

Inquiring Universal Definition of Crime from Sociological Perspective

Ashek Mahmud

Ph.D., Associate Professor, Department of Sociology, Jagannath University, Dhaka, Bangladesh.

E-mail: ashmahmud@gmail.com

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Abstract: Crime is generally understood as behavior that breaks the law and deviates from societal norms and established social expectations. However, there is ongoing debate over the definition of crime, as the legal system's perspective tends to dominate, while social and religious frameworks of understanding cannot be ignored. This paper explores the legal, social, and religious perspectives on crime, acknowledging that while they are distinct, they can often overlap. These contradictions highlight the absence of a universally accepted definition of crime. Through a review of literature and critical analysis, the findings suggest that a more comprehensive understanding of crime includes concepts such as the Absolute View of Crime, the Relatively Absolute View of Crime, and the Symbolic Meaning of Absolute Crime. Absolute crime refers to intentional aberrant behavior that harms individuals physically, mentally, and economically, creating insecurity, and unsafety, and violating human rights. The severity of crime is measured by the extent of harm it causes, both immediately and in the long term, affecting both social and individual lives. This concept is linked to the idea of relatively absolute crime, where the level of crime is assessed based on its impact. The understanding of crime and the corresponding punishment also depends on factors like the severity of the offense, the criminal's motives, and the underlying causes, forming what is known as the symbolic meaning of absolute crime. A well-structured social system, rational political and legal frameworks, and the moral application of religious values can help reduce such criminal behaviors in society.

Keywords: Crime, Universal view of crime, Absolute view of crime, Sociology

Introduction

The word 'crime' originates from the term 'Crimean,' meaning 'charge' or 'offense.' Crime is a widely debated subject with conflicting views, often seen as

a contradiction (Guarino-Ghezzi & Treviño, 2005). It is defined procedurally as an act capable of leading to prosecution and punishment (Williams, 1955) and substantively as an intentional act violating criminal law, punishable by the state. Generally, crime is understood as behavior that breaks the law, involving rule-breaking that deviates from societal norms and goes against established social expectations (Thompson, 2020). However, defining crime is complex and subjective; for instance, Athenian law justly condemned Socrates, but his independent thought was ultimately beneficial (Durkheim, 1966). These concepts raise the question: is crime a political notion, a social fact, a psychological aspect, or a religious matter? In response to this question, Morrison (2013) highlights different perspectives of crime such as..

- (i) “Crime as a reflection of nation-state legality. Crime is an act or omission that is defined by the validly passed laws of the nation state in which it occurred so that punishment should follow from the behavior”. (Morrison, 2013: 12)
- (ii) “Crime is a social construction. Crime as some action or omission that causes harm in a situation that the person or group responsible ‘ought’ to be held accountable and punished, irrespective of what the law books of a state say”. (Morrison, 2013: 12)
- (iii) “Crime is identified by religious doctrine. Crime from this perspective as an action against the law of God, whether as revealed in the holy books, such as The Bible, Koran, or Torah, or that we instinctively recognize crime as against God’s will, irrespective of what the law books of a state say”. (Morrison, 2013: 12)

The legal, social, and religious perspectives on crime are distinct, yet they often intersect in how they define and perceive criminal behavior. While legal definitions are grounded in state laws, social and religious views on crime have existed long before the establishment of formal legal systems, reflecting the moral and cultural values of communities. Sociologically, crime is not just a political or legal concept but also a social and religious one. These contradictions in defining crime contribute to the absence of a universal definition, which is often overlooked but needs to be conceptualized to account for its multifaceted nature.

Understanding Crime in the Context of Bangladesh Society

Crime as a reflection of nation-state legality

The statement “Crime as a reflection of nation-state legality” means that an action or omission is considered a crime only if it is defined as such by the laws of the specific nation-state. Crime, in this sense, is a legal construct that varies based on the laws, regulations, and political context of a country. In Bangladesh, for example, criminal actions are codified in the Penal Code of 1860 and other legislation such as the Narcotics Control Act, Cyber Crime Laws, and the Anti-Terrorism Act (Laws of Bangladesh, 2019a). One prominent example is “Digital Defamation” under the Digital Security Act, 2018. In 2020, a teacher was arrested for a social media post criticizing government actions, which was deemed defamatory and a threat to state security. While this might not be considered a crime in countries with more lenient defamation laws, it is criminalized in Bangladesh under this law.

In Bangladesh, the legal system defines crime through specific laws addressing issues such as juvenile delinquency, drug addiction, murder, and corruption. These laws are shaped by the socio-political context and have evolved to address changing social challenges. For instance, juvenile delinquency is governed by the Children Act of 2013, which defines a juvenile as anyone under 18 (“The Children Act”, 2013). The Act focuses on rehabilitation rather than punishment, placing offenders in correctional facilities that offer educational and vocational training. This approach prioritizes reform, especially in cases involving theft or minor offenses, rather than incarceration.

Drug-related crimes are dealt with under the Narcotics Control Act, 2018, which criminalizes the production, distribution, and use of illegal substances. Drug addiction, especially among the youth, is seen as both a criminal and public health issue (Annual Drug Report, 2018). The government enforces strict penalties for trafficking while offering rehabilitation programs for users. The rise in addiction to substances like yaba (methamphetamine) has led to increased governmental efforts to address the issue. On the other hand, corruption is addressed under the Anti-Corruption Commission Act of 2004, which empowers the Anti-Corruption Commission (ACC) to investigate and prosecute cases involving bribery, embezzlement, and the misuse of public office (Anti-Corruption Commission Act of 2004, 2018). Despite this, political interference and inefficiencies within the ACC sometimes undermine its effectiveness. Corruption remains a widespread problem in both the

public and private sectors. Murder is considered one of the gravest offenses under the Penal Code of 1860. Section 302 of the Code prescribes life imprisonment or the death penalty for those found guilty (Laws of Bangladesh, 2019). High-profile murder cases often attract significant public attention, with the judiciary typically conducting thorough investigations. These legal frameworks illustrate how Bangladesh seeks to maintain social order and address criminal behavior, with a growing emphasis on balancing punitive measures with rehabilitation.

This illustrates that crime in Bangladesh is shaped by the nation's legal framework and reflects the country's unique political, social, and cultural norms. Acts that may be lawful in one country could be criminal offenses in another, depending on how each nation defines acceptable behavior. Therefore, crime is a legal concept that varies significantly based on the socio-political context of the specific country.

Crime is a Social Construction

The idea that “crime is a social construction” suggests that what is deemed criminal is not merely defined by laws but shaped by societal norms, values, and power structures (Morrison, 2013). This means that even if an act is not technically illegal, it can still be considered criminal if it causes harm and violates collective perceptions of morality. In this view, socially constructed crimes refer to actions or behaviors that are labeled as criminal due to the prevailing norms, values, and beliefs of a particular society. These actions might not be universally harmful or inherently criminal but are classified as such within specific cultural, moral, or legal frameworks. What one society deems as illegal or immoral might be accepted or even encouraged in another. Over time, the perception of these behaviors changes as social values evolve, leading to shifts in the legal interpretation of crimes.

The classification of such crimes varies widely across different societies and historical periods. In certain contexts, behaviors that were once seen as unacceptable may later be decriminalized or legalized, reflecting the dynamic nature of crime as a social construct (Ramirez-Thompson, 2023). These shifts highlight the influence of cultural, religious, and moral factors on what a society considers wrong or punishable. For example, actions considered offensive or dangerous in one part of the world may be viewed as normal or even necessary in another, showcasing the fluidity of social perceptions of crime. The flexibility of socially constructed crimes indicates that laws are not absolute and they are influenced by the collective

consciousness of a society and are subject to revision as societal beliefs and values change (Ramirez-Thompson, 2023). The adaptability of these norms illustrates how deeply interconnected law and culture are, with changes in societal outlook often prompting changes in legal definitions of crime.

In Bangladesh, socially constructed crimes such as child labor, drug abuse, domestic violence, dowry, homosexuality, prostitution, and abortion remain significant issues, shaped by the interplay of cultural, religious, and legal norms. Despite being illegal under the Bangladesh Labor Act of 2006, child labor continues, especially in informal sectors like agriculture and domestic work. Many rural communities may not perceive it as a crime but rather as an economic necessity for struggling families. Even though child labor causes significant harm by depriving children of education and exposing them to unsafe conditions, societal norms can make it appear acceptable. In these cases, the law may not always be strictly enforced, and the community's acceptance softens the perception of criminality, although, from a social justice viewpoint, it remains harmful and exploitative.

Cultural norms often tolerate violence against women, and economic dependence or social pressures make it difficult for victims to seek justice. Dowry is frequently tied to domestic violence. Despite being illegal under the Dowry Prohibition Act of 1980, dowry practices persist, especially in rural areas, with dowry-related harassment and violence often receiving societal tolerance (Uddin, 2023). The dowry-related violence is outlawed by the Dowry Prohibition Act of 1980. Even though demanding dowry is a crime, the practice persists in many parts of the country due to its deep-rooted cultural acceptance. Women who face abuse, or even death, over dowry disputes are victims of a crime not only in a legal sense but also morally. However, in some communities, the practice continues because cultural norms override legal definitions of criminality, showing how crime is constructed socially. Drug abuse, particularly among youth, is a rising concern, with substances like yaba (methamphetamine) being widely used. The Narcotics Control Act of 2018 criminalizes drug-related activities, but societal stigma often hinders addiction treatment, framing it as a moral failure rather than a health issue. Domestic violence continues to be pervasive, despite the Domestic Violence (Prevention and Protection) Act, 2010 (Annual Drug Report Bangladesh, 2018).

Alongside, homosexuality remains criminalized under Section 377 of the Penal Code, a law from colonial times. Social stigma and religious conservatism

make it difficult for LGBTQ+ individuals to seek acceptance or protection, with homosexuality largely hidden and publicly condemned (Laws of Bangladesh, 2019b). Prostitution, although technically legal in certain regulated contexts, is a socially taboo subject. Many sex workers, often forced into the trade due to poverty, are marginalized and exposed to exploitation due to the lack of legal and social protection. Abortion is highly restricted, permitted only when the mother's life is at risk. Menstrual regulation (MR), allowed within the first 10 weeks of pregnancy, provides a legal alternative. However, access to safe MR services is limited in rural areas, leading to unsafe abortions and maternal health risks. Despite existing legal frameworks, societal attitudes and weak enforcement often limit the effectiveness of these laws, reinforcing the socially constructed nature of these crimes. These examples demonstrate that crime in Bangladesh is not only about what the law states but also about societal norms and expectations of accountability, highlighting the influence of social construction on the perception of crime.

Crime is Identified by Religious Doctrine

“Crime is identified by religious doctrine” means that certain actions or behaviors are classified as crimes based on the moral, ethical, or legal guidelines established by a particular religion. Religious doctrines provide a set of rules that dictate what is considered right or wrong, with violations seen as offenses against both the community and divine authority. Crimes are defined not only in terms of social or legal impact but also through spiritual or moral implications, with potential consequences like sin or divine retribution.

The identification of crime varies across religious traditions, each having its own concept of morality, law, and justice. While some actions, such as murder and theft, may overlap with civil law, others may not be considered criminal in secular societies. Traditions often distinguish between sins, moral failings, and legal offenses, emphasizing repentance, forgiveness, ethical duties, and spiritual consequences. Some religious frameworks prescribe detailed punishments for specific crimes, while others focus on personal transformation, ethical living, or cosmic justice, such as karma. A common theme across these traditions is the belief that crime is both an offense against society and a violation of a higher moral order, with varying approaches to punishment and justice.

Distinction between Crime and Sin

The concepts of crime and sin differ across religious traditions, as each has its own moral and ethical systems. In general, sin refers to actions that violate divine or moral laws, while crime is an offense against societal laws. Some actions are considered both crimes and sins, while others may fall into only one category, depending on the context. For instance, violating God's will is considered a sin, such as blasphemy (disrespecting God), which is not a crime in most modern legal systems. However, other actions, like murder, are both sins and crimes, as they violate moral commandments and civil law. Another example is drinking alcohol, which may be a sin according to certain religious teachings, though it is not illegal in many countries.

In some belief systems, sin refers to actions that go against moral duty and accumulate negative consequences, like bad karma, leading to future suffering. A moral violation like dishonesty may not be classified as a crime unless it involves a legal offense like fraud. Additionally, breaking religious rules, such as observing specific rituals or holy days, can be considered a sin but not a crime in secular societies. Theft, however, is often regarded as both a sin and a crime, reflecting its dual violation of moral and legal principles. Certain ethical systems emphasize the harm caused by moral transgressions, generating negative consequences even if the act is not a crime. For example, lying may not be a legal offense, but it violates moral precepts and generates negative outcomes on a spiritual or ethical level. Similarly, greed might be viewed as morally corrupt, disrupting personal spiritual progress without being considered a legal offense. Other frameworks focus on proper social conduct, where actions like disrespecting elders are seen as morally wrong but are not typically criminalized. However, more serious ethical violations, such as corruption or misconduct in government, are regarded as both ethical transgressions and crimes in many legal systems. The key difference between sin and crime lies in the focus of their violations. Sin generally involves a breach of divine or ethical principles, while crime pertains to legal offenses against societal rules. Some actions, like murder and theft, are both sins and crimes, while others, like blasphemy or dishonesty, may be one but not the other, depending on the moral and legal framework in place.

Understanding Crime and sin through Different Religions

Different religions have varying interpretations of sin and crime, reflecting their unique moral and legal frameworks. In Christianity, sin is defined as any act that

violates God's will or commands as revealed in the Bible. These sins can be moral failures, and not all are considered crimes under secular law; For instance, blasphemy is a sin but not a crime in most modern legal systems, conversely, murder is both a sin (violating the commandment "Thou shalt not kill") and a crime in secular law (Timpe, 2021).

In Hinduism, sin is seen as an action that contravenes dharma (moral duty) and disrupts the balance of karma, leading to suffering in future lives (Achari, 2017). Dishonesty is considered a sin as it disrupts the moral order, though it may not be a crime unless it involves fraud or theft. Hinduism lacks a single legal system, but some actions that breach dharma may also be considered crimes under civil law. For example, murder is both a sin (a violation of dharma) and a crime in secular legal systems influenced by Hindu traditions. In Judaism, sin is a violation of halacha (Jewish law) derived from the Torah, encompassing offenses against God or others. Breaking the Sabbath, for example, is seen as a sin but is not a crime in secular societies. Historically, Jewish courts would impose legal consequences for such offenses, though today secular law handles most criminal matters.

Buddhism does not use the concept of sin in the traditional sense but considers moral transgressions actions that cause harm and generate negative karma. For instance, lying violates the Buddhist precept of "right speech," leading to negative karma, but it is not necessarily considered a crime. Buddhism focuses on ethical behavior rather than legal consequences, though some harmful actions, like killing, are both moral transgressions and crimes under secular law (Schultz, 2024). In Sikhism, sin is any act that goes against the teachings of the Gurus and divine will, disrupting one's spiritual progress. Greed is considered a sin because it leads to attachment and hinders spiritual progress, though it is not always classified as a crime. Sikhism emphasizes justice and equality, and many actions considered sins are also seen as crimes, with a focus on moral reform rather than punishment. Confucianism emphasizes li (proper behavior) and ren (humaneness) rather than focusing on sin in a religious sense. Violations of these values are viewed as immoral but not necessarily sinful. Disrespecting elders, for example, breaches Confucian ethical norms but is not a crime in most societies (Berling, 1996). However, corruption or misconduct in government is seen as both an ethical violation and a crime in legal systems influenced by Confucian principles (Table 1).

Table 1 : Ideas of sin and crime from different religions

<i>Religion</i>	<i>Sin</i>	<i>Example of Sin</i>	<i>Crime</i>	<i>Example of Crime</i>
Christianity	An act that violates God's will or commands.	Blasphemy (disrespecting God)	Violation of civil law, which may also contravene divine law.	Murder (both a sin and a crime)
Hinduism	Actions going against dharma, leading to negative karma and suffering in future lives.	Dishonesty in dealings	Actions that violate both dharma and civil law.	theft, violence
Judaism	Violations of halacha (Jewish law) derived from the Torah.	Breaking the Sabbath (sin but not a crime)	Offenses against Jewish law, historically punishable by Jewish courts.	Theft (both a sin and a crime)
Buddhism	Moral transgressions causing harm	Lying	Violating ethical behavior	Killing as crime in secular sense
Confucianism	Violations of ethical norms	Disrespecting elders	Crime is governed by the state;	Corruption
Islam	Actions violating God's commands (haram) as laid out in the Quran and Hadith.	Drinking alcohol, abortion, fornication	Violations of both divine law and societal norms, punishable by legal systems.	Theft, murder, corruption

Source: Developed from Literature review

In Islam, sin (haram) refers to actions that violate God's commands as outlined in the Quran and Hadith. Some sins overlap with secular crimes. For example, drinking alcohol is considered a sin in Islam, although it may not be a crime in many countries. Islamic law categorizes crimes as violations of both divine law and societal norms, with certain crimes, such as theft, punishable by the state under Sharia law (Sahin, 2016). In summary, the understanding of sin and crime varies across religions. Christianity, Hinduism, and Judaism are highly concerned with moral codes and sins, while Confucianism deals more with ethical behavior and legal consequences (Table 1). Islam considers sin as both a violation of divine commands and societal norms. Each tradition offers a unique perspective on the intersection of moral and legal violations.

Contradictions in Defining Crime Across Different Dimensions

Morrison's [5] definition of crime from the legal, social, and religious perspectives is visibly contradictory. These contradictions are evident when observing human behavior, political spheres, economic fields, and social settings. The shortcomings and limitations of different perspectives indicate the nature of these contradictions in understanding a common ground for defining crime.

State-law

From a legal perspective, crime is defined as behavior that contravenes state laws (Thompson, 2020). This perspective involves acts that breach punishable laws and incur legal penalties. If we consider crime simply as the violation of punishable state laws, we need to understand the basis on which these laws are formed and why they determine citizens' actions. Practically, many laws are enacted in response to societal demands, considering the rights of the general populace, including social security, human rights, freedom, equality, and justice. This implies that social values might be the basis of judicial laws, which must be obeyed by the people of the state, indicating that the violation of these social values is recognized as crime. However, it is assumed that not all states take this idealistic view of crime due to class bias, power bias, and ideological bias.

Historically, the Athenian state arrested Socrates for his philosophical beliefs, Martin Luther King Jr. was imprisoned for protesting racial segregation, and Nelson Mandela was jailed for 27 years for his opposition to the unjust and racially discriminatory government in South Africa. Were they criminals? Since they protested for truth and people's rights, how could they be treated as criminals? This suggests that state law can illogically and immorally identify noble individuals as criminals.

Another point is that the state system can be biased in identifying criminals. When the state is controlled by capitalists, the judicial laws of the state—both theoretical and empirical—are enacted and amended in favor of the capitalists. Even in many democratic societies, state law often aligns with the interests of capitalists, as multinational corporations heavily invest in the democratic election process. In many pseudo-democratic states, freedom of speech is tightly controlled under the guise of ICT (Information and Communication Technology) acts. Under these acts, individuals may be labeled as criminals for expressing opinions against the

unjust government system. This implies that those who speak out against powerful criminals might be charged as criminals themselves.

Furthermore, in some countries, white-collar criminals (administrative or bureaucratic officials) may not be charged or convicted after laws are amended to transform 'black money' (illegal money) into 'white money' (legal money) after paying a specific tax to the government. In contrast, common thieves or robbers receive severe punishments. Thus, illegal income of a hundred crore dollars can become legal, while someone who extorts one hundred dollars might be identified as a criminal under judicial law. Therefore, the legal perspective of defining crime lacks a genuine foundation.

Society

The social perspective of defining crime can serve as an alternative to the legal perspective. This perspective asserts that crime is not solely determined by state law but is also shaped by the social construction of different human behaviors. Historically, before the existence of formal legal systems or state rule, community leaders convicted those who violated social rules or victimized others through acts like robbery, rape, and assault. This indicates that every society had its own social leadership, which identified criminals based on existing social rules and punished them accordingly, regardless of state laws. This perspective suggests that although criminal behavior often corresponds to deviant behavior, it does not always align with it, especially when deviations from social norms are not linked to punishable laws (Mahmud, 2024).

For instance, customs such as early marriage, dowry practices, and the custom of *satidab* (burning a chaste wife on her husband's funeral pyre) were or are accepted in some societies, and violating these customs was or is seen as deviant behavior. If the state does not enact laws to criminalize these practices, even though they violate human rights and social security, such behaviors are not considered crimes by either the state or society. This means that defining crime based on the violation of social rules lacks fundamental criteria, as different societies have different social norms and rules, which also change over time. For example, the rise in white-collar crime is not only supported by state policies but also promoted by the social norm of conspicuous consumer culture. This culture suggests that a luxurious lifestyle is associated with high social status, regardless of whether it is achieved legally or

illegally. Consequently, white-collar criminals may not be socially recognized as criminals until legally convicted, as their actions are often perceived as conforming to social norms rather than deviant behavior (Mahmud, 2024).

Religion

In this regard, the religious perspective in defining crime can be accepted by many believers as an alternative approach. It is true that the religious view of crime differs based on the beliefs of adherents. From a legal perspective, violations of religious rules and laws are considered sins. A sin means missing the goal prescribed by God, disobeying God, rejecting God's decree, and violating God's rules, which may result in punishment in the hereafter. While sins refer to punishment in the afterlife, crimes refer to punishment by the state or in the world. When religion emphasizes punishment in both worldly life and the hereafter for violating religious laws, such actions can be considered both sins and crimes. For example, the Quran stresses that violating others' property rights, drug addiction, murder, corruption, fornication, and involvement in prostitution are punishable acts in both worldly life and the hereafter. Therefore, violations of religious laws that demand punishment in the world are considered religious crimes.

The above-mentioned contradictions in defining crime suggest that while crime can be understood from a universal perspective, its concept is highly relative, shaped by societal, cultural, political, ethnic, religious, historical, and national contexts. Crime is a manifestation of human behavior that impacts individuals and communities to varying degrees and on different scales. These variations underscore the idea that what constitutes a crime in one context may not be perceived as such in another, making crime a fluid concept influenced by the specific conditions of each society. Nevertheless, we can construct universal definition of crime with distinguished principles.

Universal Definition of Crime

Basically, crime can be understood both objectively and subjectively. Subjectively, crime is perceived on the basis of individual's belief, ideas, and understanding. Objectively, crime is seen as behavior accepted as criminal across social groups and territorial institutions (Morrison, 2023). Identifying crime varies objectively by the state, society, or religion. In many cases, those recognized as criminals by the state

may not be accepted as such by society, and those perceived as criminals by society may not be identified by religion. In this relative aspect, defining crime has no universal criteria.

Alternatively, defined as a social fact, crime is an act that prejudices community interests and is punishable by law (Kapoor & Khan, n.d.). It contrasts with civil wrongs and involves violating social norms, leading to legal punishment and social stigma. From another point of view, crime includes behaviors that provide immediate satisfaction but have negative consequences, encompassing acts of force or fraud undertaken in self-interest (Gottfredson, 2017). This suggests that both social facts and moral facts are crucial criteria for understanding a universal definition of crime. Regarding the fact, universal definition of crime may include

- (i) Absolute view of crime
- (ii) Relatively absolute view of crime.
- (iii) Symbolic meaning of absolute crime

Absolute View of Crime

The absolute view of crime holds that certain actions, such as murder or theft, are inherently wrong, regardless of the societal, cultural, or legal context in which they occur. Rooted in natural and divine law theory, this perspective asserts that there are universal moral principles, such as the right to life, right to safety, and right to dignity that transcend both human-made laws and spiritual laws and define what constitutes a crime. For instance, murder and any kind of corruption are seen as fundamentally immoral because it violates the intrinsic human right to life, regardless of whether a specific society penalizes it or not. This contrasts with the relativist view, where definitions of crime are shaped by social, cultural, and legal norms and can vary across different contexts. Ultimately, the absolute view emphasizes the inherent morality or immorality of an act, independent of external societal, religious or legal frameworks.

Relatively Absolute view of Crime

Unlike the absolute view, which considers certain acts inherently criminal (such as murder), the relative view emphasizes that what is considered a crime depends on social norms, cultural values, and legal frameworks that are specific to a given time

and place. But the concept of 'relatively absolute view of crime' is different than the relative view of crime. The 'relatively absolute' view of crime refers to a perspective that blends both the absolute and relative views of crime. In this framework, certain acts are universally considered wrong (absolute), such as murder, theft, or assault, but the way these acts are defined, prosecuted, and punished may vary depending on the social, cultural, and legal contexts (relative). Extensively, this view recognizes that while some actions have a universally harmful impact on society, the interpretation and severity of these crimes are shaped by the societal norms, political conditions, cultural practices, and religious beliefs of a given time and place. For example, murder and mass-killing, rape and gang-rape, juvenile delinquency and gang-juvenile delinquency are not same criminal behavior because gang-rape, gang-juvenile delinquency and mass-killing are so perilous than the murder, rape, and juvenile delinquency. The level of those absolute crimes requires different degrees of punishment justifying the degrees of hazards upon the victims. The degree of punishment also depends on the enacted state law, social norms of punishment, and religious penal code of punishment. However, the symbolic meaning of crime cannot be avoided.

Symbolic Meaning of Absolute Crime

The symbolic meaning of absolute crime refers to actions universally recognized as inherently immoral or wrong, transcending cultural and contextual boundaries. Crimes like murder, rape, and theft symbolize fundamental violations of ethics and societal norms. They carry significant moral weight and are markers of human transgression against universally accepted principles, such as the right to life, liberty, and property. However, the severity and interpretation of these crimes can vary depending on circumstances. For instance, when a thief or hijacker is apprehended, the underlying cause of the crime, such as poverty or desperation, should be examined. A person stealing out of poverty may not be judged the same way as someone committing the same act despite financial stability. Similarly, if a drug addict's criminal behavior stems from being raised in a family involved in drug dealing, that context differs from someone without such influences. Thus, while absolute crimes are inherently wrong, the context of the crime influences its severity and the appropriate punishment. Every case requires specific investigation to determine the underlying causes and assign a level of accountability accordingly.

Thereby we calculate that

Universal view of crime = Absolute view of crime + Relatively absolute view of crime + Symbolic meaning of absolute crime

Conclusion

Finally, it is argued that crime is an intentional aberrant behavior that adversely affects people physically, mentally, economically, and socially regardless of their clan, community, gender, class, race, nation, state or any other social group, and requires different degrees of punishment in proportion to the scale of harm and motive. Such behavior is responsible for causing insecurity and unsafety and violating human rights in both material and non-material aspects (including freedom of thought). This form of absolute crime is perceived by the relatively absolute crime and symbolic meaning of absolute crime. The level of crime is measured based on the extent of injury and prejudice it causes in both the present and future, affecting both social and individual life. Alongside, understanding the severity of crime and punishment relies on degree of hazards, motive of the criminals, and causal realities of committing crime. Every society and state should recognize crime based on these criteria. A well-structured social system, rational political and legal frameworks, and the moral application of religious values can help reduce such criminal behaviors in society.

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