

Editorial

*Juan Tauri*¹ & *Antje Deckert*²

We are pleased to offer up the fourth volume of *Decolonization of Criminology and Justice* and would like to thank all authors for the trust they have placed in us and all reviewers for their time, effort, and thoughtful feedback. We would also like to extend our warm welcome to Dr Beverly Jacobs who is replacing Jason M Williams as book editor. We thank Jason for all the hard work he has done over the last three years and are happy that he remains with us as an editorial board member. Beverly Jacobs (C.M., LL.B., LL.M., PhD), Mohawk Nation of the Haudenosaunee (Iroquois) Confederacy, Bear Clan is Associate Dean (Academic) at the University of Windsor in Canada. Beverly is the Acting Dean at the Faculty of Law, and she practices law part-time at her home community of Six Nations of the Grand River Territory. Her research focuses on Indigenous Legal Orders, Indigenous Wholistic Health, Indigenous Research Methodologies, and Decolonization of Eurocentric Law.

Back in 2018, when we first considered establishing *Decolonization of Criminology and Justice*, Antje and I had several discussions regarding the focus and intent of the journal. One of the key issues of concern for us and many other critical scholars was the role of the academy in the ongoing subjugation of minorities in Western jurisdictions. Hence, we included ‘criminology’ in the title and made it the focus of the journal. In our previous editorial, we spoke of several incidents that attest to the importance of the decolonization project in relation to both the criminal legal system and academic criminology. Since then, other ‘incidents’ have arisen that further evidence the need for a critical decolonial perspective.

Significant conflict continues between Indigenous women scholars in Australia and non-Indigenous scholars and media commentators over calls for legislation that criminalises coercive control – a form of partner abuse that instils fear to ensure ongoing compliance. Abuse tactics include limiting access to money or monitoring all communication. As jurisdictions across Australia either moved to criminalise or considered criminalising coercive

¹ University of Auckland, Aotearoa New Zealand

² Auckland University of Technology, Aotearoa New Zealand

control, critical scholars – mostly Aboriginal women – supported by non-Indigenous allies, voiced concerns over the possible negative impact on Aboriginal women of such legislation. Their concerns related mainly to the ‘continuity of violence’ that sits at the heart – historically and contemporarily speaking – of police interactions with Aboriginal women. It is a relationship characterised by the problematisation and criminalisation of Aboriginal women, which makes it less likely they will be believed when they report abuse to authorities, and as a result, are more likely than White women to be disbelieved, arrested, and criminalised for their victimisation by others.

The Aboriginal women who led this debate included scholars, like Dr Amanda Porter and Dr Marlene Longbottom, and others who are involved in delivering social services to Aboriginal women survivors of incarceration, sexual and other forms of gendered violence. For their troubles they were accused of ‘not caring about Aboriginal women’, and, at times, were treated with gross disrespect. For example, one prominent Aboriginal scholar was routinely interrupted and talked down to by one of the prominent advocates for the criminalisation of coercive control during a televised debate on the issue. Others received empty threats of legal action for defamation for daring to critique research on both coercive control and relatedly, the idea of importing ‘women-only police stations’ from Argentina, followed by official complaints to Heads of Schools by non-Indigenous scholars for similar critique.

What does this furore over the criminalisation of coercive control have to do with the decolonization project? The answer is: ‘Everything!’ The response of non-Indigenous advocates of criminalisation of coercive control to the critique of Aboriginal scholars, social service providers, and others shows the extent to which many media commentators and criminologists have aligned themselves with the agents of crime control. Furthermore, the debate exposed the vacuous nature of much of the rhetoric emanating from media commentators and non-Indigenous criminologists on issues related to the lived experiences of Aboriginal women. Their attempts to silence the critique and perspective of Aboriginal women, which is based on research and lived experience of the policing of them and their communities, is a further example of the oppressive project that permeates criminology and crime control in settler-colonial contexts.

The first paper in this issue, Vicki Chartrand’s ‘Unearthing Justices: Mapping 500+ Indigenous Grassroots Initiatives for the Missing and Murdered Indigenous Women, Girls, and Two Spirit + People’ is a meaningful



riposte to the silencing ethic of mainstream criminology. Her article reminds us that Indigenous people are not simply the placid recipients of crime control or silent in the face of criminalising activities; we can and do fight back. Chartrand reaffirms that we develop strategies and interventions that meet our justice needs in the absence of ethical, meaningful conduct by the (neo)colonial institutions of crime control and confronted with the self-serving conduct of many non-Indigenous criminologists. In the face of ongoing colonial violence across the land now known as Canada, Indigenous families and communities of the missing and murdered Indigenous women, girls, and Two-Spirit+ (MMIWG2S+) people continue to navigate a criminal justice system that has long ignored and neglected the murders and disappearances. This grassroots work has been important in raising awareness, mobilising community (and political) action, and generating resources and support for impacted families and communities across Canada. Using a justice mapping approach, Chartrand analyses material from the 500+ Unearthing Justices Resource Collection (UJRC) – a publicly available database of more than 500 documented Indigenous grassroots organizing and mobilizing for the MMIWG2S+ people. The magnitude of local activities documented in the 500+ UJRC highlights the vast resources, skills, and strengths that exist within Indigenous communities, particularly in the absence and neglect of state and institutional justice. These powerful and transformative community care initiatives reveal the many facets of what justice is and needs, well beyond what a criminal legal system can provide. Chartrand traces the Indigenous-based initiatives of vigils and marches, search support, community patrols, and community accountability reported in the Collection, to demonstrate how they are not only central to addressing the murders and disappearances, but also for imagining other possibilities for justice for Indigenous peoples on Turtle Island.

The theme of ‘doing things to empower ourselves’ is (re)affirmed in Michaela McGuire’s article ‘Reflections on Decolonization and XaaydaGa Tll Yahda TllGuhlGa: A Haida Justice System’. McGuire outlines her research into the possibilities of a sovereign justice system for the Haida people. Based on a series of semi-structured interviews with 30 Haida individuals, she seeks answers to the key questions related to the Haida experience of ‘justice’ in contemporary, settler-colonial Canada, namely ‘what does justice mean to the Haida, and how could Haida conceptions of justice be implemented in contemporary Canada? These are questions asked by many Indigenous peoples in recent times, enmeshed within the query ‘how might

we empower ourselves after centuries of disenfranchisement by the colonial project'? McGuire's research reveals to us the importance of understanding the impact of the colonial project on Indigenous peoples in order to develop decolonising strategies in the contemporary moment. This understanding provides impetus to her reflection on the revitalisation of Haida justice in Northern British Columbia as she imagines the structures necessary for reinvigorating traditional Haida practices.

The third paper, Craig Dempster and Adele Norris' 'The 2020 Cannabis Referendum: Māori Voter Support, Racialized Policing, and the Criminal Justice System', provides a thematic content analysis of newspaper reporting on New Zealand's 2020 cannabis referendum. The referendum asked voters whether they supported the proposed changes to the existing cannabis legislation, which would have ultimately led to the legalization and market regulation of cannabis products in New Zealand. Of the 2.9 million voters, 50.7% declined their support, thus opting for retaining the current prohibitionist framework. However, polls indicated that the majority of Māori who voted favoured law reform and election results confirmed that most areas highly densely populated by Māori communities turned out more supportive votes. Dempster and Norris report that significant differences exist between print media that report on the key issues driving people's position on law reform and their lived experiences of the policing of cannabis. Their findings reveal that both racial disparities and racialised policing of cannabis emerged as secondary to framing both the impact of cannabis and its policing as race-neutral, nominally affecting everyone in New Zealand equally. The authors argue that contrary to these dominant media frames the impact of policing cannabis affects Māori differentially, "wherein they bear the brunt of racialised policing". Hence the authors contend that "Māori possess a more sophisticated understanding that warrants consideration because it is inextricably linked to lived experiences of policing that differ from wider social narratives of policing and drug policy in New Zealand".

Following the three research articles, the book review section includes two contributions. The first review by LaQuana Askew delves into Gloria Browne-Marshall's *She Took Justice: The Black Woman, Law, and Power 1619 to 1969* published by Routledge in 2020. The second review, penned by Martez Files, evaluates *Appealing Because He is Appalling: Black Masculinities, Colonialism and Erotic Racism* edited by Tamari Kitossa and published in 2021 by University of Alberta Press.



Call for Papers

Decolonization of Criminology and Justice is calling for papers for Volume 4 Issue 2 to be published end of 2022. Research articles require submission by 1 August 2021. Manuscripts submitted after this date will be processed to be included in Volume 5 Issue 2, which we aim to publish in early 2023. Commentaries, creative writings, and book reviews should be submitted by 20 September 2022 and 1 December 2022 respectively.

We also warmly welcome submissions by guest editors to organise a special issue that aligns with the purposes of the journal.

If you would like to review a book for DCJ, please contact our book editor Dr Beverly Jacobs directly via email: Beverly.Jacobs@uwindsor.ca.

We look forward to receiving your manuscripts.

Warm wishes

Juan & Antje

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