

Editorial

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Welcome to the third volume's first issue of *Decolonization of Criminology and Justice*. Since the last issue, much has happened in both criminology and the criminal justice sphere that attests to the importance of a critical analysis of the workings of both institutions. Over the past few months, we have witnessed several incidents in Australasian criminology that replicate issues Indigenous scholars have raised over the past decade or more, about the way members of the discipline tend to respond to our critique of research on (but rarely with) our communities. Sadly, despite repeated attempts to highlight these issues, the discipline continues to utilize colonizing strategies to divert attention from its significant, systemic failings with regards to Indigenous scholars and their scholarship, including a partiality for branding Indigenous critique as little more than 'personal conflict', rather than the result of informed analysis and experience of systemic bias, and other similar tactics aimed at silencing and marginalizing critical (Indigenous) voices. The upside of these recent incidents is that the conflict that ensued has resulted in significant dialogue amongst Indigenous scholars and our critical, non-Indigenous allies focused on the development of an independent, formal body designed to support Indigenous scholarship, and offer support and protection to Indigenous scholars and our communities. We hope to report on progress with the development of this organisation in future issues.

Other issues that have arisen and attest to the need for a decolonizing agenda, include recent reports in Aotearoa New Zealand of police taking photos and obtaining other identifying information from youth who have not committed an offence. The intelligence gathered is then sent to an app that enables police to build a profile of individuals for use in future criminal investigations. To date, most of the reported incidents of this policing strategy involved Māori youth, many of whom were simply walking to and from school, or in one case, two boys waiting outside a shop for their koro

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(grandfather), when they were approached by police who demanded to take their photo. Under New Zealand law, like all citizens, police have the right to photograph people in public spaces, but they do not have the right to stop and detain individuals who are not suspected of a crime and then demand their personal information and to take their photo; a 'request' sometimes accompanied by the threat of arrest if the 'request' is resisted. The fact that this investigative strategy likely violates the rights of those affected is compounded by the taint of racial profiling given the individuals who have been targeted for its use have primarily been Māori.

In the Australian context, the need for a decolonizing programme is further evident in the fact that despite the recent 30th anniversary of the release of the report of the Royal Commission into Aboriginal Deaths in Custody, 474 Aboriginal men and women have died in custody, 5 of those in this year.

The suite of papers contained in this issue speaks to a range of issues that lie at the heart of the focus of this journal and the wider movement for the decolonization of both the discipline of criminology and criminal justice systems everywhere. The issue starts with three research articles; the first offering is co-authored by Kirstie Broadfield, Glen Dawes, and Mark David Chong – a timely piece on *Necropolitics and the violence of Indigenous incarceration*. Given the continued high rates of Aboriginal deaths in custody in Australia, Kirstie, Glen and Mark's tome provides an overview of a current research project designed to demonstrate the value of an "analytical framework based on necropolitics" for elevating and empowering often silenced voices within the criminal justice system, including Aboriginal Australians.

Muhammad Asadullah's research on *Decolonization and restorative justice: A proposed theoretical framework* offers a powerful argument for the decolonizing of the restorative justice movement, as well as for a framework to guide the project itself. Key elements of his framework include the need for the restorative justice movement to meaningfully address the historical harms of colonization, recognition of Indigenous and marginalized peoples' representations of the harms perpetrated against them by the agents and agencies of criminal justice, and acknowledgement "that state- or INGO-funded RJ practices may do more harm than good" to marginalized peoples.

Next, Keisha Warren-Gordon's article on a *Decolonizing approach to understanding partner violence in Belize* outlines a recent project on partner violence in this Caribbean nation, where the issue is widespread, financial



assistance for the development of interventions scarce, and where financial support from the ‘Global North’ is “often accompanied by the inherent problems caused by the effect of colonization”. Keisha outlines the decolonized approach utilized in her research, designed to centre the voices of her research collaborators, and elaborates on how her research findings “indicate the need for further research into the effects of colonization” on intimate partner violence in Belize.

Following the research articles, the issue offers two commentaries, beginning with Hilde Tubex’s *Throughcare for Indigenous people leaving prison*. Hilde offers a detailed overview of recent government reports and academic research and publications, on the issue of throughcare for Indigenous peoples, finishing with several recommendations on how we might improve the impact of current throughcare initiatives for Indigenous peoples.

The second commentary, Kwan-Lamar Blount-Hill’s *Writing another as other: A Retro-Intro-Extrospection*, offers a critical self-reflection of the autoethnographic methodology that formed the basis of a research article he and Ahmed Ajil’s published in this journal in 2020: *Writing the other as other: Exploring the othered lens in academia using collaborative autoethnography*. In his commentary, Kwan critically and crucially reflects on the fact that as he advances in his career his life becomes “far more privileged than those portrayed in [his] studies and writings on Black American perceptions of justice officials [...] the burden of criminal stigma [...] or housed in correctional facilities”. However, regardless of his changing status, Kwan succinctly argues that “this does not diminish the importance of my voice regarding issues important to [American Blacks]”.

And finally, when *Decolonizing Criminology and Justice* was conceived and then designed it was done so with the hope that it would offer much more than the standard academic journal, with the usual focus on research articles and book reviews. So, it is with great pleasure that we can include the very first poem in this issue, Biko Agozino’s fine work *Reparations: An interpretation of T.S Eliot’s ‘Burnt Norton’ quartet*, whose five opening lines poignantly summarize the focus and intent of this journal:

*Past crimes and present crimes
May be repaired in future judgements,
And future crimes are rooted in past crimes.
If all crimes are always open to reparations,
No crime is ever irreparable.*

Call for Papers

Decolonization of Criminology and Justice is calling for papers for its third Volume issue 2 2021 and for its fourth Volume issue 1 2022.

The editors also warmly welcome submission by guest editors to compile a special edition that aligns with the purposes of the journal.

Research article manuscripts for issue 2, 2021 should be submitted by **30 August 2021**. Manuscripts for issue 1, 2022 should be submitted by **15 October 2021**.

Commentaries, creative writings, and book reviews should be submitted by **20 September 2021** and **1 December 2021** respectively.

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

We look forward to reading your manuscripts.

Warm wishes
Juan & Antje