

Editorial

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Welcome to the second volume's first issue of *Decolonization of Criminology and Justice*. In our previous editorial, we stated that the journal functions as a vehicle for the decolonization of both criminology and justice. It does so by championing scholarship and empirically informed commentary focused on enhancing outcomes for disaffected communities as they grapple with the oppressive surveillance and violence of state crime control.

The need for such a movement has been emphasised by the death of George Floyd at the hands of police in Minneapolis in May 2020. Mr Floyd's death has not only caused outrage among the public and across a diverse range of media outlets but it has also sparked nationwide protests in the United States and an unprecedented number of Black Lives Matter solidarity marches in several Western jurisdictions, including in Canada, the United Kingdom, Australia and New Zealand. When carried out by Colin Kaepernick and other NFL players in previous years, kneeling had been a highly debated gesture. After George Floyd's death, we witnessed it suddenly morph into a universal signifier for standing supporting the movement for Black lives and for opposing racism and police brutality in all aforementioned jurisdictions. However, the movement did not stop here. In ongoing demonstrations, protesters also pay significant attention to the colonial edifice, defacing statues of confederate generals, slavers, and land grabbers, and in some cases, tearing them down. The news media report of calls to rename streets and entire cities that bear names of colonial 'protagonists'. If any further evidence was required to justify calls for the overhaul and decolonization of the justice system, we need only observe police reactions to the protests, which includes the unnecessary escalation of violence, the extensive use of tear gas, and use of the misleadingly titled 'sponge rounds', which are, in fact, hard rubber or plastic projectiles that are responsible for serious injuries, such as broken jaws, teeth, concussions and permanent damage to people's eyes.

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The papers included in this issue of *DCJ* demonstrate the value of the decolonizing perspective. The edition begins with Tamari Kitossa's timely and provocative work, 'Authoritarian criminology and racist statecraft: Rationalizations for racial profiling, carding and legitimizing the herd'. It is timely given the reinvigoration and internationalization of the Black Lives Matter movement, as the paper systematically exposes the nefarious techniques used by criminologists to silence critique of 'racist statecraft', most especially racial profiling and 'carding' by police and other crime control agents.

Clare Choak's contribution 'British criminological amnesia: Making the case for a black and postcolonial feminist criminology', builds on the work of Agozino and others to demonstrate the colonial foundations of crime control, especially in the 'old' colonial territories like Great Britain. Clare articulates how Black women especially are silenced within criminology, and forcefully argues for the adoption of a Black and Postcolonial Feminist Criminology that centres issues of race, intersectionality and historical perspectives in our attempts to understand harm and criminalization.

In their research article, Michaela McGuire and Ted Palys examine the lasting impact of colonialism on the Indigenous peoples of Canada, especially their efforts to achieve autonomy over responses to social harm that occur in their communities. Through a critique of state-controlled strategies such as 'indigenization' and 'accommodation' (of both Indigenous peoples and their cultural contexts), the authors contend that Indigenous peoples in Canada can begin to move "beyond the colonial straitjacket" by "challenging the internalization of [their] subordination" and seeking empowerment through the development of Indigenous-based justice processes.

Finally, Ahmed Ajil and Kwan-Lamar Blount-Hill's work 'Writing the other as other: Exploring the othered lens in academia using collaborative autoethnography' provides an original discussion of knowledge construction and its importance for the decolonization of the criminological enterprise. Utilizing autoethnography, the authors "engage with the notion of otherness in academia and analyse [their] academic and professional experiences and epistemological reflections as doctoral students of criminal justice and criminology". Ahmed and Kwan-Lamar conclude by arguing that 'Otherness' may be an essential element in the process of decolonizing the academy, as 'othered' scholars tend to take critical positions and thus challenge the so-called "traditional aspects of knowledge production".

In the book review section, Darryl Barthe provides us with his reading of Tamara Starblanket's book *Suffer the Little Children: Genocide, Indigenous Nations and the Canadian State* and Edidiong Mendie was so kind to review Biko Agozino's *Essays on Education and Popular Culture: Massliteracy* for us.

Call for Papers

Decolonization of Criminology and Justice is calling for papers for its second Volume issue 2 2020, and for its third Volume issue 1 2021.

Although this will not be a special issue, we are particularly interested in papers around the **Movement for Black Lives**, its recent reinvigoration and internationalization and related themes.

Research article manuscripts for issue 2, 2020 should be submitted by **30 August 2020**. Manuscripts for issue 1, 2021 should be submitted **15 October 2020**.

Commentaries, creative writings and book reviews should be submitted by **20 September 2020** and **1 December 2020** respectively.

If you would like to review a book for DCJ, please contact our book editor Jason Williams via email.

We look forward to reading your manuscripts.

Warm wishes
Juan & Antje

