingers or toes.

Lombroso published several works regarding his work, *L'Uomo Delinquente*, *L'Homme Criminel* (*The Criminal Man*), *The Female Offender* (original titled *Criminal Woman, the Prostitute, and the Normal Woman*) and *Criminal Man, According to the Classification of Cesare Lombroso*.

### **3.3 International Criminal Law**

International criminal law is a body of public international law designed to prohibit certain categories of conduct commonly viewed as serious atrocities and to make perpetrators of such conduct criminally accountable for their perpetration. The core crimes under international law are genocide, war crimes, crimes against humanity, and the crime of aggression. This article also discusses crimes against international law, which may not be part of the body of international criminal law.

"Classical" international law governs the relationships, rights, and responsibilities of states. Criminal law generally deals with prohibitions addressed to individuals, and penal sanctions for violation of that prohibition imposed by individual states.

International criminal law comprises elements of both in that although its sources are those of international law, its consequences are penal sanctions imposed on individuals.

Some precedents in international criminal law can be found in the time before World War I. However, it was only after the war that a truly international crime tribunal was envisaged to try perpetrators of crimes committed in this period. Thus, the Treaty of Versailles stated that an international tribunal was to be set up to try Wilhelm II of Germany. In the event however, the Kaiser was granted asylum in the Netherlands. After World War II, the Allied powers set up an international tribunal to try not only war crimes, but crimes against humanity committed under the Nazi regime. The Nuremberg Tribunal held its first session in 1945 and pronounced judgments on 30 September / 1 October 1946. A similar tribunal was established for Japanese war crimes (The International Military Tribunal for the Far East). It operated from 1946 to 1948.

After the beginning of the war in Bosnia, the United Nations Security Council established the International Criminal Tribunal for the Former Yugoslavia (ICTY) in 1993 and, after the genocide in Rwanda, the International Criminal Tribunal for Rwanda in 1994. The International Law Commission had commenced preparatory work for the establishment of a permanent International Criminal Court in 1993; in 1998, at a Diplomatic Conference in Rome, the Rome Statute establishing the ICC was signed. The ICC issued its first arrest warrants in 2005.

### 3.4 Capital Punishment

Capital punishment, death penalty or execution is punishment by death. The sentence that someone be punished in this manner is a death sentence. Crimes that can result in a death penalty are known as capital crimes or capital offences. The term *capital* originates from the Latin *capitalis*, literally "regarding the head" (referring to execution by beheading).

Capital punishment has, in the past, been practiced by most societies, as a punishment for criminals, and political or religious dissidents. Historically, the carrying out of the death sentence was often accompanied by torture, and executions were most often public.

36 countries actively practice capital punishment, 103 countries have completely abolished it *de jure* for all crimes, 6 have abolished it for ordinary crimes only (while maintaining it for special circumstances such as war crimes), and 50 have abolished it *de facto* (have not used it for at least ten years and/or are under moratorium).

Nearly all countries in the world prohibit the execution of individuals who were under the age of 18 at the time of their crimes; since 2009, only Iran, Saudi Arabia, and Sudan have carried out such executions. Executions of this kind are prohibited under international law.

Capital punishment is a matter of active controversy in various countries and states, and positions can vary within a single political ideology or cultural region. In the European Union member states, Article 2 of the Charter of Fundamental Rights of the European Union prohibits the use of capital punishment. The Council of Europe, which has 47 member states, also prohibits the use of the death penalty by its members.

The United Nations General Assembly has adopted, in 2007, 2008, 2010, 2012 and 2014 non-binding resolutions calling for a global moratorium on executions, with a view to eventual abolition. Although many nations have abolished capital punishment, over 60% of the world's population live in countries where

executions take place, such as China, India, the United States and Indonesia, the four most-populous countries in the world, which continue to apply the death penalty (although in many US states it is rarely employed). Each of these four nations has consistently voted against the General Assembly resolutions

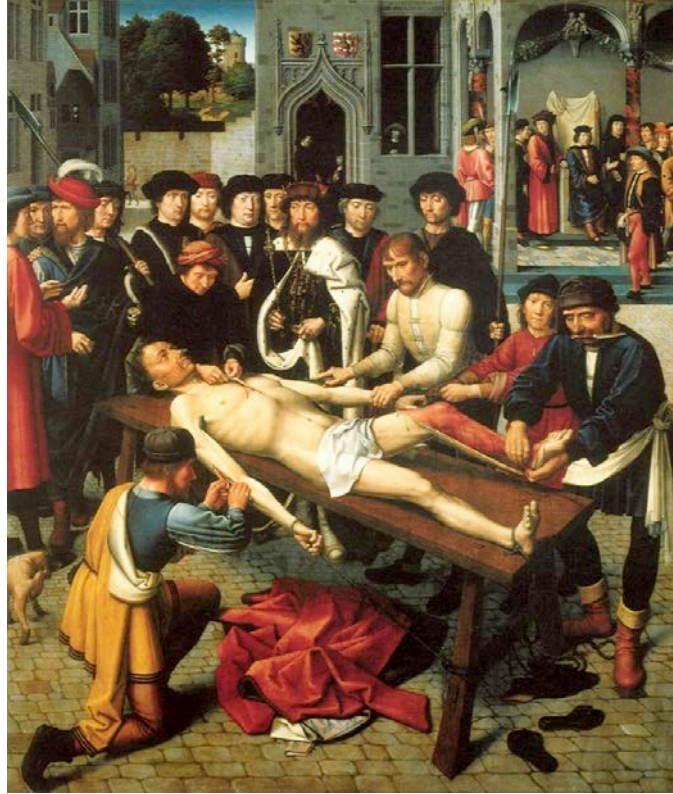
### **3.5 Public Execution**

A **public execution** is a form of capital punishment in which "members of the general public may voluntarily attend." The standard definition normally excludes the presence of a limited number of "passive citizens" that "witness the event to assure executive accountability." While today the great majority of the world considers public executions to be uncivilized and distasteful and most countries have outlawed the practice, throughout much of history executions were performed publicly as a means for the state to demonstrate "its power before those who fell under its jurisdiction be they criminals, enemies, or political opponents." Additionally, it afforded the public a chance to witness, "What was considered a great spectacle."

According to Amnesty International, in 2012 "public executions were known to have been carried out in Iran, North Korea, Saudi Arabia and Somalia.

## 3.6 Methods of Public Execution in History

### 3.6.1 Flaying



*Flaying of a corrupt judge (Italy, 1657)*

The Aztecs of Mexico often flayed their war prisoners during ritual human sacrifices. There are also many indications of ancient Assyrians flaying the defeated rulers of their enemies and nailing their skin to the city walls, as a warning to all potential rebels. In most used method of flaying, person's hands were tied above his or her head, while the executioner gradually cut off all the skin using a very knife, starting at the face. Often, attempts were made to keep the skin intact. Another method involved severely burning the victim, and then gradually peeling his or her skin off.

In the year 415, Hypatia of Alexandria, famous female mathematician and philosopher, was allegedly flayed alive by a enraged Christian mob, using sharp oyster shells.

### 3.6.2 Boiling



*Boiling of Japanese bandit Goemon Ishikawa*

In execution by boiling, the criminal was stripped naked and then thrown into a cauldron full of boiling liquid, or cold liquid, which was then heated to the point of boiling. Sometimes, the executioner controlled the speed of boiling by rising and lowering the victim to the cauldron using a system of ropes.

The liquid used could be water, oil, tar, acid, wax, wine or even molten lead. While not as common as many previous methods of execution, in the past, boiling to death has been practised in many parts of Europe and Asia. Death was caused by severe scalding caused by the boiling liquid, gradually destroying the skin, fatty tissues, exposed muscles and eventually forming breaches in major arteries and veins.

An alternative to boiling was performed using a large shallow pan, containing boiling oil, tar or lead, effectively frying the person to death. During the reign of King Henry VIII, this was a punishment especially reserved for prisoners.

### 3.6.3 Death by Burning



Deliberately causing death through the effects of combustion, or effects of exposure to extreme heat, has a long history as a form of capital punishment. Many societies have employed it as an execution method for such crimes as treason, rebellious actions by slaves, heresy, witchcraft and demonstrated sexual deviancy, such as incest or homosexuality. The best-known type of executions of death by burning is when the condemned is bound to a large wooden stake. This is usually called burning at the stake (or, in some cases, auto-da-fé). But other forms of death resulting from exposure to extreme heat are known, not only by exposure to flames or burning materials. For example, pouring substances, such as molten metal, onto a person (or down his throat or into his ears) are attested, as well as enclosing persons within, or attaching them to, metal contraptions subsequently heated. *Immersion* in a heated liquid as a form of execution is reviewed in death by boiling.



### 3.6.4 Sawing



*Execution by sawing in China (18.th century)*



*Depiction of the execution by sawing(Germany, date unknown)*

Sawing in the half was an incredibly cruel execution method, used mostly in the Medieval Europe.

During the process, the criminal would be hung upside-down from a tree or gallows, and a large saw would be then used to slice his or her body in half, starting with the crotch, all the way to the chest and head. While some victims were cut completely in half, most of them were only sliced up to their abdomen, prolonging their agony.

Because the victims were hung upside-down, the brain was receiving sufficient bloodflow to keep them alive and conscious until the saw finally reached the main arteries in the abdomen. In extreme cases, the execution could last several hours.

In the Chinese version of this execution method, the sawing would begin at the top of the head, with the victim standing upward, causing immediate death after few seconds.

### 3.6.5 The Catherine Wheel



*Breaking wheel execution (Augsburg, 1586)*

The Catherine wheel, also known as the Breaking wheel, was a medieval torture and execution device. The criminal was tied to a large cartwheel, with his arms and legs stretched out. The wheel was then slowly revolved while the executioner smashed his limbs with an iron hammer, heavy metal bar, or even using another cartwheel, breaking the bones in many places.

After the bone shattering process was complete, severed limbs of the person were waved between the wheel spokes. If a merciful execution had been ordered, after all the bones were shattered, fatal blow, known as blow of mercy (coup de grâce), was then delivered, breaking the person's chest and neck and causing immediate death.

After the execution, the wheel was often placed on a tall pole so that birds could eat the body of the sometimes still-living criminal. If he survived the initial blows, it could take up to two or three days for him to die of shock and dehydration.

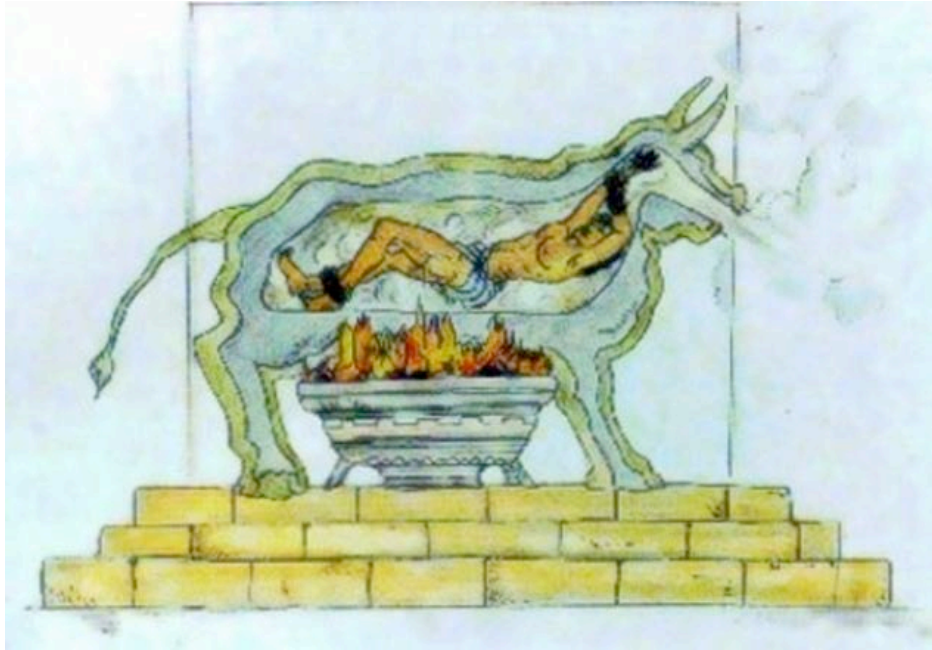
### 3.6.6 Impalement



*Woodcut depicting vertical impalement (Bordeaux, 1593)*

Impalement on a pole was one of the most gruesome methods of execution, often used during the Middle Ages. Criminal was be forced to sit on a thick, sharpened wooden pole. The pole was then slowly raised upright and the criminal was left to gradually slide further down the pole only by his or her own weight. The pole then emerged through victim's chest, shoulder or neck. Sometimes, it could take more than three days for a person to finally die, in slow and painful way. Impalement was especially prevalent in 15.th century Romania, during the reign of Vlad Dracula, commonly known as Vlad the Impaler. He reportedly executed more than 80,000 people this way, and often enjoyed having a meal while watching them die. In an East Asian variant of this execution method, victim was securely tied in place above a young bamboo shoot. Over the course of several days, the sharp, rapidly growing bamboo shoot would puncture and completely penetrate the victim's body, eventually emerging through the other side. This method of execution was allegedly practiced in 19.th century China and Malaysia, and even during the WWII by Japanese soldiers.

### 3.6.7 Brazen Bull



The brazen bull, sometimes called Sicilian bull, was an execution device designed by Perilaus of Athens in year 560 BC. The bull was hollow, crafted entirely from bronze, and it had a door in one side. The criminals were locked inside the bull, and a fire was set under the statue. The fire heated the metal until the criminal inside died from severe burns. The scorched bones were then often made into bracelets and sold at market.

The bull's head was constructed with a system of tubes and pipes, to convert the screams of the prisoner to sounds similar to the bellowing of an infuriated bull. Perilaus once said; "The horrendous screams will come to you through the tubes as the tenderest, most melodious, most pathetic of bellowings."

Its inventor, blacksmith Perilaus of Athens, proposed the brazen bull to Phalaris, the tyrant of Agrigentum, Sicily, as a new means of executing criminals. However, after he showed him the bull, Phalaris, disgusted by the brutality of this invention, ordered to put Perilaus inside the bull and to roast him alive. By some reports, Phalaris himself eventually became a victim of the bull, after Telemachus overthrew him in 570.

### 3.6.8 Scaphism



This incredibly cruel method of execution originates from the ancient Persia. Sometimes also called Scaphism, criminal was contained inside a pair of narrow rowboats (or in some variations in a large wooden tub), with his head, hands, and feet protruding outside from this container.

The person was then forced to ingest large amounts of milk and honey until developing a severe diarrhea, and mixture of milk and honey was also rubbed on the exposed parts of his body, attracting flies and other insect species. Then he was left afloat on a still pond or a lake.

The defenseless person's fecal matter slowly accumulated within the container, attracting more flies, which ate and bred within his or her exposed and increasingly gangrenous flesh. Person was then repeatedly fed each day to prevent fatal dehydration and starvation, often prolonging the torture to several days or even weeks. Death, when it eventually occurred, was caused by a combination of various factors, most often because of septic shock, starvation or dehydration.

### 3.6.9 Electric Chair



Harold P. Brown was the inventor of the electric chair, who was employed by Thomas Edison to investigate the use of electricity for execution. The first electric chair execution occurred in New York in 1890. A condemned person is strapped to the chair with metal straps and a wet sponge is placed on the head for electrical conductivity. The electrodes placed on the head and legs create an electric circuit. The current of 2,000 volts is applied for 15 seconds, which causes unconsciousness and stops heartbeat. The body gets heated up to 59°C (138°F).

### 3.6.10 Death by Hanging



**Hanging** is the suspension of a person by a noose or ligature around the neck. The *Oxford English Dictionary* states that hanging in this sense is "specifically to put to death by suspension by the neck", though it formerly also referred to crucifixion and death by impalement in which the body would remain "hanging". Hanging has been a common method of capital punishment since medieval times, and is the official execution method in many countries and regions. In this specialized meaning of the common word *hang*, the past and past participle are usually taken to be *hanged* instead of *hung*.

Hanging oneself is a method of suicide in which a person applies a ligature to the neck and brings about unconsciousness and then death by suspension. Partial suspension or partial weight bearing on the ligature is sometimes used, particularly in prisons, mental hospitals or other institutions, where full suspension support is difficult to devise, because high ligature points (e.g., hooks or pipes) have been removed.

## 3.7 Should Execution be made public?

### 3.7.1 Supporter's Opinion

Timothy McVeigh, convicted and executed US terrorist responsible for the 1995 bombing of the Alfred P. Murrah Federal Building in Oklahoma City, in a Feb. 11, 2001 letter submitted to the *Sunday Oklahoman*, wrote: "Because the closed-circuit telecast of my execution raises these fundamental equal access concerns, and because I am otherwise not opposed to such a telecast, a reasonable solution seems obvious: hold a true public execution -- allow a public broadcast... It has ... been said that all of Oklahoma was a victim of the bombing. Can all of Oklahoma watch?"

Louis P. Pojman, PhD, former Professor Emeritus of Philosophy at West Point Military Academy, in an essay titled "Why the Death Penalty Is Morally Permissible," from Adam Bedaus' 2004 book titled *Debating the Death Penalty: Should America Have Capital Punishment? The Experts on Both Sides Make Their Best Case*, wrote: "Public executions of the convicted murderer would serve as a reminder that crime does not pay. Public executions of criminals seem an efficient way to communicate the message that if you shed innocent blood, you will pay a high price... I agree... on the matter of accountability but also believe such publicity would serve to deter homicide."

Nicholas J. Compton, JD, Assistant Federal Public Defender at the Martinsburg Federal Public Defender Office for the Northern District of West Virginia, in a Feb. 16, 2001 essay from the *Richmond Journal of Law and the Public Interest* titled "Public Executions in America, Should Death Row Inmates Be Able to Choose Between Private and Public Death," concluded: "...for those individuals who wish to have a public execution, courts should not stand in their way. The public has a right to know the true nature of a procedure it



sanctions. Moreover, public executions serve as a check on the prison officials conducting the execution. If the public is going to sanction an execution, it should be assured that the execution is being carried out in as humane a manner as possible given the situation. If the procedure is gruesome, so be it. If execution horror stories are shown on television, then so be it. The public has a right to know what it is authorizing. Some people may find the procedure barbaric and may be moved to protest further executions. Some people may see the execution as a just and rightful end to a barbaric human being. Either way, if the condemned individual wishes to have his message broadcast, if the news media wishes to facilitate that broadcast, and if citizens choose to watch that broadcast, then they should be able to exercise that choice free from any unreasonable restrictions placed on them by the state."

Nicholas Levi, JD, Associate Attorney at Kightlinger & Gray, LLP, in a Dec. 2002 *Federal Communications Law Journal* article titled "Veil of Secrecy: Public Executions, Limitations on Reporting Capital Punishment, and the Content-Based Nature of Private Execution Laws," wrote: "In the 1830s and 1840s there was a strong, grass-roots movement pushing for the abolition of capital punishment. The states enacted 'private' execution laws, and there is evidence to suggest that these laws were enacted for the express purpose of limiting the public's access to the brutality of the death penalty. Following the enactment of these laws, opposition to capital punishment dropped, and the death penalty remains a part of the American criminal justice system 160 years later. ...the public has a right to view executions; therefore, the state may not prohibit the media from acting as the public's representative. This argument, however, has repeatedly failed in the courts, and efforts to televise executions ultimately have lost because the courts have characterized them as 'access cases'... Because the media has no general constitutional right of access beyond that of the general public, private execution laws have been upheld. The historical evidence suggests, however, that these are not access cases. The restrictions on filming

executions are neither content - nor viewpoint - neutral. For this reason, the public maintains a right to see an execution because the state may not prohibit public debate by suppressing a particular side or viewpoint on an issue."

John C. Dvorak, Editor and Publisher of Dvorak Uncensored, in a Dec. 29, 2006 [dvorak.org](http://dvorak.org) article titled "Dvorak Unsensored - Should We Broadcast the Saddam Execution on Pay-Per-View?," wrote: "[T]he Saddam execution should be broadcast to the USA market via pay-per-view (PPV) and the proceeds distributed to the families of the dead and wounded soldiers. Apparently the local TV folks in Iraq will have cameras ready and it may be broadcast there. So it's an easy process. Personally I think the idea is brilliant and long overdue, especially for the apparent bloodthirsty American market which flock to Ultimate Fighting PPV broadcasts and other extreme events. Many viewers still think that professional wrestling is real. Perhaps they should be exposed to something that is real. The drawback (or benefit, depending on your perspective) to this idea is having to listen to people moan-and-groan if such a plan comes to pass. Public executions are nothing new. It's just a matter of time before they are broadcast. I say let's do this one."

### **3.7.2 Opposition's Opinion**

Harley Lappin, Warden of the Terre Haute United States Penitentiary in Indiana, in the Apr. 18, 2001 case titled *Entertainment Network, Inc. v. Lappin*, argued against the public broadcasting of Timothy McVeigh execution as follows: "First... to maintain security and good order in a prison setting, it is important that inmates understand and believe that they will be treated like human beings and not dehumanized; second... the government's interests in not sensationalizing and preserving the solemnity of executions is based upon the danger that if prison inmates were to see the execution on television or receive word of the televised event through other means, the inmates may well see the execution as 'sport' which dehumanizes them; third... when inmates feel that they are

dehumanized or devalued as persons, agitation amongst the inmates is frequently fomented, which in turn can lead to prison disturbances; fourth... a broadcast would violate the privacy of condemned persons, and would also 'strip - away' the privacy and dignity of victims and their families; and fifth, 'a public broadcast of the execution would violate the privacy and seriously put at risk the safety of those charged with implementing the sentence of death.'"

Raymond A. Schroth, SJ, Jesuit Community Professor of the Humanities at St. Peter's College, in an Apr. 27, 2001 *National Catholic Reporter* article titled "Execution Live - Timothy McVeigh - Brief Article," wrote: "Granting his [Timothy McVeigh] request [for a public execution] allows the moral distinction between him and the rest of us to slip away. It makes it look as if we are all just as bloodthirsty as he... Closure? Watching a human being die will make the rest of us feel better?.. We have sometimes found peace in visiting a friend or family member in his or her last hours or minutes. But what brings the peace is our love, the final affirmation of our shared lives. To take satisfaction from watching another human being die, even one who is an enemy, is to diminish, pervert, our own humanity. And it no more purges our grief than a raging scream drains off our anger."

Paul Finkelman, PhD, President William McKinley Distinguished Professor of Law and Public Policy at Albany Law School, in an Apr. 22, 2001 *Baltimore Sun* article titled "Execution as Carnival - Will the Televised Spectacle Bring Closure for the Victims' Families, or Will it be Timothy J. McVeigh's Final Victory over American Society?," wrote: "It seemed that we had learned a lesson: Public executions served no purpose except to entertain the masses, and they lowered public morality and good taste. Now we are ready to charge back to darker times, but with a high-tech, modern twist - closed-circuit television. ...Attorney General John Ashcroft approved a closed-circuit telecast of McVeigh's execution for bombing the Alfred P. Murrah Federal Building on April 19, 1995. Ashcroft's decision fulfills the requests of about 285 victims and family members who want

to see McVeigh die. It also brings us closer to the time when it was good, clean fun to watch people beheaded, hanged or burned at the stake. Even a televised execution with a limited audience is a victory for McVeigh and those who are waiting to imitate him. And in the end, his death will only bring out the worst in us."

Wendy Lesser, Founding Editor of *The Threepenny Review*, in her 1993 book titled *Pictures at an Execution: An Inquiry into the Subject of Murder*, wrote:

"The most persuasive reason I can think of not to televise executions, like the most persuasive reason not to have executions, has to do with the effect on us... I'm thinking of what it would mean about us, the audience, if we allowed someone's actual murder to become our Theater of Cruelty. The danger of a TV execution is that we would not take it personally... it is possible that instead of making the killing more real to us, the sight of a condemned person dying on TV might only acclimate us further to such violent images."

## Chapter 04

### Case Studies:

#### ***4.1 Torture Museum Vienna***

The Torture Museum provides information on the dark side of human history. With vivid and impressively powerful exhibits. The development of European law since ancient times is presented on around 800 m<sup>2</sup> of exhibition space. Some 100 exhibits explain how torture and cruelty have played a role in this up to the present day.

A small exhibition, consisting mostly of dummies & props, illustrating various, mainly mediaeval methods of torture. It's only included on these pages because of a) its location (at one of Vienna's Flaktowers) and b) because it also has a modern supplementary section on contemporary torture, capital punishment and human rights issues.

Once you've descended the stairs at the entrance (marked "Folter", the German for 'torture') you come to a foyer area where you buy your ticket for the exhibition. Before entering the exhibition proper you can have a look at some old bunker air ventilation gear in a side room.

There are also a few photos and text panels about the bunker's history, its construction and function (with some, though not complete English translations provided). You can even look at these without a ticket for the actual museum. Similarly there is another separate side room for special exhibitions – when I last visited (November 2009), this was on the topic of child soldiers (but all texts were in German only). Before entering the main torture exhibition make sure you pick up an English-language brochure, as all text panels inside are in German only!

The exhibition consists of a series of life-size installations with dummies, some with grotesquely exaggerated facial "expressions", accompanied by text panels providing a bit of explanation. These are arranged on both sides of a corridor

which leads around a U-shaped concourse of no more than about a hundred yards in total (if that, could be much less ... I'm only guessing).

Included among the installations is also one on "waterboarding" – which, as we know from the news about Guantanamo, Iraq, etc., is still popular with some great nations that continue to insist on the use of torture (and its propagation in other countries – training and CIA manuals included).



Otherwise, the methods of torture depicted are all rather of the mediaeval sort (including the Spanish inquisition), and thus not all that current. Nor is the selection anywhere near comprehensive – just a small indication of humans' ingenuity in devising forms of cruelty towards other humans. There is a certain emphasis on torture in Vienna in the olden days, but it also looks beyond.

The style of the exhibition is a bit reminiscent of those in the Dungeon group of "experience" exhibitions – only minus the live "entertainment" factor most of those supply as well. Here you just look at the installations, maybe shudder a bit and/or read the little bits of background info, and before you know it you're almost at the exit. The 6 euros for admission thus appear rather steep for so little.

However, the very last two sections finally make the visit worthwhile for the dark tourist too:

First there is a display (now without dummies) that goes beyond just torture: now it's executions! And a guillotine and two types of garrotte (a particularly cruel contraption) thus also take the visitor into the 20th century, as both forms of execution continued to be used in parts of Europe even after WWII (esp. the garrotte in Franco's Spain). Added on to the actual torture exhibition proper there is a section by Amnesty International. Here it's all about modern-day torture and executions, and instead of life-size displays with dummies, a more intellectual approach is followed using texts, photos and a video screen. The latter shows a series of interviews with former torturers and even politicians (or military commanders? it wasn't quite clear) justifying the use of torture ... Here it's getting deeply disturbing and very dark indeed.

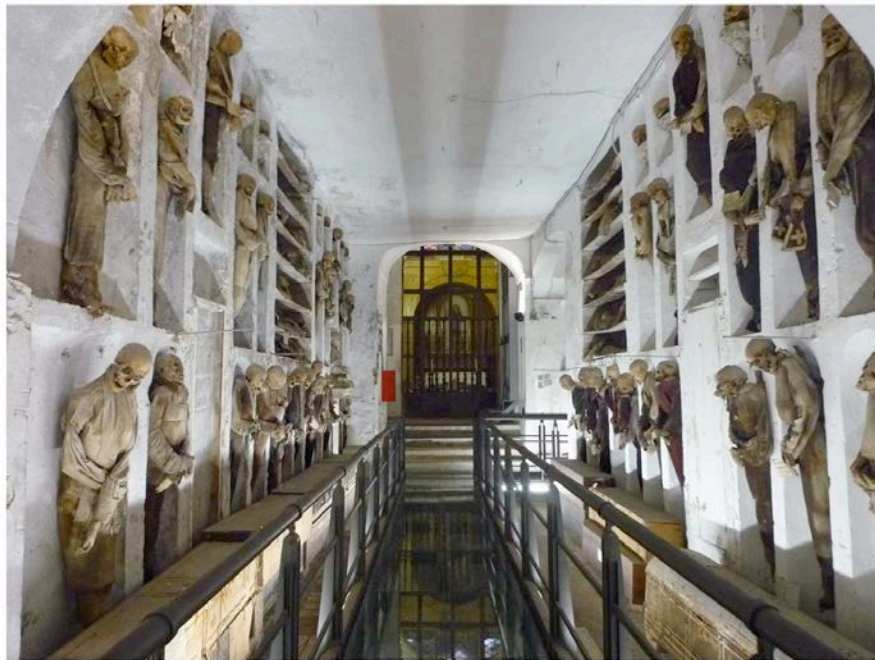


All in all it's really just those last sections and the bunker bits outside the exhibition itself that make this place worth a visit for the dark tourist at all. The main part is rather missable ... and whether the few more worthwhile parts justify paying the steep admission price is something everyone will have to decide for themselves ... (alternatively you could consider visiting the AI website and donate money to them directly.)

At the till where you buy your ticket there is also a small shop – this sells mostly "spooky" tack (skulls feature a lot), more like Halloween deco, but also a few books.

#### **4.2 The Catacombs of the Capuchins- Palermo, Italy**

The Capuchin Catacombs of Palermo (also Catacombe dei Cappuccinior Catacombs of the Capuchins) are burial catacombs in Palermo, Sicily, southern Italy. Today they provide a somewhat macabre tourist attraction as well as an extraordinary historical record.





Palermo's Capuchin monastery out grew its original cemetery in the 16th century and monks began to excavate crypts below it. In 1599 they mummified one of their number, recently dead brother Silvestro of Gubbio, and placed him into the catacombs.

The bodies were dehydrated on the racks of ceramic pipes in the catacombs and sometimes later washed with vinegar. Some of the bodies were embalmed and others enclosed in sealed glass cabinets. Monks were preserved with their everyday clothing and sometimes with ropes they had worn as a penance.

Originally the catacombs were intended only for the dead friars. However, in the following centuries it became a status symbol to be entombed into the Capuchin catacombs. In their wills, local luminaries would ask to be preserved in certain clothes, or even to have their clothes changed at regular intervals. Priests wore their clerical vestments, others were clothed according to the contemporary fashion. Relatives would visit to pray for the deceased and also to maintain the body in presentable condition.

The catacombs were maintained through the donations of the relatives of the deceased. Each new body was placed in a temporary niche and later placed into a more permanent place. As long as the contributions continued, the body remained in its proper place but when the relatives did not send money any more, the body was put aside on a shelf until they resumed payment.



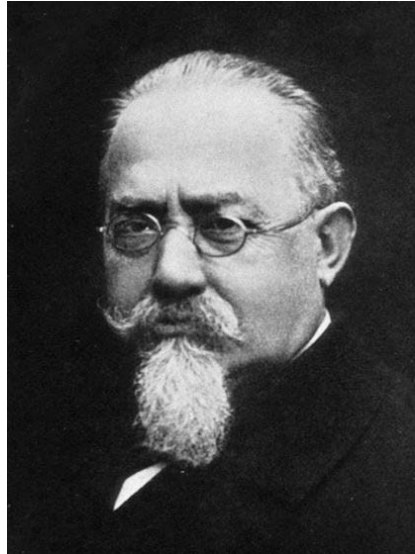
The last friar interred into the catacombs was Brother Riccardo in 1871 but other famous people were still interred. The catacombs were officially closed in 1880 but tourists continued to visit. The last burials are from the 1920s. One of the very last to be interred was Rosalia Lombardo, then nearly two years old, whose body is still remarkably intact, preserved with a procedure that was lost for decades, but was recently rediscovered. The embalming procedure, performed by Professor Alfredo Salafia, consisted of formalin to kill bacteria, alcohol to dry the body, glycerin to keep her from overdrying, salicylic acid to kill fungi, and the most important ingredient, zinc salts (zinc sulfate and zinc chloride) to give the body rigidity. The formula is 1 part glycerin, 1 part formalin saturated with both zinc sulfate and chloride, and 1 part of an alcohol solution saturated with salicylic acid.

The catacombs contain about 1252 mummies (as stated by last census made by EURAC in 2011) that line the walls. The halls are divided into categories: Men, Women, Virgins, Children, Priests, Monks, and Professionals. Some bodies are better preserved than others. Some are set in poses; for example, two children are sitting together in a rocking chair. The coffins were accessible to the families of the deceased so that on certain days the family could hold their hands and they could "join" their family in prayer.



### ***4.3 Lombroso's Museum of Criminal Anthropology - Turin, Italy***

Cesare Lombroso (born Ezechia Marco Lombroso; Italian: [ˈtʃɛzare lombˈroso]; 6 November 1835 – 19 October 1909), was an Italian criminologist, physician, and founder of the Italian School of Positivist Criminology. Lombroso rejected the established classical school, which held that crime was a characteristic trait of human nature. Instead, using concepts drawn from physiognomy, early eugenics, psychiatry and Social Darwinism, Lombroso's theory of anthropological criminology essentially stated that criminality was inherited, and that someone "born criminal" could be identified by physical (congenital) defects, which confirmed a criminal as savage or atavistic.



Lombroso's general theory suggested that criminals are distinguished from noncriminals by multiple physical anomalies. He postulated that criminals represented a reversion to a primitive or subhuman type of man characterized by physical features reminiscent of apes, lower primates, and early man and to some extent preserved, he said, in modern "savages". The behavior of these biological "throwbacks" will inevitably be contrary to the rules and expectations of modern civilized society.

Through years of postmortem examinations and anthropometric studies of

criminals, the insane, and normal individuals, Lombroso became convinced that the "born criminal" (*reo nato*, a term given by Ferri) could be anatomically identified by such items as a sloping forehead, ears of unusual size, asymmetry of the face, prognathism, excessive length of arms, asymmetry of the cranium, and other "physical stigmata". Specific criminals, such as thieves, rapists, and murderers, could be distinguished by specific characteristics, he believed. Lombroso also maintained that criminals had less sensibility to pain and touch; more acute sight; a lack of moral sense, including an absence of remorse; more vanity, impulsiveness, vindictiveness, and cruelty; and other manifestations, such as a special criminal argot and the excessive use of tattooing.

Besides the "born criminal", Lombroso also described "criminaloids", or occasional criminals, criminals by passion, moral imbeciles, and criminal epileptics. He recognized the diminished role of organic factors in many habitual offenders and referred to the delicate balance between predisposing factors (organic, genetic) and precipitating factors such as one's environment, opportunity, or poverty.

Lombroso's research methods were clinical and descriptive, with precise details of skull dimension and other measurements. He did not engage in rigorous statistical comparisons of criminals and noncriminals. Although he gave some recognition in his later years to psychological and sociological factors in the etiology of crime, he remained convinced of, and identified with, criminalanthropometry.

Lombroso's theories were disapproved throughout Europe, especially in schools of medicine, but not in the United States, where sociological studies of crime and the criminal predominated. His notions of physical differentiation between criminals and noncriminals were seriously challenged by Charles Goring (*The English Convict*, 1913), who made elaborate comparisons and found insignificant statistical differences.



Once only open to academics, "Lombroso's Museum" has opened its doors to the public. As the criminologist Cesare Lombroso examined the skull of the autopsied body of Giuseppe Villela, the notorious Italian criminal he had just dissected, he discovered a cranial anomaly known as a "median occipital fossette." Lombroso was suddenly overtaken by flash of insight. As he would write many years later

"The sight of that fossette suddenly appeared to me like a broad plain beneath an infinite horizon, the nature of the criminal was illuminated, he must have reproduced in our day the traits of primitive man going back as far as the carnivores." What Lombroso felt he had discovered would become his legacy and known throughout the world as the "Italian school of criminology." Lombroso felt that he now understood the true 'scientific' nature of crime and criminals. Put simply, according to Lombroso you didn't learn to become a criminal, you were born to become one. Also called "biological determinism," Lombroso's theory of "anthropological criminology" and the upbeat sounding "positivist criminology" was that criminals were a kind of evolutionary throwback, physically de-evolved, and unfortunately for them they couldn't change because it was part of their biology.

Physical characteristics tied to being a "natural born criminal" were many and included large jaws, forward projection of jaw, low sloping foreheads, high cheekbones, flattened or upturned nose,

handle-shaped ears, large chins, hawk-like noses or fleshy lips, hard shifty eyes, scanty beard or baldness, insensitivity to pain and long arms.



Lombroso also believed that race was an indicator of evolution with blacks being the least evolved and whites being the most evolved, or in his words "only we white people have reached the ultimate symmetry of bodily form." Interestingly despite these beliefs (which it should be added were commonly held at the time)

Lombroso was not a particularly virulent man and was a believer in reform rather than punishment, and was against capital punishment.



As part of his studies Lombroso collected specimens, many biological, such as numerous skulls for study, but also weapons used in crimes and other criminological relics. In 1892 Lombroso opened a museum in Turin (narrowly escaping having his collection seized by Rome) bragging "our school has attracted and convinced the best scientists in Europe who did not disdain to send us, as proof of their support, the most valuable documents in their collections."

Lombroso was a lifelong collector described by his daughter as "Although untidy and neglectful of what he possessed, Lombroso was a born collector – while he

walked, while he talked, while he was engaged in discussion; in town, in the country, in court, in prison, on his travels, he was always studying something that no one could see, thus amassing or buying a wealth of curiosities, which at the time no one, not even he himself, could have placed a value on..." Among the collections he acquired for the museum are hundreds of skulls of soldiers and civilians, natives from "far-off lands" as well as those of criminals and madmen, dozens of complete skeletons, brains, and wax models of "natural criminals" as well as "drawings, photos, criminal evidence, anatomical sections of 'madmen and criminals' and work produced by criminals in the last century, the Gallows of Turin, which were in use until the city's final hanging in 1865 and the possessions of a man known as White Stag, a renowned impostor who convinced Europe he was a great Native American chief."

The collection is topped off by the head of Lombroso himself, "perfectly preserved in a glass chamber."





#### 4.4 Torture Basement Museum Gouda

Museum Gouda is in charge of an extensive local collection. All the items that had been brought together in 1874 to found the museum and anything that had been collected in relation to Gouda and the surrounding area since then is part of this collection - in the depots one can find ten thousands of these objects. We also count the building of the museum itself as part of this collection. Special objects of the collection are:

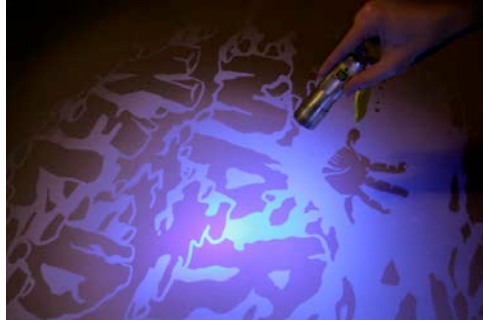
- \* torture tools
- \* medical collection
- \* collection Goudse Pijpen ( clay pipes )
- \* collection Josien de Bruyn Kops
- \* collection of “Goudse” artists



Museum Gouda is a compilation of age old buildings: The “Catharina Gasthuis”. In these buildings tramps, homeless and sick people found a roof above their heads; it also served as chapel and as library. An observant visitor can still discover signs of past times here. Tramps were formerly hosted in the room where group portraits of civil guards are on show nowadays. In the far past madmen were locked up in a “dolcel”, a tiny room, still to be seen in the cellar of the museum chapel. In this same cellar a gruesome collection of torture tools are now on show, which had been used in the torture cellars of the old town hall. A

complete interior of a pharmacy reminds the visitor of the times when the Catharina Gasthuis also served as local pharmacy. The “chirurgijns”, formally the name for ordinary doctors, gathered in the doctor’s room; it is still possible to visit it in the its original state. Here, a top piece of Jan Steen, with a quack as main person, will attract the visitor’s attention. Of course, a collection of Goudse clay pipes, a once blooming business in town, can’t be lacking. More recent times are represented as well. Josien de Bruyn Kops (1940 – 1987) collected works of female artists, in her time a complete novelty. And, Museum Gouda is collecting since a long time works of artists of Gouda, often presented as a gift, sometimes bought. For example the winner of the public price ( publieksprijs ) which was connected to the SALON12 : Suzanne van Schuttelaar with: “ Ook Goudse jongens gaan dood.” ( Boys from Gouda can also die )



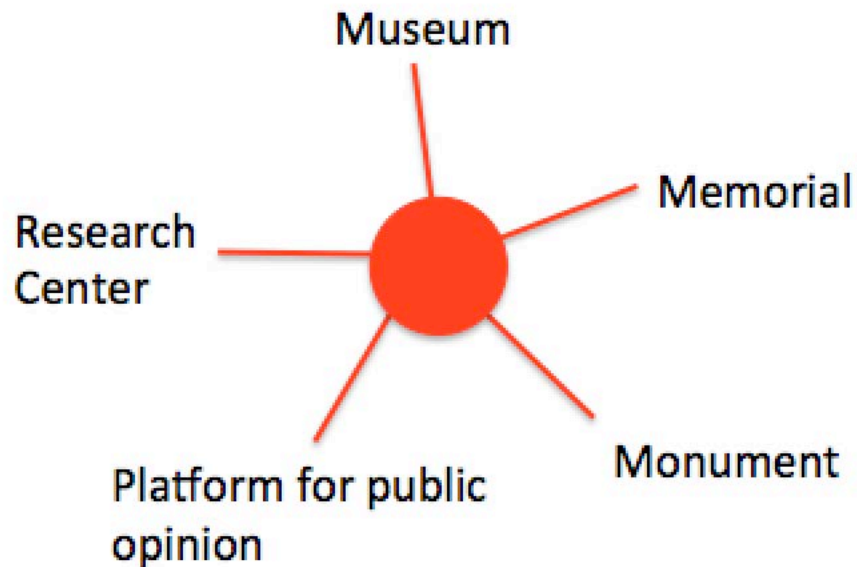


For museum Gouda, the Netherlands Jos Verwer and Trapped in Suburbia were asked to redesign the torture exhibition in their cellar. And so they started to think how to make it more exciting and get kids to read the little signs next to the torture equipment. They decided to make it an experience put all the information on the floor with UV-paint. In this way you could only see something when you put on the UV-flash light otherwise it is just a white floor. So you really have to go exploring and discover new things. All the info on the floor is hand drawn, even the text. Illustration was done by Jos Verwer, the typography by Trapped in Suburbia.



## Chapter 05

### PROGRAM DEVELOPMENT



**Research Center** – Better Understanding regarding criminology

**Museum** – Experiential to create the fear of punishment

**Memorial** – To preserve the memory of the victims

**Monument** – To represent crime, which will signify the social condition

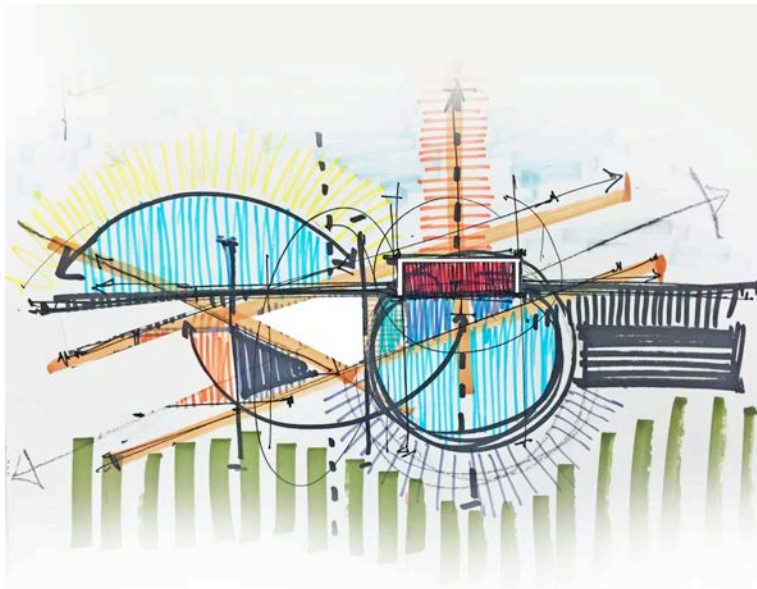
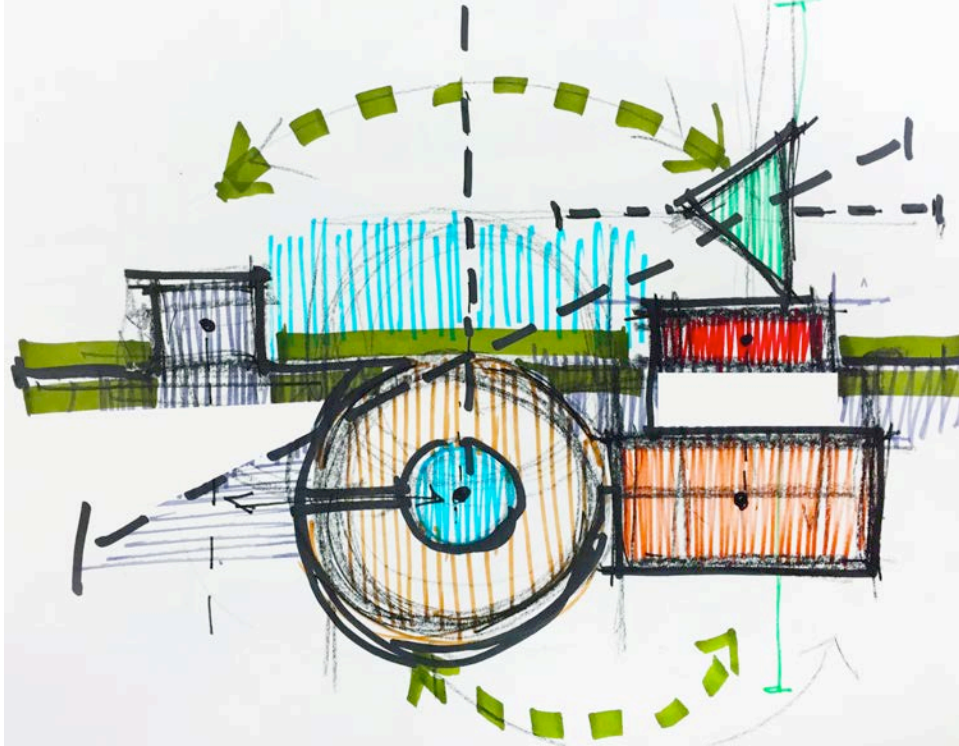
**Platform for public opinion** – To give the public the freedom of words and thoughts

# Chapter 06

## CONCEPTUAL PHASES AND DEVELOPMENT







**Victims**  

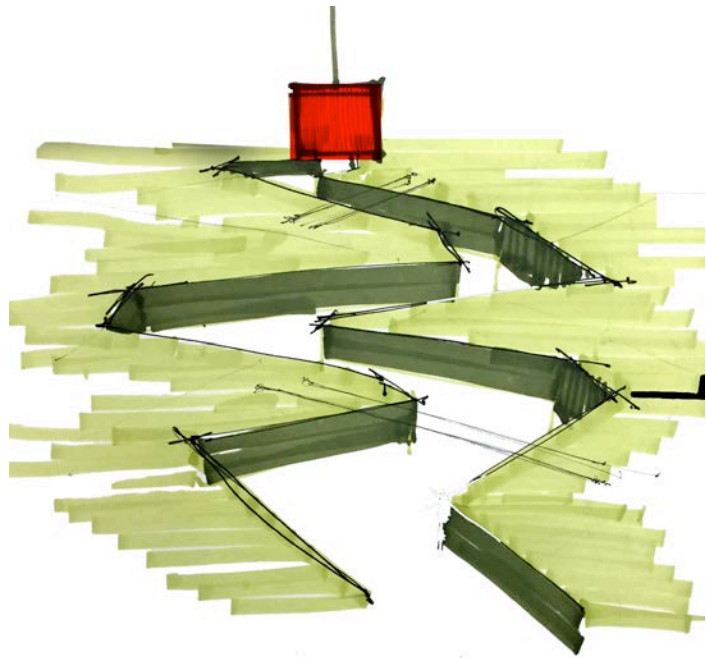
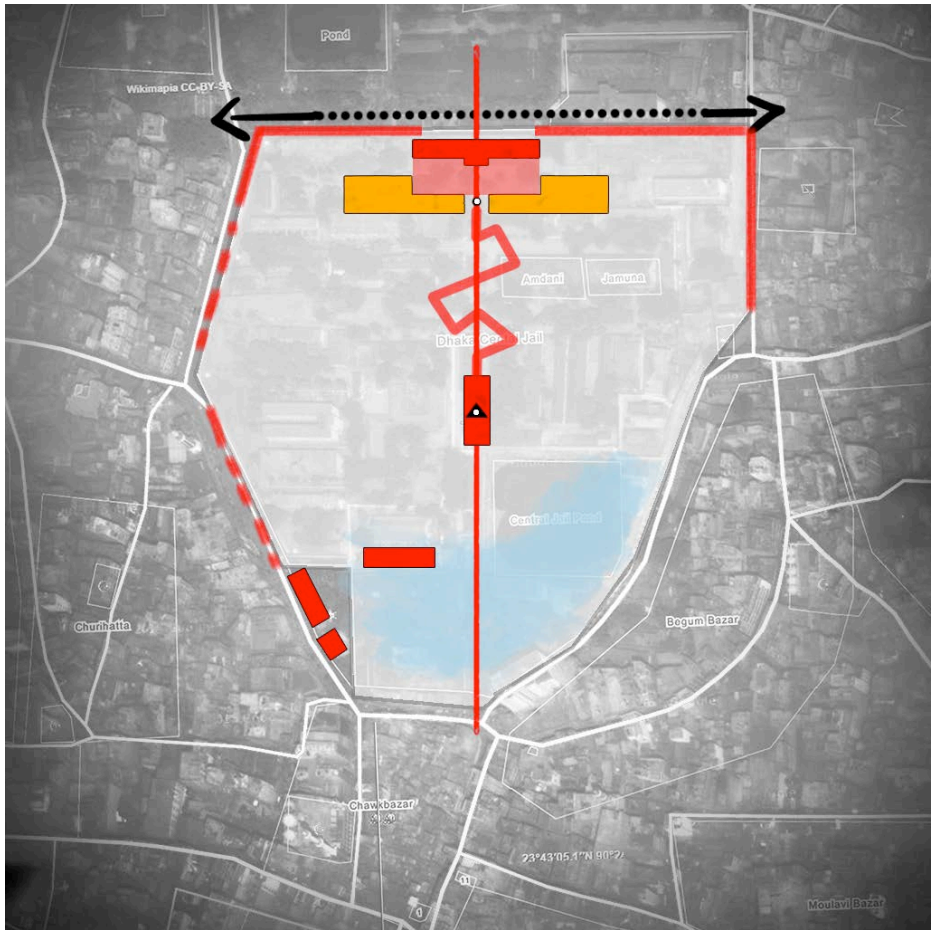
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**Criminals**

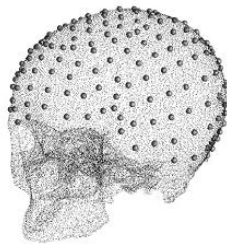
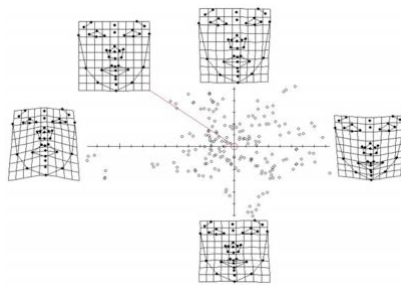
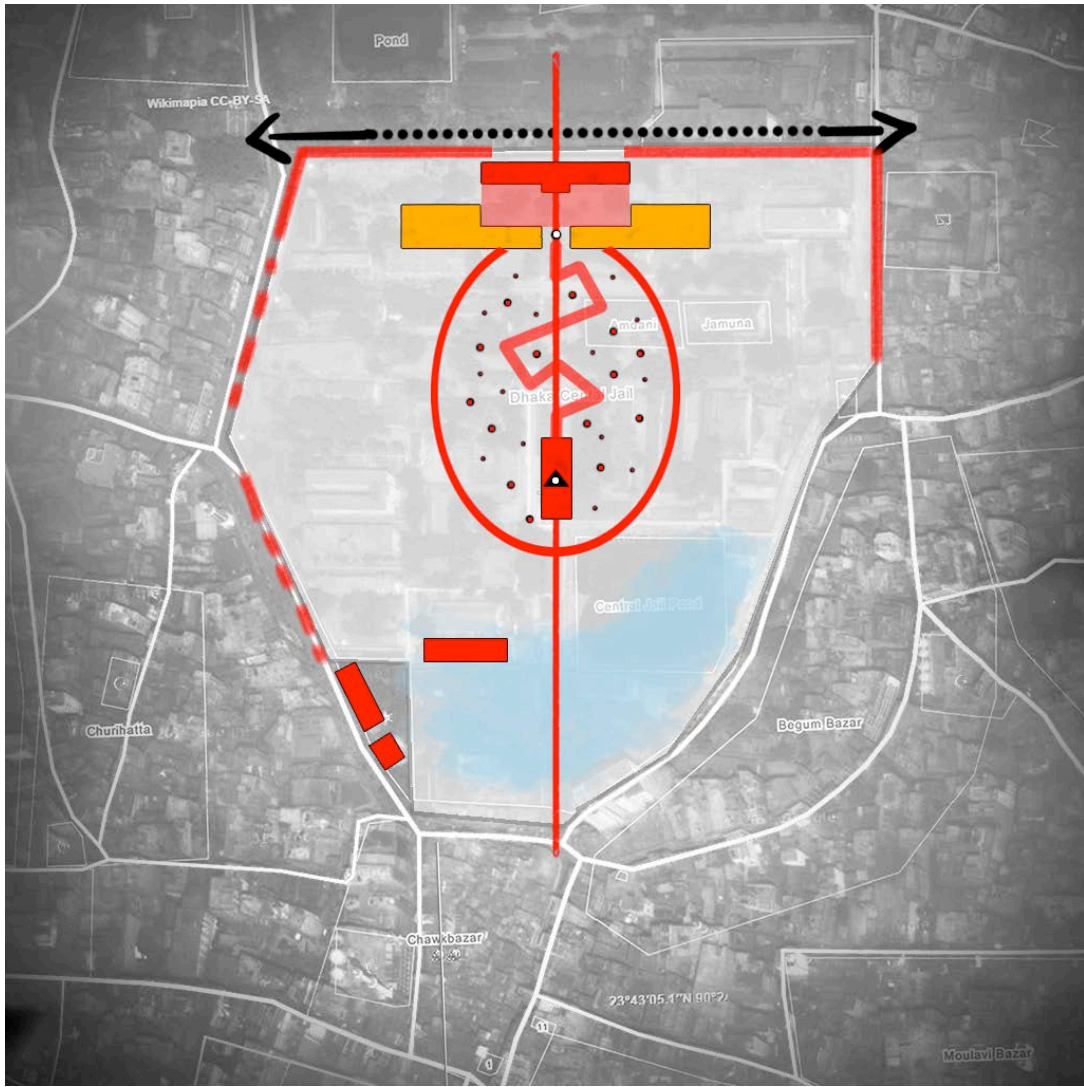
**Memorial**  

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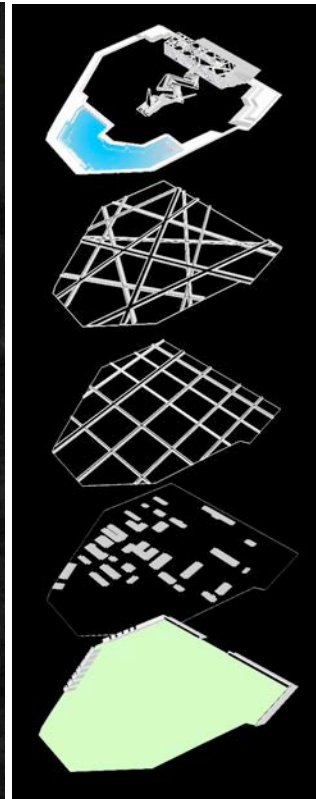
**Museum**

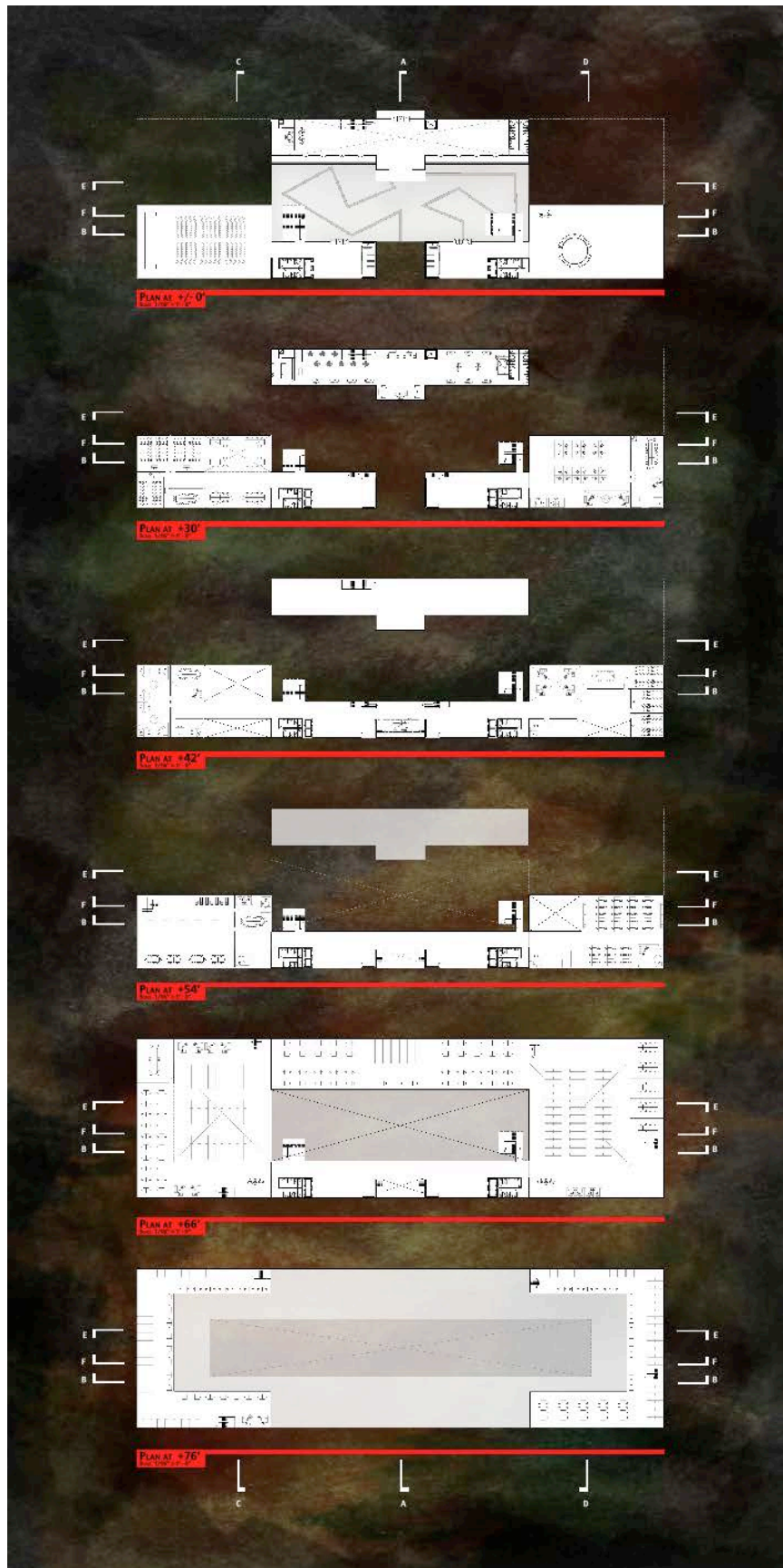


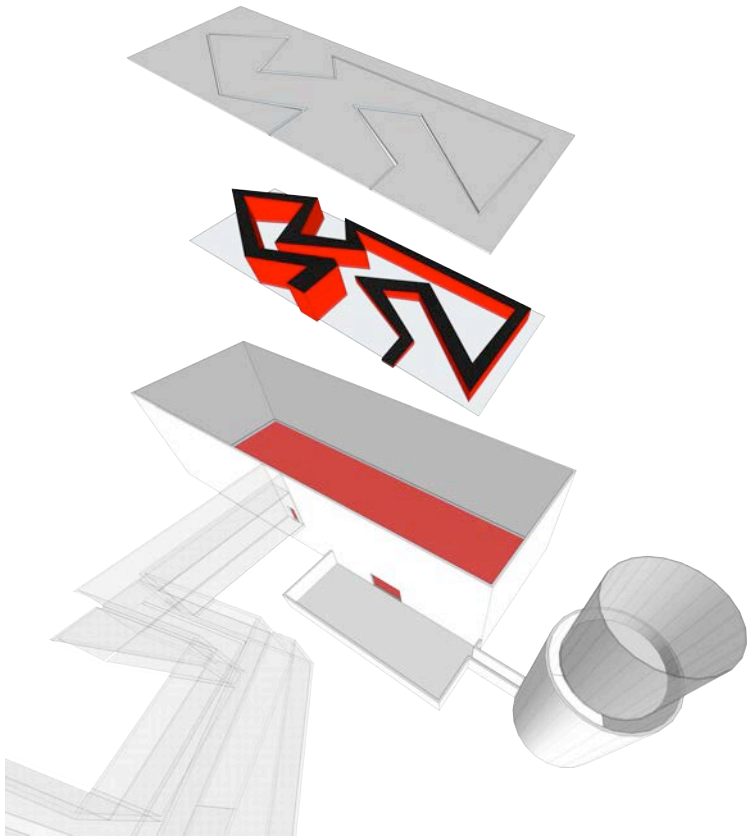
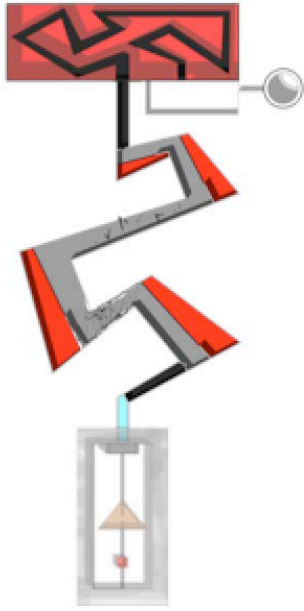


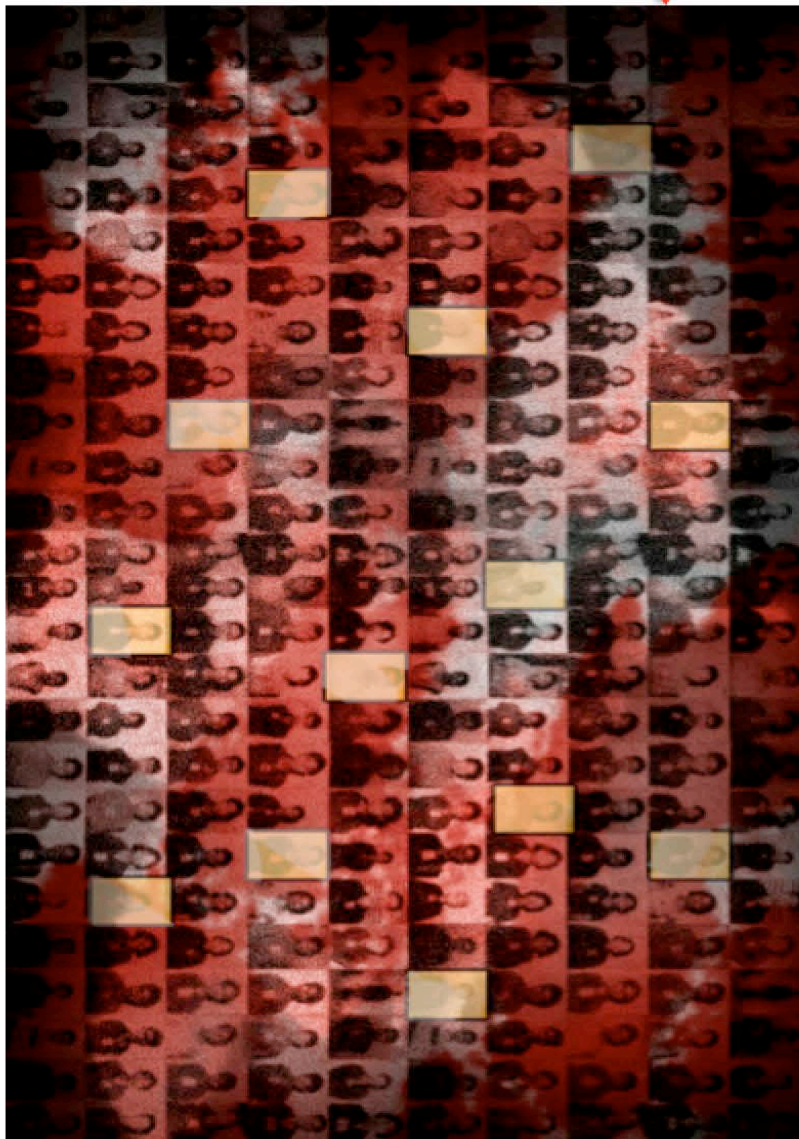
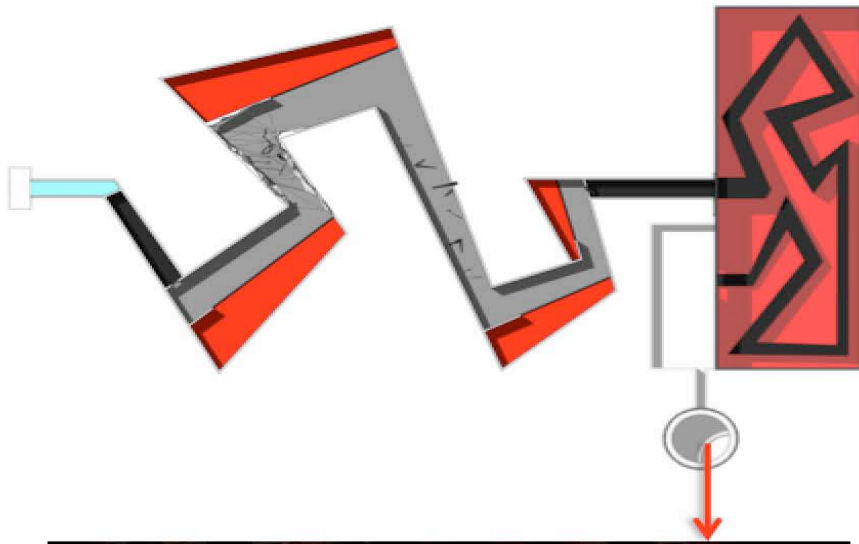


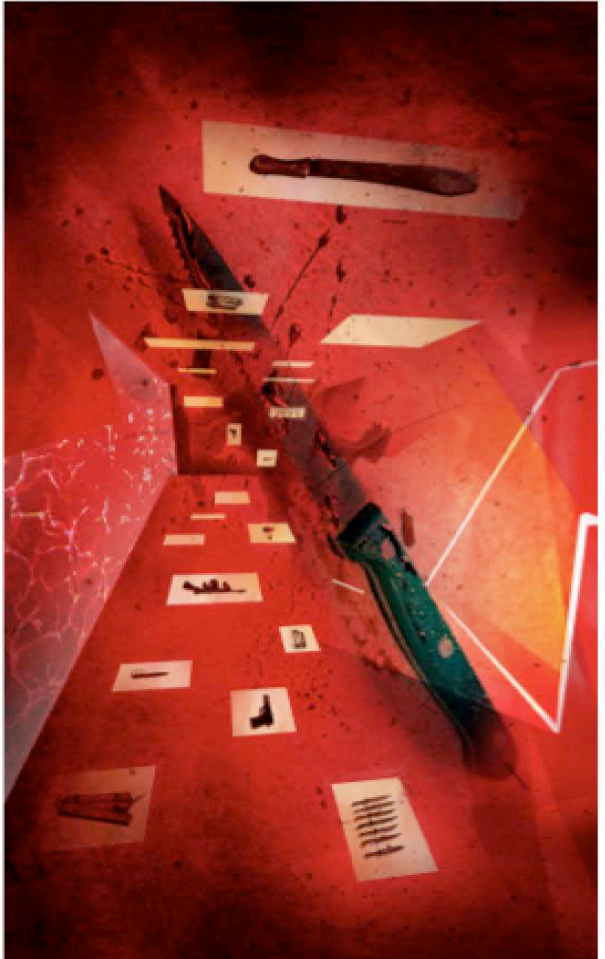
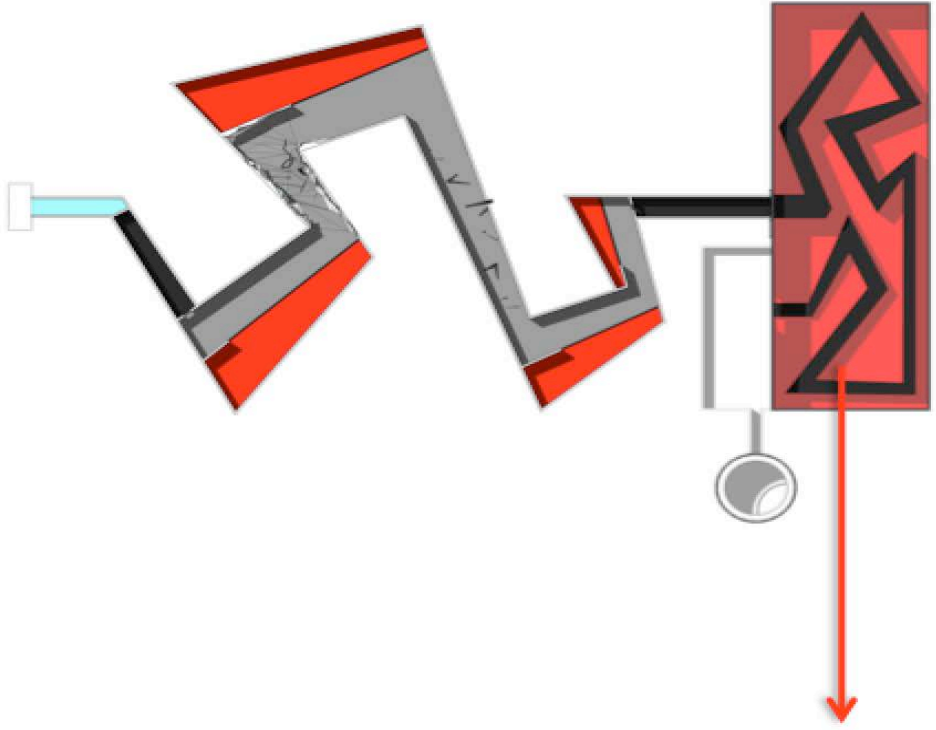


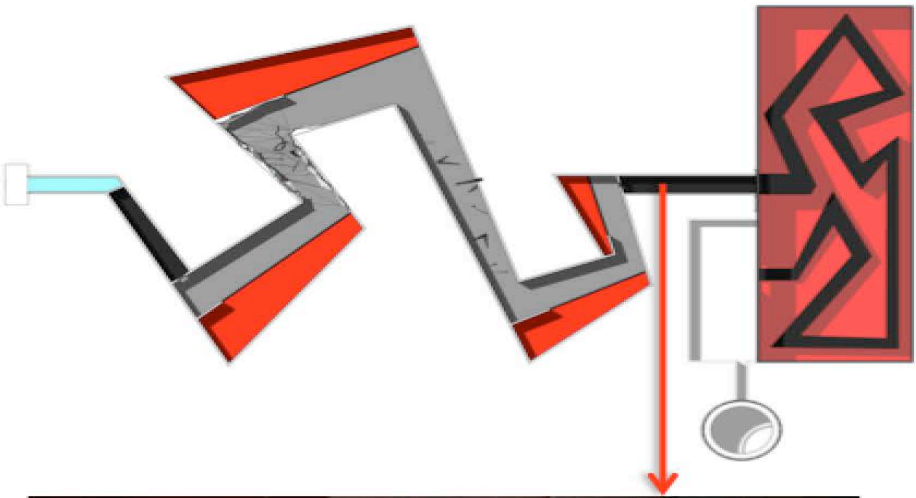




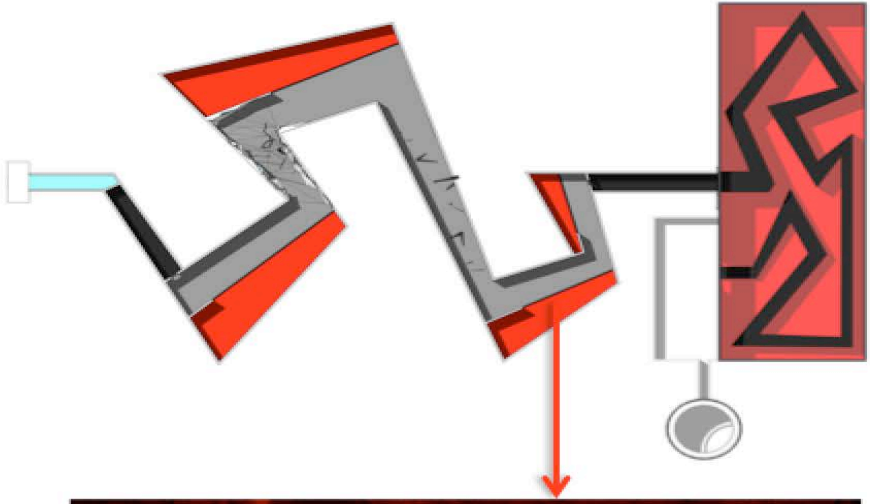


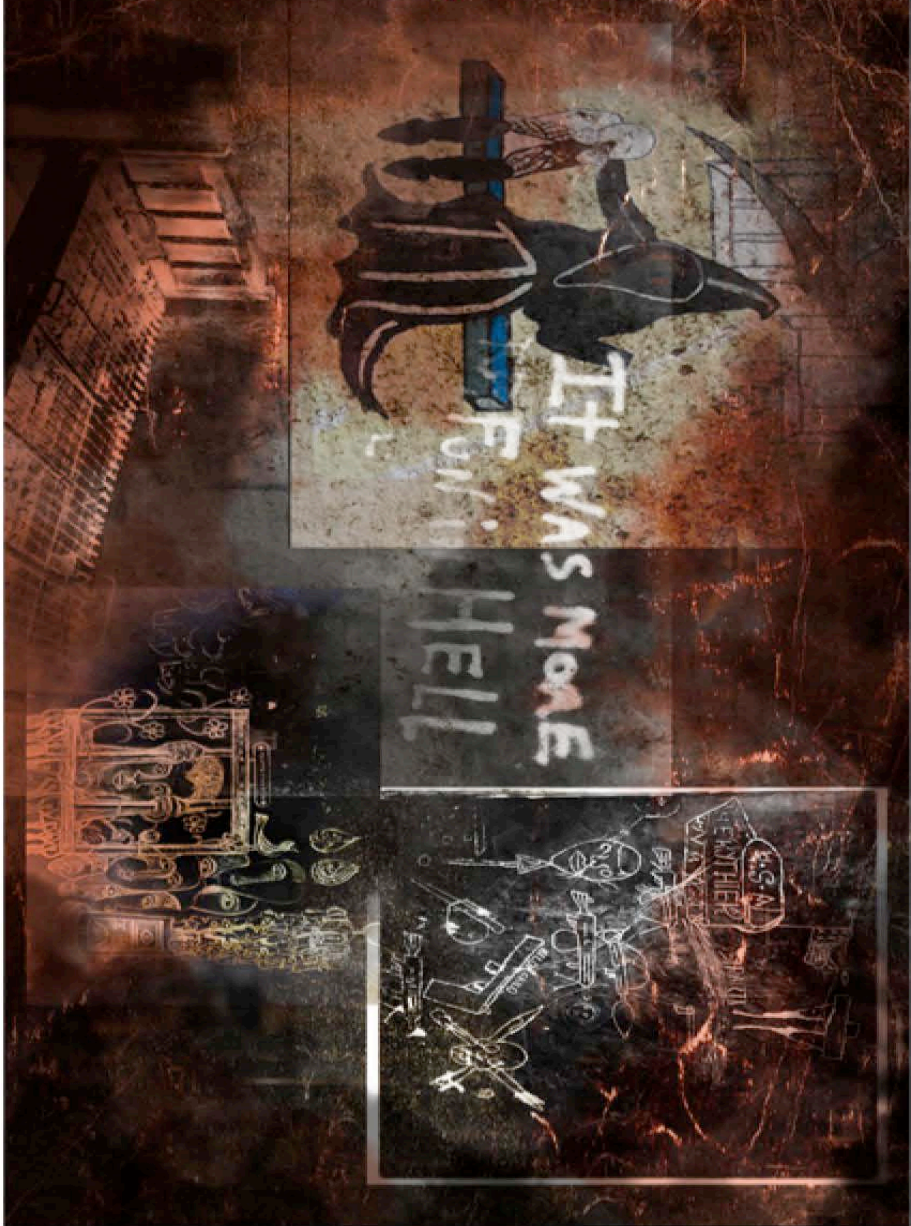
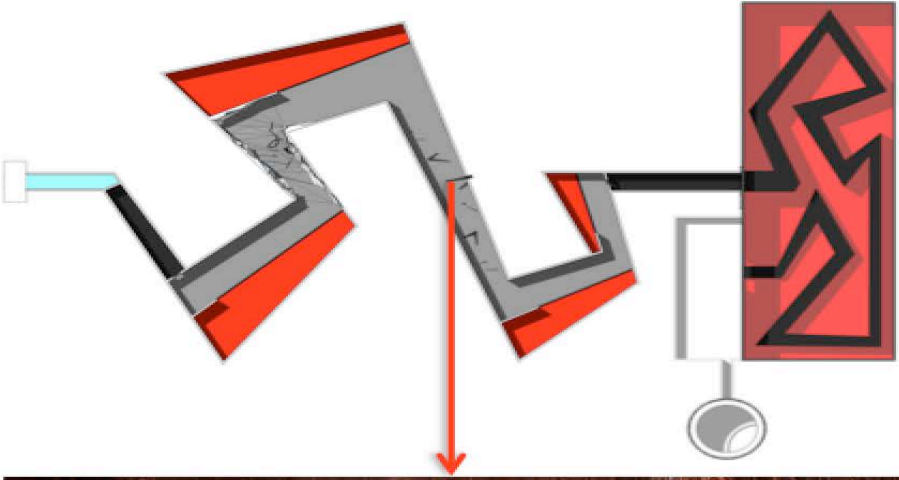


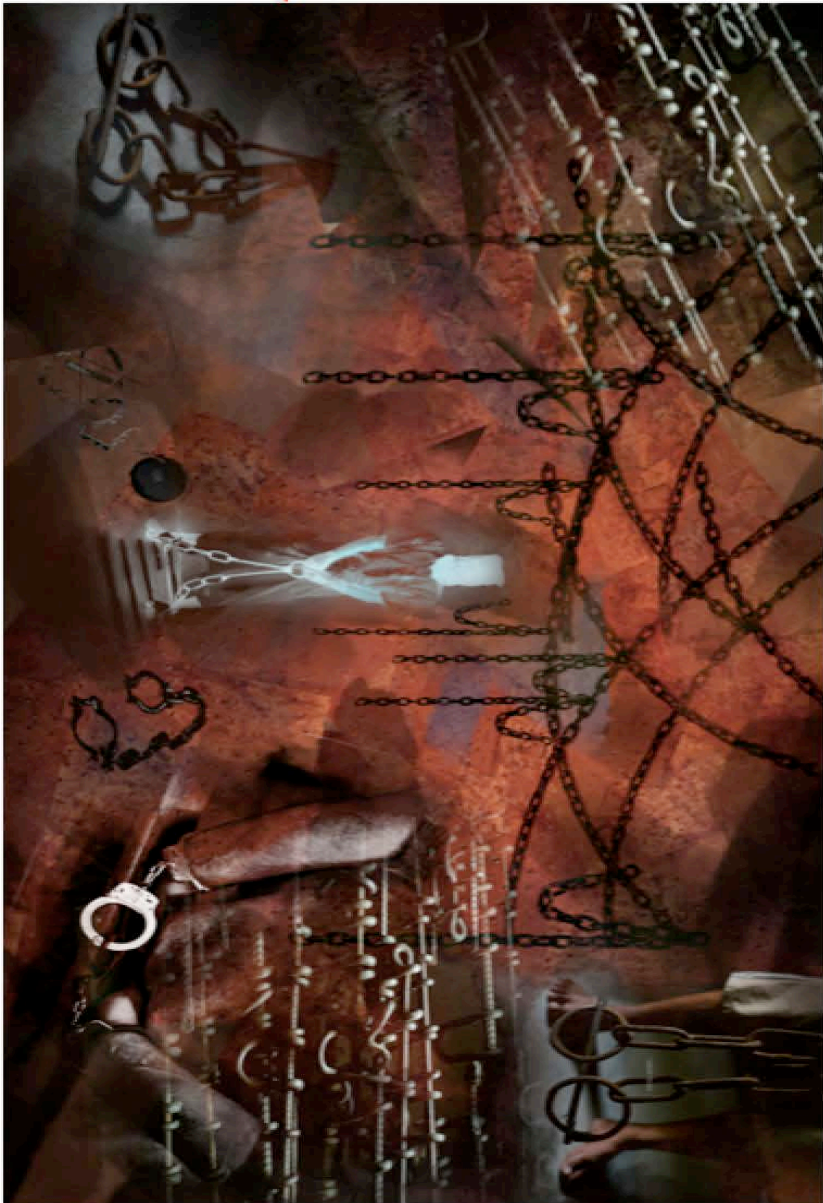
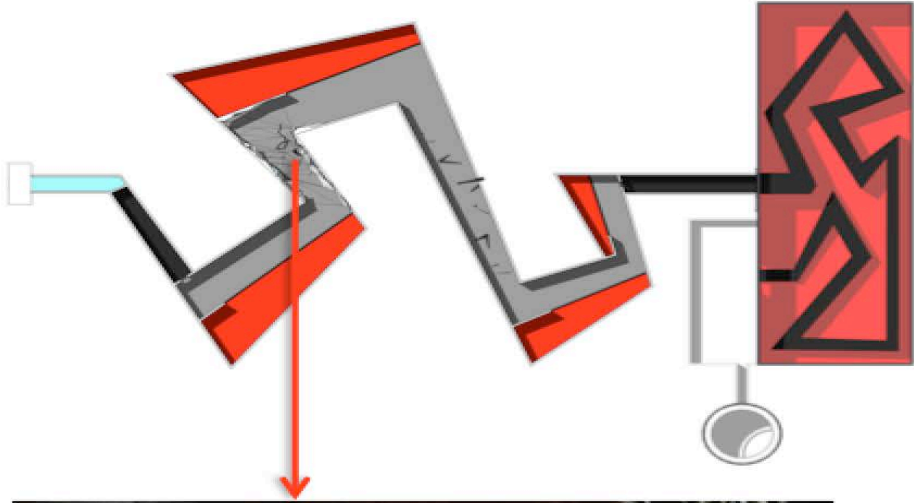


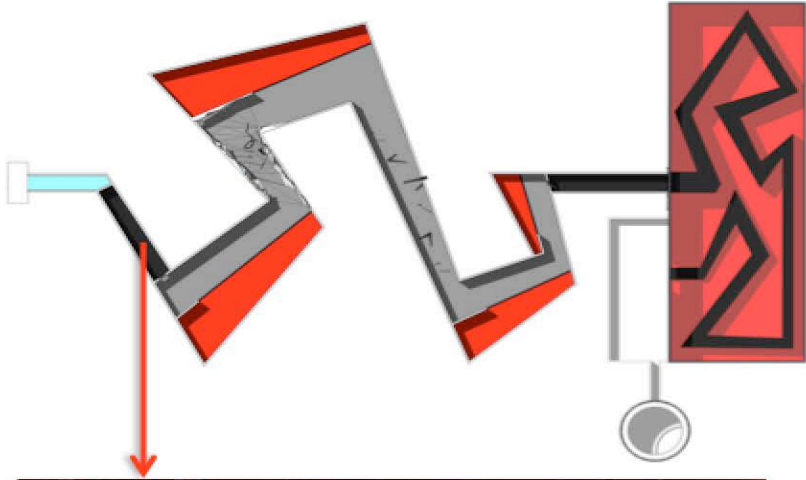


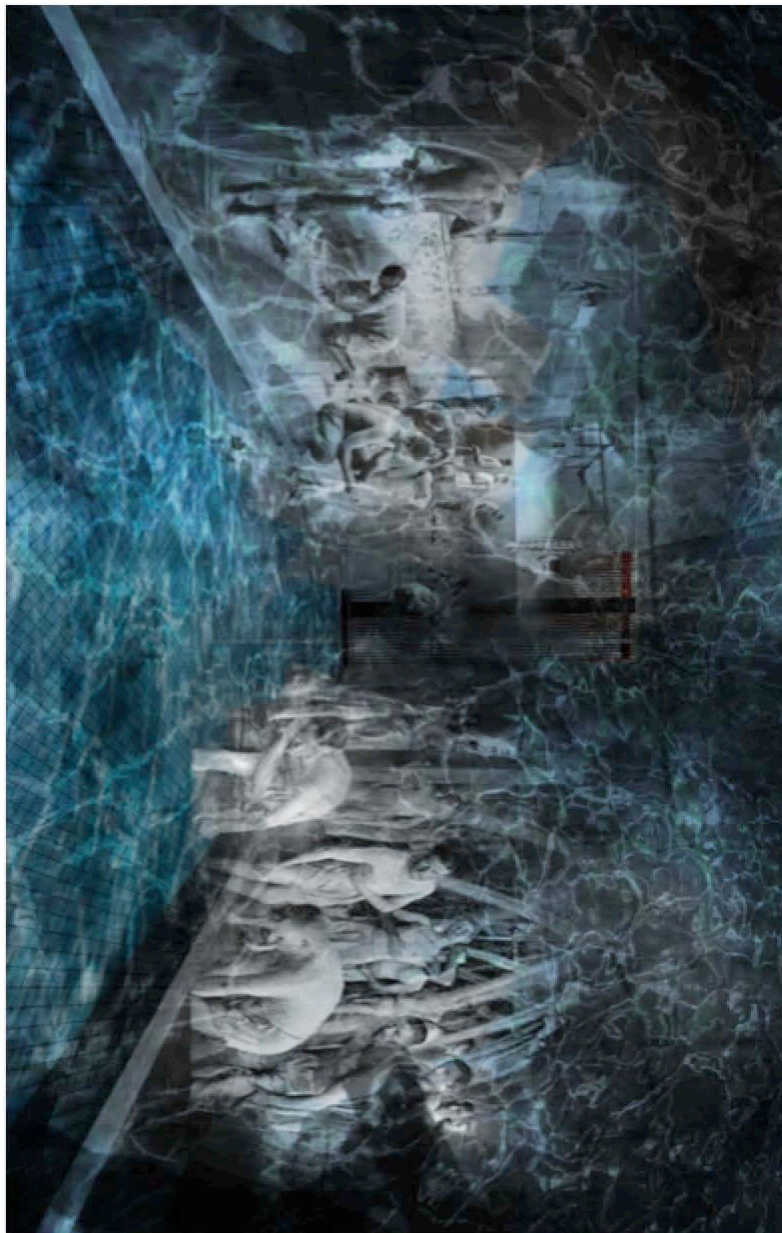
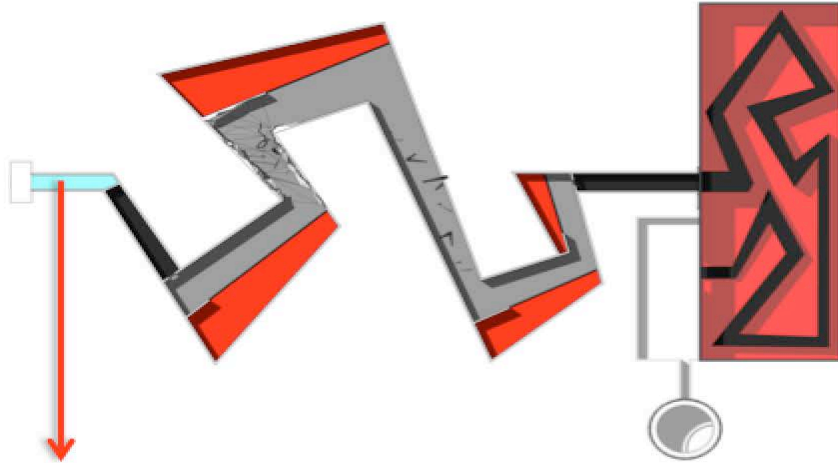


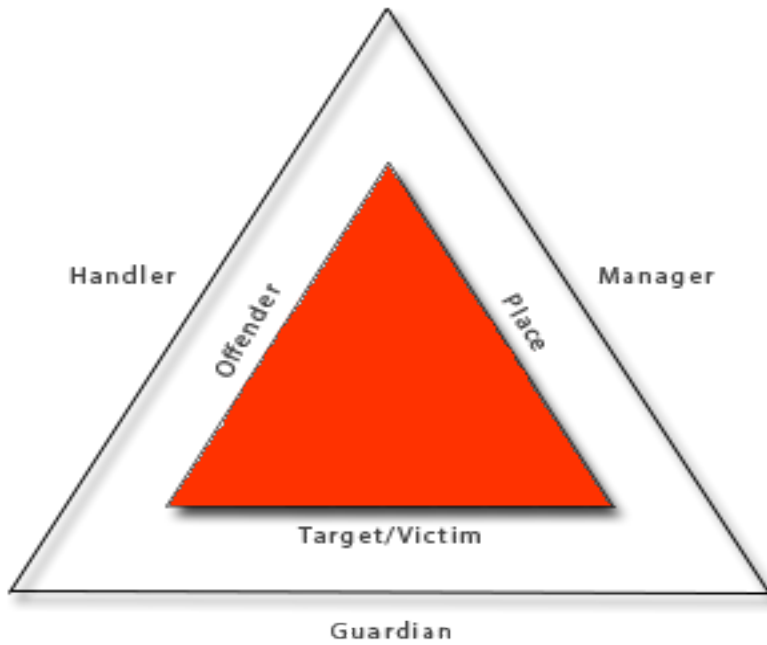
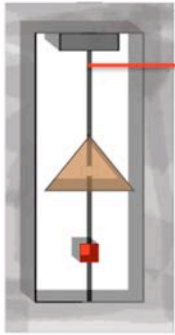




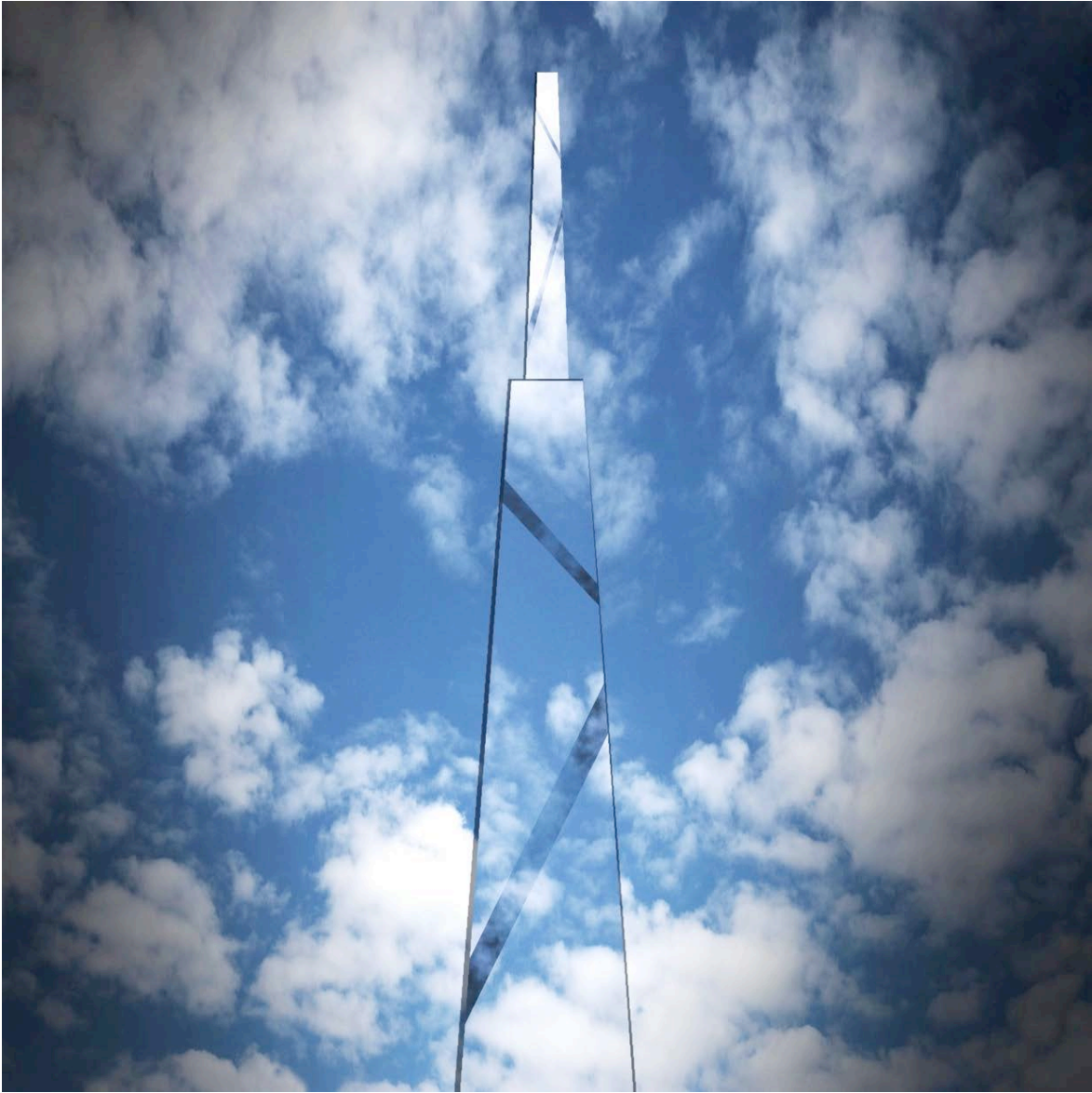


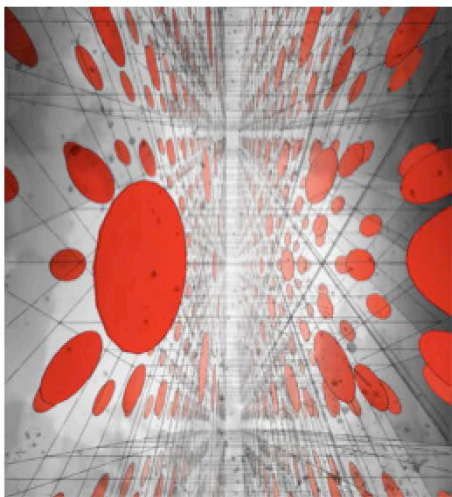
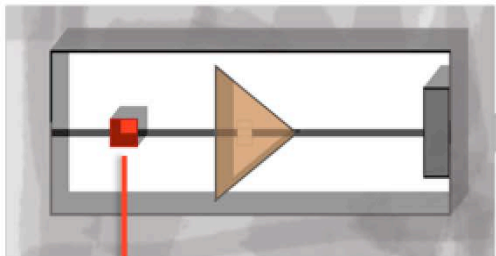






**Crime Triangle**

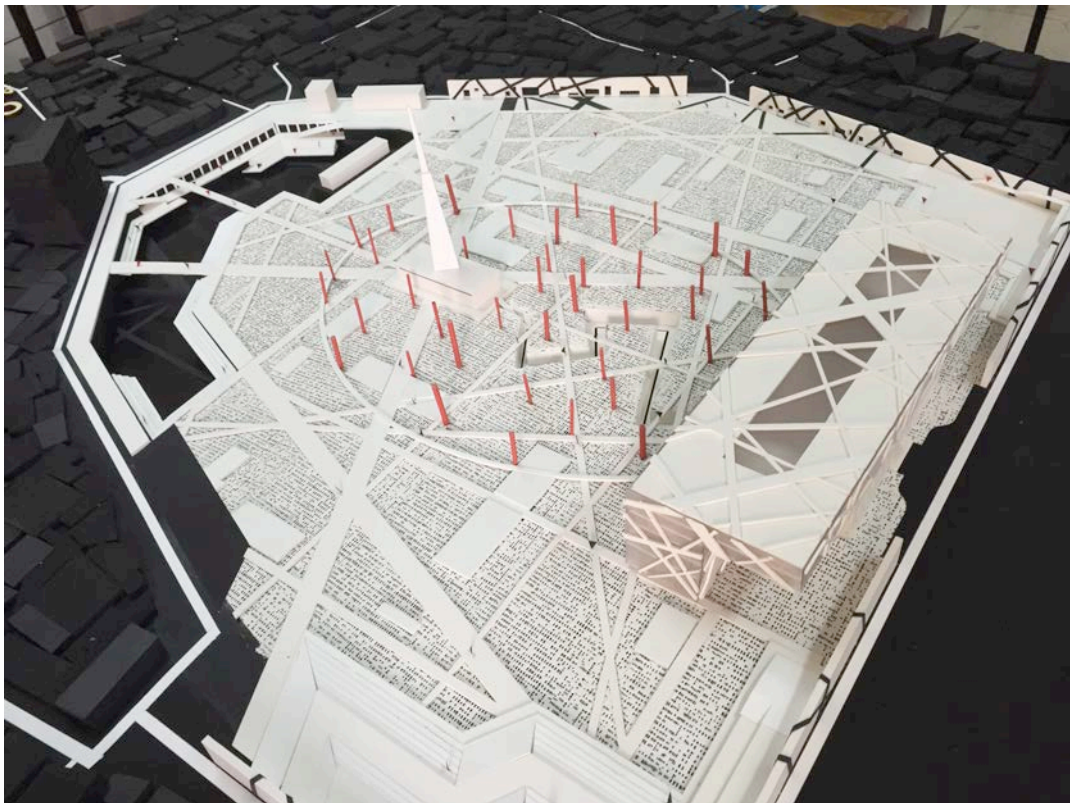
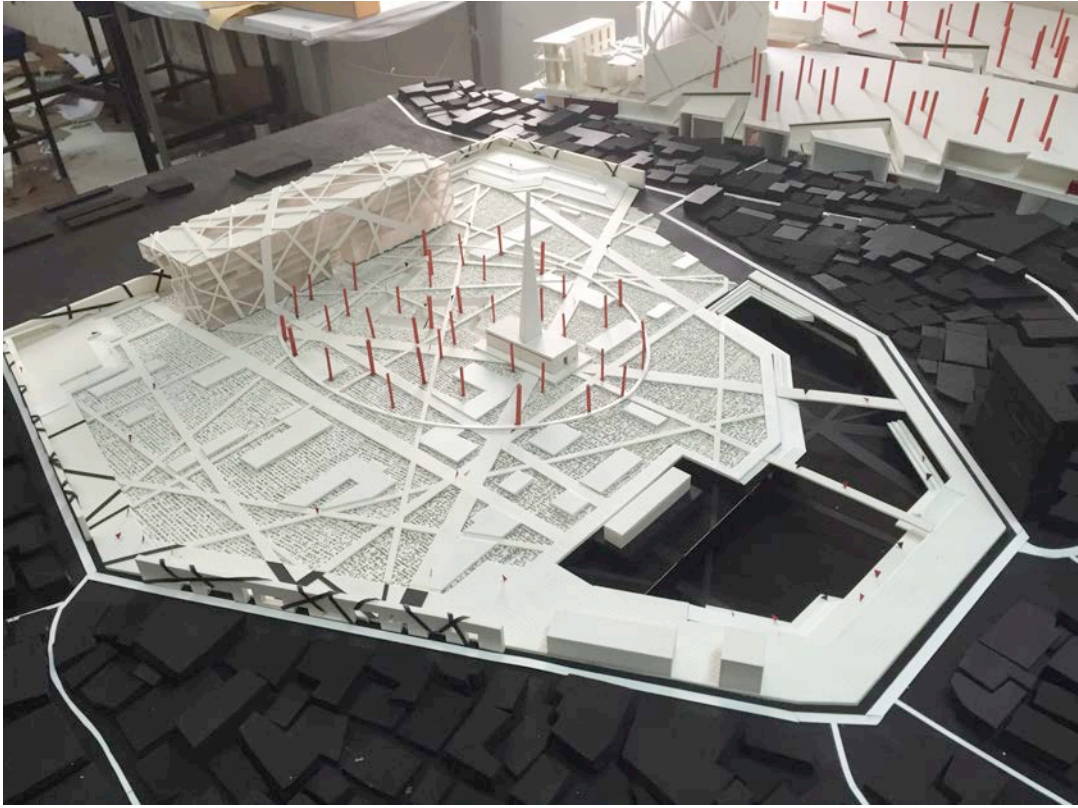








## Model Photographs



## **Chapter 07**

### **CONCLUSION**

There are many concepts of crime free society and process to achieve the goal. Though theoretically crime free society might be possible, but in reality there is no society, which is fully free of any crime. This project is just an initiative to reduce crimes and criminals in our society by a psychological process where architecture might play the vital role itself. Inspired by the concept and ultimate goal of the public execution and fear of punishment, this is just a try to create a process which will certainly not violate the human rights, at the same time not interrupting the political and governmental system, deal with the psychology to reduce crime.

## Chapter 08

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