

Editorial

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Welcome to the first issue of this new international academic journal. We are excited its title triggered your interest. The publication market already sports several journals that address decolonization and self-determination across a range of social topics including language revival, education, health, poverty and research methodologies, e.g. *Decolonization: Indigeneity, Education and Society*. Criminology and criminal justice studies occupy, however, a highly specialised publishing market. Therefore, broader decolonizing journals may not provide the desired level of peer exposure for criminologists and justice scholars researching and writing in this field. Orthodox criminology and criminal justice journals, on the other hand, can feel unsafe (sometimes outright hostile) as editors and reviewers put on a Eurocentric or positivist lens through which they look unfavourably and discouragingly upon disciplinary critiques, especially those based on Indigenous methodologies. This has led to a gross underrepresentation of Indigenous criminalisation in mainstream criminology journals (Deckert, 2014, 2015).

Nevertheless, the call to decolonize criminal justice has grown louder since the 1990s, particularly in so-called settler-colonial societies, and has, more recently, expanded to include the decolonization of criminology. The subject matter is often presented in book format. Seminal works and critical milestones include Luana Ross' *Inventing the Savage: The Social Construction of Native American Criminality* published in 1998, Biko Agozino's *Counter-Colonial Criminology: A Critique of Imperialist Reason* published in 2003, Lisa Monchalin's *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada* published in 2016, and Chris Cunneen and Juan Tauri's *Indigenous Criminology* also released in 2016.

Given the current situation on the research and publishing market, it seems timely to establish a publication platform for both Indigenous and non-Indigenous scholars who conduct research into justice issues or in criminology and seek to contribute to decolonization processes in a safe and ethical review environment. *Decolonization of Criminology and Justice* (DCJ)

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uses the COPE Ethical Guidelines for Peer Reviewers in its double-blind process because we value intellectual integrity and believe that fair and constructive feedback should be an insightful and appreciated step in the publication process.

DCJ is open-access, publishing in the spirit of decolonization which we understand as the ongoing efforts that challenge Eurocentric narratives about the 'other' and either seek to reverse or at least mitigate the effects of historical colonialism and neo-colonialism/sustained colonialism, i.e. the complex suite of policies, laws, practices and public discourses that serves to politically, economically and culturally subjugate, control and marginalize 'other' peoples today and, therefore, undermines ongoing struggles for self-determination.

DCJ publishes research that aims to contribute to the decolonization of criminology and justice, which encompasses theoretical, qualitative and quantitative inquiries into traditional and emerging justice topics and studies on epistemologies, methodologies and methods related to criminological research and tertiary teaching. The journal also welcomes innovative contributions regarding the development of novel criminological strands, anti-criminology and beyond criminology.

Scholars who work to decolonize criminology and justice generate discourses and theories that are inescapably political as they shed light on existing social, political, economic and legal structures, practices and discourses that contribute to the marginalization of the 'other' (Cunneen & Tauri, 2016). That our work is inherently 'political', i.e. it works to support the marginalized, stands as a core value of the journal. Other core values that we believe distinguish it from 'the mainstream' include that wherever possible contributions should privilege the voices and experiences of marginalized individuals and communities impacted by the colonizing practices of criminal justice and criminology. There is an expectation that contributions provide analysis, theories, findings and so on that support the decolonizing actions of researched communities.

All of the papers contained in this first issue reflect the core values of the journal in their own way. In his aptly titled 'humanifesto', Biko Agozino provides a rationale for the decolonization of criminal justice *and* criminology as well as an analytical framework for critiquing settler-colonial justice.

In his contribution, Chris Cunneen offers a timely analysis of the evolution of institutional racism experienced by Aboriginal peoples in



Australia. Chris establishes that the experience of institutional racism has been exacerbated, of late, by an evolving and strengthening nexus between social and crime control policy in Australia. This enhanced relationship results in increasing surveillance, criminalization and marginalization of Aboriginal communities.

Britany Gatewood and Adele Norris' work gives voice to one of the most silenced communities in the criminological lexicon – Black women who have been incarcerated. Through their methodology, the authors fulfil the core value of 'holding criminology to account' by analysing the extent to which leading criminology journals rarely publish material on prisoner unrest and protest, especially by Black women. As a result of their research, Gatewood and Norris rightly argue that "the invisibility of prisoner unrest conceals the breadth and depth of state-inflicted violence against prisoners, especially marginalized peoples".

And last but not least, Michael Roguski's contribution gives voice to the experiences of adult gangs New Zealand, a community he describes as having a "criminalized and deviantized" position in Aotearoa New Zealand. As a result of their demonization, government-led strategies and policies have largely been "deficit-based criminogenic constructions" that have failed to meet their objectives (such as reducing gang-related crime or gang membership). Through reporting on an evaluation on Waka Moemoea, a trust established by gangs in 2012, and the various programmes it provides to gang families, Michael fills a large void in criminological scholarship in New Zealand, namely the near absence of commentary on gangs *from the perspective of gang members* and those who work to enhance their wellbeing.

We have chosen the koru (Māori language term for a spiral motif that symbolizes a coiled, unfolding fern leaf) as the icon for our journal. It is, in fact, a photo of a raw, unpolished greenstone pendant produced by an expert carver for one of the editors. To us, it represents the emerging and unfolding nature of the research areas DCJ aims to publish and the feelings of rawness that some of the published material may cause. We have selected orange as the background colour to represent Papatūānuku – Mother Earth – who gives birth to all things, including people and their ideas. It also reminds us that DCJ must stay firmly grounded and true to its values and the schools of thought it seeks to represent.

References

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