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Publisher: Joanna Ablewicz

Financial support of The University of Białystok



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University of Białystok

Wszelkie prawa zastrzeżone

Wydawnictwo C.H.Beck Sp. z o.o.
ul. Bonifraterska 17, 00-203 Warszawa

Skład i łamanie: Wydawnictwo C.H.Beck
Druk i oprawa: Elpil, Siedlce

ISBN 978-83-255-9000-0

New instruments and approaches for countering social exclusion: A criminological contribution to the United Nations post-2015 educational agenda

ABSTRACT

The criminological aspects of implementation of the United Nations sustainable development goals (SDGs) in the years 2016–2030 may concentrate on the Organization's vision of strengthening peaceful, inclusive, prosperous and just societies. This paper: (1) projects into academic criminology the UN sense of social inclusion comprehensively pursued by the SDGs; (2) addresses the role of high-tech innovation in the context of legal education and development, including the success rate which may depend on balancing out that innovation with countering corruption; (3) focuses on two UN formal and informal education issues relevant to it: (a) countering social exclusion in schools, and (b) the role of academics in promoting the SDGs inclusive education via their own networks, in which Criminology can instrumentally contribute to the post-2015 UN educational agenda. This may happen in two terms: (i) of a progressive reformative impact on the students of the discipline; and (ii) for/in their professional prospects as reformers. The UN stakeholders: Member States, civil society, faith-based organizations, academia, experts and other indi-

¹ Slawomir Redo, is a habilitated doctor of law from the University of Białystok. He worked for 30 years at the United Nations as its Senior Crime Prevention and Criminal Justice Expert and in many other capacities. Dr. Redo's UN work involved the elaboration and implementation of the United Nations crime prevention and criminal justice standards and norms – a body of some 60 plus legal instruments covering all facets of crime and justice, including the most progressive – like the abolition of death penalty and the guidelines for the prevention of crime. After the retirement from the United Nations, he has become the Senior Programme Adviser in the Academic Council on the United Nations System (Vienna, Austria). As a Visiting Lecturer at the Austrian, Chinese and Polish universities he teaches an interdisciplinary graduate course and a Socratic-type seminar on “The United Nations and Crime Prevention”. Dr. Redo is the author of some 70 criminological articles, author of three books (including a book on the United Nations Criminology and another one on countering organized crime in Central Asia), and the co-editor of four other books, including “Women and Children as Victims and Offenders: Background – Prevention – Reintegration. Suggestions for Succeeding Generations” (Springer 2016).

*viduals are among those who should be involved in and benefit from such a criminological education*².

I. INTRODUCTION

The criminological aspects of implementation of the United Nations sustainable development goals (SDGs) in the years 2016–2030 may concentrate on the Organization's vision of strengthening peaceful, inclusive and prosperous societies. The next five years – the years between the Thirteenth (2015) and Fourteenth (2020) United Nations congresses on crime prevention and criminal justice – may be a launching pad for setting off the ground respective new educational initiatives for crime prevention. This paper first projects into academic criminology the UN sense of social inclusion comprehensively pursued by the interlocked SDGs elements, including “Planet”, “People”, “Peace”, “Prosperity” and “Partnership”. This all-embracing vision cuts across various aspects of social progress. In the light of SDGs agenda, this paper addresses the role of high-tech innovation in the context of legal education and development, the success which may depend on balancing out that innovation with countering corruption. It then focuses on two UN formal and informal education issues relevant to it: countering social exclusion in schools, and the role of academics in promoting the SDGs inclusive education via their own networks, in which Criminology can instrumentally contribute to the post-2015 UN educational agenda. This may happen in two terms: first, of a progressive reformative impact on the students of the discipline, second, and for/in their professional prospects as reformers. The UN stakeholders: Member States, civil society, faith-based organizations, academia, experts and other individuals are among those who should be involved in and benefit from such a criminological education.

² Sections 3–6 of this paper partly draw on: S. Redo, *Education for succeeding generations in the Culture of Lawfulness*, [in:] E.W. Pływaczewski (ed.), *Current Problems of the Penal Law and Criminology*, Warszawa 2014, pp. 698–722. For further references, see: S. Redo, *Anti-corruption education as a form of early prevention of conflict with the law for women and children: Making the United Nations law work 2016–2030*, [in:] H. Kury, S. Redo, E. Shea (eds.), *Women and Children as Victims and Offenders: Background – Prevention – Reintegration. Suggestions for Succeeding Generations*, 2016, forthcoming; *Reducing resource deprivation and attaining the UN Sustainable Development Goals in 2030: SDG 16 and generic indicators*, [in:] M. Dimitrijevic (ed.), *Vienna Vision: Peaceful, Inclusive, Prosperous and Sustainable World*, Vienna 2015; “*Delivering as one*” on the United Nations 2016–2030 sustainable development goals through the interreligious and inter-civilizational dialogue, *Dialogue and Alliance* 2015, vol. 29, No. 1, pp. 14–27. The author thanks the staff of the United Nations Industrial Development Organization Prof. J. Cukrowski, Mr. G. Donocik, M.A., (ret.), and Prof. B. Szymański (Rensselaer Polytechnic Institute, USA) for their comments on the earlier draft of this paper.

2. SOCIAL INCLUSION

In the social welfare and developmental assistance fields it was quite common to speak of “exclusion” of people, while in Criminology of their “marginalization”. But for some time, not only these two negative terms jointly appeared and co-existed in Criminology, but both are now accompanied by a positive term – “social inclusion”.

Long before political economists have embraced “institutional inclusion” as their new household term³, the original impulse for this change might have come from the educationists and educators in the field of “intercultural education”. One of them was John Evangelist Walsh. In 1973 he wrote that, in theory, intercultural education is concerned:

“with understanding the modes of thinking”, “with helping people make value judgments”; it is “the process by which one looks beyond [one’s] own culture and attempts to understand and appreciate how persons of other cultures interpret the life...and things of nature, and why they view them as they do...[It] also aims to change the negative attitudes of the people of one culture towards those of another, and to reinforce positive attitudes”⁴.

In similar vein, the definition from the Intercultural Education Network of the Michigan State University informs that intercultural education promotes the understanding of different people and cultures:

“It includes teachings that accept and respect the normality of diversity in all areas of life. It makes every effort to sensitize the learner to the notion that we have naturally developed in different ways. Intercultural education promotes the understanding of different people and cultures. It includes teachings that accept and respect the normality of diversity in all areas of life. It makes every effort to sensitize the learner to the notion that we have naturally developed in different ways. It seeks to explore, examine and challenge all forms of “isms” and xenophobia, while promoting equal opportunity for all. Intercultural education works to transform not only the individual but the institution as a metaphor and mechanism for the transformation of society”⁵.

On this basis, one may conclude that “social inclusion” is the extent to which individuals are incorporated within a wider moral and political community through inclusive institutions. It recognizes and values diversity, by increasing social equality and the participation of diverse and disadvantaged populations. Issues of diversity and social inclusion have an impact on how programs and services are delivered to meet a wide range of client needs. As a result, the concepts of diversity and social inclusion have become critical to the evaluation of programs for governmental and community organiza-

³ D. Acemoglu, J. Robinson, *Why Nations Fail: The Origins of Power, Prosperity, and Poverty*, New York 2012.

⁴ J.E. Walsh, *Intercultural Education in the Community of Man*, Honolulu 1973, pp. 13 et seq.

⁵ See: <http://ien.inclusion.msu.edu/node/130>.

tions⁶. How wide this moral and political community is for the United Nations, is the subject of the next section.

3. A LOOK INTO THE UN POST-2015 EDUCATIONAL AGENDA

In 2016, the United Nations will embark on the implementation of its sustainable goals interlocked as its five elements: “Planet”, “People”, “Peace”, “Prosperity”, and “Partnership”⁷.

The “People”-element involves ensuring “that all human beings can fulfil their potential in dignity and equality and in a healthy environment”. In this regard, and as far as Criminology is concerned, relevant may be the following UN Secretary-General’s observation:

“We must ensure zero tolerance of violence against or exploitation of women and girls. Women and girls must have equal access to financial services and the right to own land and other assets. All children and adolescents have a right to education and must have a safe environment in which to learn. Human development also means respect for human rights... Today, more than ever, the realities of 1,8 billion young people and adolescents represent a dynamic, informed and globally connected engine for change. Integrating their needs, rights to choice and their voices in the new agenda will be a key factor for success. It is essential that young people receive relevant skills and quality education and lifelong learning, from early childhood development to post-primary schooling, including life skills and vocational education and training, as well as science, sports and culture. Teachers must be given the means to deliver learning and knowledge in response to a safe global workplace, driven by technology”⁸.

This message certainly applies to other essential elements of sustainable development, of sciences and walks of life. While having them in view, nonetheless, I will continue to limit myself to the educational aspects of social inclusion from the perspective of the United Nations criminology.

Accordingly, in the following section I will argue for using the transformative power of education for pursuing positive social reforms. I will try to make a case for explaining that the UN criminological education for social inclusion is globally, personally and comprehensively important for safe and peaceful societies and strong institutions in succeeding generations. In this context, one particular point to make below is that such transformative power of criminological education is essential for peaceful societies and strong incorruptible

⁶ S. Redo, *Blue Criminology. The Power of United Nations Ideas to Counter Crime Globally. A Monographic Study*, European Institute for Crime Prevention and Control, affiliated with the United Nations (HEUNI), Helsinki 2012.

⁷ A/RES/70/1, Transforming our world: the 2030 Agenda for Sustainable Development, 25 September 2015.

⁸ A/69/700, The road to dignity by 2030: ending poverty, transforming all lives and protecting the planet. Synthesis report of the Secretary-General on the post-2015 agenda, 4.12.2014, §§ 69 and 71.

institutions, and that without Culture of Lawfulness development invites corruption that defeats it.

4. EDUCATIONAL ASPECTS OF SOCIAL INCLUSION

In academic criminology “a right to be different” originates from the American “melting pot” and from there comes the institutional experience in socially tolerating various forms of exclusion that is not criminalized and penalized. Nowadays, social inclusion is part of the United Nations “Peace” – that is the promotion of “peaceful, just and inclusive societies which are free from fear and violence”. Inclusion is also interlocked in this way with “Prosperity” – to the gateway of which leads to strong and inclusive transformative economy. In the UN sense, “Peace” depends on “Prosperity” and *vice versa*. “Partnership”, in turn, is about cooperation, hence about inclusion in general, and institutional inclusiveness in particular.

The case for this compelling interdependence can be found in the recent statistical publications by the United Nations Industrial Development Organization (UNIDO). In one UNIDO working paper there is an argument that the higher a country’s industrialization measured by Manufacturing Value Added (MVA) *per capita*⁹, the higher the rate of enrolment in primary school, as well as the life expectancy at birth. On the other hand, the depth of the food deficit (in other words, whether or not a daily calories’ intake is below or above the locally adjusted global standard) is significantly lower when MVA *per capita* is high. The same report informs that 1% annual increase in MVA decreases the “poverty head count” by almost 2%, and the number of deaths related to conflict by 4,5%¹⁰. But since this indicator does not show competitiveness of country’s industries, UNIDO’s Competitive Industrial Performance Report 2012–2013¹¹, self-proclaimed as “the most comprehensive global comparative analysis of industrial competitiveness, including 135 countries in the world” (*Ibidem*, p. vi), investigated why some countries are more industrially competitive in terms of export than others. Industrial competitiveness meant in that report countries’ presence in international and domestic markets, credited to developing industrial sectors and activities with higher value added and technological content – high-tech innovations, in short.

By looking into the internal relation between within MVA: its total and the share generated in MVA by medium and high technology (MHT), the report found on the basis of 1990s and 2010 statistical data that indeed innovative in this high-tech sense countries yield a higher total MVA, hence eventually they are more industrially competitive than other countries with a low

⁹ MVA is a Gross Domestic Product minus taxes and subsidies.

¹⁰ UNIDO, *How industrial development matters to the well-being of the population. Some statistical evidence*, Working Paper 04/2014, Vienna 2014, pp. 2, 32 and 40.

¹¹ UNIDO, *The Industrial Competitiveness of Nations. Looking back, forging ahead*, Vienna 2013, pp. 2, 32 and 40.

value of MHT innovations. The report concludes that “learning and innovation in manufacturing industries and thus building technological capabilities are the fundamental drivers of development” (*Ibidem*, p. ix). In sum, and in very simplified terms, at the core of UN’s “Prosperity”: “strong and inclusive transformative economy”, is innovation that powers high-tech industries.

5. TECHNOLOGICAL INNOVATION AND PROSPERITY

In the above context, a historical study of innovative technology in 25 countries¹² is informative. A tangible conclusion may be drawn from the study that the spread of technology in modern economic growth indeed depends on the learning potential and motivations linked to the development of formal schooling or that the most likely link is from education to economic growth rather than the opposite. Moreover, in determining what model of education (natural sciences vs. social sciences or engineering vs. law) contributes to that modern growth, technocratically-minded econometrists argue that development understood narrowly as industrialization is essentially possible through education in engineering. In their estimate, countries with relatively more engineering college graduates grow faster, and countries with relatively more law graduates grow slower¹³. This supports UNIDO’s findings and conclusion, but does not add credence to the UN vision of “Justice” interlocked in such a “hardware” way with “Prosperity”.

The question of laying the foundation for socio-economic growth by a Culture of Lawfulness (“software”) that accounts everywhere for a secure investment climate has only recently been taken on board by educational economists¹⁴. UNIDO’s opinion is in this regard one-sided. Historically-minded economists admit that education may not have much impact on less developed countries that lack functioning institutions for markets and legal systems unless corruption (“a tax on productive activities”) is effectively countered¹⁵. In the opinion of the 2014 UN Open Working Group on the Sustainable Development Goals that “tax” is now tantamount to undermining one of them (No. 16), to “[p]romote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels”¹⁶ (A/68/970, p. 10), hence, and eventually,

¹² R.A. Easterlin, *Why Isn’t the Whole World Developed*, The Journal of Economic History 1981, vol. 41(1), pp. 1–19.

¹³ E. Hanushek, L. Wößmann, *The Role of School Improvement in Economic Development*, NBER Working Paper No. 12832, National Bureau of Economic Research Cambridge, MA 2007.

¹⁴ E. Hanushek, L. Wößmann, *The Role of Cognitive Skills in Economic Development*, SIEPR Discussion Paper 2008, No. 07–34, p. 49.

¹⁵ W. Easterly, *The Elusive Quest for Growth: An Economists’ Adventures and Misadventures in the Tropics*, The MIT Press, Cambridge 2001, p. 237.

¹⁶ A/68/970, *Report of the Open Working Group of the General Assembly on Sustainable Development Goals*, 12.8.2014, p. 10.

the UN has envisioned to “substantially reduce corruption and bribery in all their forms reduction”¹⁷.

Separately, one recent econometric study covering 113 countries found on the basis of series of data from 1965 through 1995 that for given *per capita* GDP and human capital, growth depends positively on the rule of law¹⁸ and the investment ratio. Negatively, it depends on the fertility rate, the ratio of government consumption to GDP, and inflation¹⁹. This is the admission that a Culture of Lawfulness in which a fair and just market safeguarding property rights (*i.e.*, also countering corruption) operates, is the necessary precondition to economic growth through education, even if primarily targeted on engineering technologies. This conclusion would be much more appreciated, if “industrialization” measured by such proxies like “engineering technologies” or “manufacturing” is understood as: (a) a part of labour culture that includes education and training in competitiveness with due account of the potentials of conflict with the law; (b) a reciprocal relationship with the various enrolment ratios that in the post-graduate phase (productive age) impact an industrial output.

However, even such a reciprocal relationship does not warrant economic development in developed countries. There is econometric evidence suggesting that, generally, as countries become wealthier, their returns on education may decline in comparison with poorer countries²⁰. This disparity may signal that the educational system in richer countries is not responsive enough by adapting to new wealth-creating skills and institutions that may be needed to sustain the growth, as per evolving quickly labour market demands²¹. Only those who receive in their study years higher scores in cognitive achievement tests mostly later prosper with their old type of skills in developed countries. Such countries may profit from their productivity in terms of the GDP growth²², if and when other – rather unavoidable – factors (*e.g.* the influx of low-skilled migrants requiring costly, long vocational training, civic education and family welfare benefits) do not stand in those countries’ developmental process.

¹⁷ A/68/970, *Report...*, p. 22.

¹⁸ *I.e.* favourable environment through safeguarding the property rights, as measured by the GDP investments on defence and education.

¹⁹ R. Barro, *Determinants of economic growth in a panel of countries*, *Annals of Economics and Finance* 2003, No. 4, pp. 231–274.

²⁰ S. Redo, *Education for succeeding generations in the culture of lawfulness*, [in:] E.W. Pływaczewski, *Current Problems of the Penal Law and Criminology*, Warszawa 2014, pp. 698–722.

²¹ Ch. Fadel, Ch. Riley, *Education and Economic Growth: From the 19th to the 21st Century*, 2007, http://cisco.com/web/strategy/docs/education/eeg_what_research_says.pdf.

²² E. Hanushek, L. Wößmann, *The Role of...*, pp. 10–11; J.H. Bishop, *Is the test score decline responsible for the productivity growth decline?*, *American Economic Review* 1989, No. 1, pp. 178–197.

6. PERSONAL INNOVATION AND INDIVIDUAL PROSPERITY

How much of that growth can be attributed to the most innovative people depends on the level and form of development of market economy. In market-societies able to facilitate the formation of distinct cognitive skills and habits, such people can prosper better than in other less advanced markets²³. In other words, the labour market of developed countries is oversupplied with educated people with old-type regulatory skills, but short of people with new skills, especially those who may be engine of development in the new world economy.

Three conclusions about education follow. First, that the successful teaching innovation and cognitive skills give not only a competitive advantage in the entrepreneurship, but make it easier to recruit the responsive employees²⁴; second, that the prospective employees from developed countries with the lower test scores may find better job opportunities in developing countries or no suitable jobs in their home country; third, that in migrant-sending countries, these countries either themselves or through the received technical assistance that extends to the rule of law issues, create paths for educational and vocational improvements that attract those sending countries would be migrants to look for their chances for decent life at home rather than abroad. Ideally, and at least for those of developed world who may know a foreign language and do not mind international mobility, in the developing world there will be many technical assistance job offers that match their qualifications with those sought there. And as a side effect of this match, not only progressive labour culture precepts will be shared between developed and developing world, but also civic attitudes and values across the world.

Besides globally relevant work ethos and ethics that involve entrepreneurship and industriousness as a part of that progressive labour culture there still is another criminologically relevant factor important for the question of innovation and individual prosperity. Like at the aggregate in-between “industrialization” and “competitiveness” stands “corruption”, so it does at the personal level anywhere. Educating people to be entrepreneurial, industrious and competitive but incorruptible is a fundamental prerequisite for the UN projection of peaceful and inclusive societies for sustainable development with access to justice for all and effective, accountable and inclusive institutions at all levels (SDG 16). Otherwise it may be a meagre consolation to recall a Confucian philosopher Mencius who twenty two centuries ago noticed that “A true man cannot be corrupted by wealth, subdued by power, or affected by poverty”. However, he also added that “People observe moral concepts and codes of behaviour only when they have regular incomes from their property”. Therefore, innovation and individual prosperity is a matter of “People”: “to end poverty and hunger, in all their forms and dimensions”, the element interlocked with other UN sustainable goals elements.

²³ E. Hanushek, L. Wößmann, *The Role of...*, pp. 10–11.

²⁴ D. Acemoglu, J. Robinson, *Why...*, ch. 4.

7. TRANSFORMATIVE POWER OF THE UNITED NATIONS CRIMINOLOGICAL EDUCATION

Inclusion implies that everyone should not only have a chance to the same-level education but also same-level treatment, that is without the consideration of socio-economic status, gender or origin ("inclusive classes"). More importantly even, fairness in education implies also equity in outcome. This means instruction that cultivates an innate sense of fairness²⁵.

The same sense of inclusion is communicated in the UN SDGs, and echoed in the Declaration of the Thirteenth UN Congress on Crime Prevention and Criminal Justice²⁶. Therefore, in the similar spirit, this section brings to the attention of educationists and educators two possible developments that, hopefully, may be viable. The first development involves the issue of countering more effectively social exclusion in schools. The second involves pursuing through interdisciplinary research, networking, education and other means a comprehensive vision of social inclusion, in which Criminology instrumentally contributes to the post-2015 UN educational agenda, in terms of progressive reformative impact for the students of the discipline and for their professional lot.

The transformative power of inclusion through education will be demonstrated in two ways. Both are facilitated by the findings from the two World Bank research experiments.

First, by concentrating on building a personal reformist positive motivation. The research involved Indian schoolboys from low and high castes²⁷. As we know, these castes have existed in India for 35 centuries and were formally dissolved only in 1950. In the World Bank's experiment, sixth and seventh grade schoolboys were respectively divided in two halves and asked to play a monetary incentive game by solving as many mazes as they could out of a given packet. When first caste was not publicly announced, there were no caste differences in performance. However, when the caste was publicly announced, the number of mazes solved by low caste boys dropped by a dramatic 25%. When caste was announced but a random draw of a name determined who in a session of 6 would be paid for the mazes he solved, the caste gap in performance disappeared. According to the authors, their findings suggest that the aggregate effect of economic deprivation (injustice) on the expectations associated with caste is clearly negative. In other words, providing for equitable conditions in education may alleviate prejudice.

²⁵ S. Field, M. Kuczera, B. Pont, *No More Failures. Ten Steps to Equity in Education*, Paris 2007, p. 11.

²⁶ A/CONF.222/L.6, Doha Declaration on integrating crime prevention and criminal justice into the wider United Nations agenda to address social and economic challenges and to promote the rule of law at the national and international levels, and public participation, Thirteenth United Nations Congress on Crime Prevention and Criminal Justice (Doha, Qatar, 12–19.4.2015), paras. 3, 5 and 9.

²⁷ K. Hoff, P. Pandey, *An experimental investigation of an Indian caste*, World Bank Policy Research Working Paper 3351, 2004, June, <http://elibrary.worldbank.org/doi/pdf/10.1596/1813-9450-3351>, 15.3.2015.

In the second experiment with a smaller group of low-and high-castes school Indian boys the authors of the same World Bank study tested those expectations separately. Using another game (negotiating driver's right of way in a rush hour city traffic), they found that when its rules were relaxed (there was more possibilities to circumvent them), the proportion of both castes who refused the gamble the way through increased. But there were more low caste boys who refused. On this basis, the authors concluded that indeed the self-perception works like a self-fulfilling prophecy. It locks the respondents into economic disadvantage because of the pre-defined content of own expectations. This is not a consequence of a "culture of poverty" *per se*, the authors conclude, but its enduring legacy that facilitates the division of people into categories. That legacy shapes their beliefs and the self-fulfilling expectations. The self-fulfilling prophecy works for boys and girls alike.

This conclusion is well-known by educationists and educators. Moreover, they are also aware that especially children with working-class backgrounds underperform when impeded by the negative stereotyping, as shown in the World Bank's experiment.

Second, experimental evidence documents that the momentum for progress in social inclusion may be within the reach of any group consisting of as little as 10% of the like-minded individuals. Computer science researchers recently studied the principles of social networking. Those researchers emphasize that, in general, people do not like to have an unpopular opinion and are always seeking to try locally to come to consensus. Based on this assumption, they experimented with three computer models of social networking. Those three models initially had one and the same feature: they only comprised traditional-view holders (no exchange of views, no counter-minded people in each of the three groups). Then, however, the first model network had each person connected to every other person in the network. The second model had some individuals connected to a large number of people, among them the opinion leaders. The final third model gave every person roughly the same number of such connections. In that third model each of these individuals held "own view", but they were also open-minded to other views.

Once the three networks were built, the scientists introduced into them some zealots ("true believers"). These people were completely committed to their views and not accepted other views. As those true believers ("agents of change"/"reformers") began to talk with those who held the traditional views in the three groups, the tides began to shift gradually and then very abruptly (talk->conversation/conversion) converted 10% of each network's participants to a new opinion. This was enough to tip the balance for action.

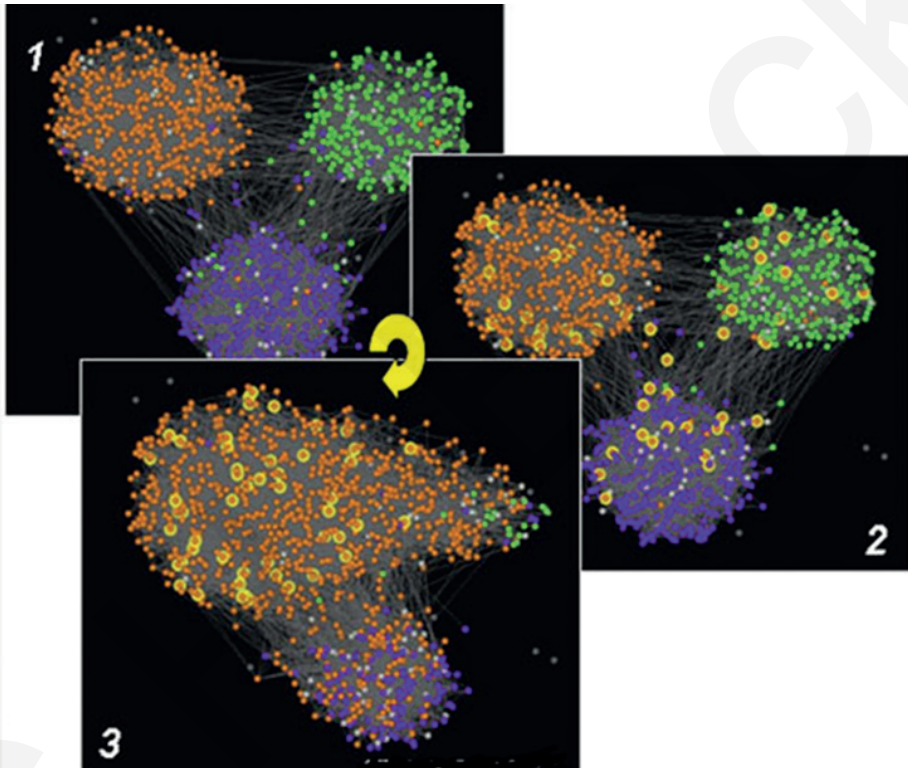
Quoting here in conclusion Professor Bolesław Szymański, the chief project researcher, "[w]hen the number of committed opinion holders is below 10%, there is no visible progress in the spread of ideas... Once that number grows above 10%, the idea spreads like flame"²⁸. The evidence supporting the

²⁸ B. Szymański cited in the interview, <http://freakonomics.com/2011/07/28/minority-rules-why-10-percent-is-all-you-need/>, 15.3.2015.

above statement (Xie *et al.* 2011) flies in the face of doctrinaire “impossibilism”, “helplessness” or “fatalism”. Reinterpreted in several reformist contexts, this evidence may imply that the UN progressive crime prevention ideas (in fact, any ideas, progressive or not!) are implementable across the world to far a greater extent and impact than now, if and when this finding motivates those who want to pursue these progressive UN ideas.

Figure 1.

Three steps in countering social exclusion among students in a highly segregated US high school



Source: <http://arl.army.mil/www/default.cfm?article=927>, 15.3.2015.

To find out whether or not the 10%-threshold operates in non-laboratory conditions, the same research team tested the above hypothesis in some US high schools experiencing exclusion among students. One of that research team members, and then the US army on its Network Science Collaborative Technology Alliance (NS CTA), posted on the Internet the related short report²⁹. In three

²⁹ “The Network Science Collaborative Technology Alliance (NS CTA) is a collaborative research alliance between the US Army Research Laboratory (ARL), other government researchers, and a Consortium of four research centers: an Academic Research Center (ARC) focused on social/cognitive networks (the SCNARC), an ARC focused on information networks (the INARC), an ARC focused on communications networks (the CNARC), and an Interdisciplinary Research

snapshots, it visually documents that, indeed, the 10%- threshold level “looks” to be critical for the reversal of the process of school exclusion (Figure 1).

Explanation: The three images above show: (1) highly segregated community (three competing minorities, each marked by different colour of the nodes), (2) introduction of small number of members committed to red opinion (red nodes with yellow halloes around them), (3) effect of committed agents that quickly dissolve the remaining two communities and create one harmonious community with red nodes only (the remaining blue and green nodes will quickly vanish from image 3).

The evidence corroborating this conclusion was recently re-examined by another laboratory research³⁰. Its results showed that only in the absence of other countering opinions “the idea spreads like flame”. Two or more flaming ideas may mute one another and stalemate a reform, be it countering school exclusion or exclusion in general.

Putting the above in the wider context of this paper, pursuing inclusion (or countering exclusion) will probably be the most successful, if the reform-minded activists committed to the implementation of the SDGs connect them with five assumptions.

First, that, in general, education can facilitate inclusion when it is not only driven by humanistic ideals advancing the right to it, but also is supported by a solid evidence and evidence-led promising practices yielding measurable improvement in the quality of life. “Rights-based” approach alone may stalemate the reform, unless combined, at least, with peaceful and constructive criticism to soften the resistance.

Second, that building up the 10%-reform threshold may be faster in societies with excessive social and economic inequality, as was the case in the 1960s with the ant-racist movement in the US, where from the original 10%- threshold hypothesis is drawn, and where from several examples of peaceful and constructive criticism can be drawn. Nowadays, the problem of inequality is perceived globally, hence no wonder that it is in the UN focus.

Third, that there must be culturally and/or ideologically conditioned factors (the cultural disparity between India and USA is a case in point) that in one way or another control the momentum for reform in any country and locality.

Fourth, that globally socio-economic inequality within certain limits is an important factor for individual prosperity as long as it motivates to pursue legitimately better life chances. As noted elsewhere³¹, a Nobel prize would merit

Center (the IRC) focused on interdisciplinary research and technology transition. The Alliance unites research across organizations, technical disciplines, and research areas to address the critical technical challenges of the Army and Network-Centric Warfare (NCW). Its purpose is to perform foundational cross-cutting research on network science, resulting in greatly enhanced human performance for network-enabled warfare and in greatly enhanced speed and precision for complex military operations”, <http://ns-cta.org/ns-cta-blog/>, 15.3.2015.

³⁰ A. Waagen, G. Verma, K. Chan, A. Swami, R. D’Souza, *Effect of zealotry in high-dimensional opinion dynamics models*, Phys. Rev. E 91, <https://journals.aps.org/pre/abstract/10.1103/PhysRevE.91.022811>, 15.3.2015.

³¹ S. Redo, *Education...*, p. 716.

someone who can come up with a formula for a glocal indicator that would show the measure of inequality and social welfare, that would yield optimal institutionally educational outcomes, hence satisfactory justice and crime prevention, among them. Likewise, a similar measure of motivating inequality would be a breakthrough, if it were to show individual work productivity versus individual's social security. If too high, they may demotivate to be more productive, hence less autonomic, entrepreneurial, reformist and innovative.

Finally, that this micro/macro measure could also inform about the share of eventual profits that eventually go to their producers: worker's salary and owner – private or state³².

This all is not only an economic issue. From the criminological perspective addressing these five points could assist in controlling for a genuine reformist motivation to do good. Keeping check on it is a matter of accountability before the law in a well-governed society aiming at inclusive democracy that creates new avenues for a creative (self)development. This would reduce criminogenic social hypocrisy motivated by populist ideologies of effortless inclusion and equality – a corruptible and corrosive “democratic vision” comforted by the overly simplified human rights-based approach to equality.

8. CONCLUSIONS FOR THE POST-2015 UNITED NATIONS CRIMINOLOGICAL EDUCATION

Against these observations, various conclusions (pedagogic, didactic, strategic, *etc.*) may now be drawn. Regarding the strategic application of the WB's and NSCTA's experimental findings, the educationists interested in the possible implementation of the forthcoming UN SDGs may wish to consider three points.

First, the target groups that either may facilitate or/and benefit from the UN policies for social inclusion should, respectively, either pursue or be addressed with projects and best practices that in a comprehensive and locally adaptable fashion involve equitable education.

Second, that there is a need to build up in the academic world through its own networks the momentum for crime prevention reforms based on those SDGs for the next fifteen years transforming the UN words into deeds.

Third, academics, students and many others who are the “peoples” of the United Nations – they all can motivate and spearhead the attainment of SDGs, if they want to. How to make anybody “want to want”, to motivate positively to work for a more sustainable world and personally prosperous future should be our shared responsibility. There is no institutional and social inclusion without it. And there is no other and better priority to counter exclusion than first to monitor, balance out, meet and project the legitimate needs and objectives of countries' citizens against other legitimate needs and objectives that the glo-

³² This is a part of a bigger question of the employee's contractual status and of the entitlements (“rights”) that may or not accompany it.

balization inadvertently implies, with due account of what sustainable development in either case means for human habitat. Negatively affected by global warming (one of the primary drivers for the UN SDGs), by 2030 – exigencies of international relations permitting – the rules of life in that habitat will be charted by new “*don'ts*” and “*dos*” prescribing what that (il)legitimacy means. The first intergovernmental insight into them will have the Fourteenth United Nations Congress on Crime Prevention and Criminal Justice (Japan 2020) – a possible launching pad for setting off the ground respective new educational initiatives for crime prevention.

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