SPECIAL ARTICLE

DR. JALIA L. JOSEPH

SPECIAL ARTICLE

DR. ALESSANDRA MILAGROS EARLY

SPECIAL ARTICLE

MEGHAN A. WATTS

THE CRITICAL CRIMINOLOGIST

Message from the DCCSJ Executive Board

Dear DCCSJ Members,

It was wonderful to see everyone at the 2024 ASC meeting in San Francisco. We hope you enjoyed the conference, DCCSJ social, and awards ceremony, which highlighted the incredible work of our members.

Join us in congratulating the recipients of the 2024 DCCSJ awards!

- **Lifetime Achievement Award:** Dr. Onwubiko (Biko) Agozino, Professor of Sociology and Africana Studies at Virginia Tech University
- **Jock Young Criminological Imagination Book Award:** The Shaming State by Dr. Sara Salma, Professor in the School of Social and Cultural Studies at Victoria University of Wellington
- **Critical Criminologist of the Year Award:** Dr. David Rodriquez Goyes, Senior Researcher in the Department of Criminology and Sociology of Law at the University of Oslo
- **Praxis Award:** Dr. Jennifer Ortiz, Associate Professor of Criminology at The College of New Jersey
- **Teaching Award:** Dr. Sarah Rogers, Professor in the Department of Criminology and Criminal Justice at the University of South Carolina
- **Graduate Student Paper Award:** Co-award Winners, Diego Taboada (University of Tennessee, Department of Sociology) and Dylan Sears (Kansas State University, Department of Sociology, Anthropology, and Social Work)
- **Undergraduate Paper Award:** Brenna Jones, Department of Criminal Justice at Illinois State University

We are proud to recognize these outstanding contributions to critical criminology and the broader academic community. The next newsletter will feature a detailed showcase of their outstanding work and contributions.

A special thanks to the DCCSJ members who generously volunteered their time and expertise as awards committee chairs and members – your dedication makes these recognitions possible.

The conference provided an invaluable opportunity to reconnect with colleagues, network with fellow scholars, and engage in much-needed meaningful discussions. Thank you for making it such a memorable and productive event. We look forward to continuing these important conversations and collaborations in the year ahead.

As we reflect on the powerful connections made during the conference, we turn our attention to the ongoing work of collective protest, which continues to shape movements for justice worldwide. This special edition of the newsletter focuses on collective protest, highlighting unique perspectives and critical issues. From George Floyd to Dobbs vs. Jackson to Palestine, people across the U.S. and around the world are coming together in innovative and unprecedented ways to challenge social, economic, and political systems.

We also include a statement opposing the genocide in Palestine, which was drafted and approved by all executive members and endorsed during the general business meeting at the 2024 ASC conference. This statement will also be published on our website, and we invite you to reflect and engage with it.

While we celebrate the achievements of our colleagues, we also take a moment to honor the life of our dear friend and colleague, Dr. Vincenzo Ruggiero, who passed away in February 2024. Our thoughts are with his family and the many DCCSJ members whose lives were enriched by his remarkable presence. Vincenzo deeply influenced our work and perspectives, inspiring us with his distinctive style and reminding us of the importance of compassion in all that we do. We encourage you to read the heartfelt memoriam written by Dr. Nigel South, available here.

As we head into the holiday season, we wish you all peace, rest, and the continued strength to engage in meaningful work in the new year.

Sincerely,

Emily I. Troshynski, Chair

Ashley Farmer, Vice-Chair

Kaitlyn Selman, Secretary/Treasurer

Deena Isom, Counselor

Robert Weide, Counselor

Judah Schept, Counselor

Message from the Communications Director

Dear DCCSJ Members,

I am excited to share the most recent issue of the newsletter, which features special articles from Dr. Jalia L. Joseph and Dr. Alessandra Milagros Early as well as graduate student Meghan A. Watts.

We open the newsletter with the DCCSJ Executive Statement Opposing the Genocide of Palestine. As members of the DCCSJ, we crafted this statement based on our commitment to justice, equity, and human dignity, which requires confronting systems of oppression that perpetuate inequality and exploitation. However, we invite you to reflect upon, critique, and debate the language of this statement as we continue to uphold the humanity of all those who are demeaned, dehumanized, and exploited.

Next, Dr. Jalia L. Joseph and Dr. Alessandra Milagros Early argue in their piece, "Still Forced to Quality: Blackness in the Wake of Minnesota Uprisings," that the declaration "Black Lives Matter" still holds without qualification. As they write, "the problem with the qualification of [Black Lives Matter] 'too' … [is that] it implies that Black lives and white lives exist in an equal social world where everyone is treated justly and fairly." Rather than assimilation into white normativity, Black Lives Matter remains a potent call to action that highlights the disposability of Black life in America and as a vehicle for abolishing the myriad harms of the criminal legal system: courts, cops, and cages alike.

Following is Meghan A. Watts' "Presence on Campus: Commitment to Abolitionist Futures through the Practice of Life Lived Differently," which demands we both "critically interrogate our role as scholars and pedagogues within the present state of things and radically imagine the abolitionist futures that are already being collectively forged within and beyond the university." Watts argues for a pedagogy that both recognizes and takes instruction from how students around the country are actively "building the future from the present" through what "already exists in fragments and pieces, experiments and possibilities" (Gilmore and Lambert 2018).

The issue concludes with a "What We Are Reading" section which features articles recently published in the Journal of Critical Criminology as well as "Publications and Announcements" where we highlight recent works by members.

Our next issue is scheduled to be released in Jan/Feb 2025 and will feature interviews with the DCCSJ award winners!

Thank you.

Nicholas Walrath, *Communications Director*

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Division on Critical Criminology and Social Justice (DCCSJ) Executive Statement Opposing the Genocide of Palestine

Approved, Voted, and Passed, November 11, 2024

The Division on Critical Criminology and Social Justice (DCCSJ) unequivocally stands in solidarity with the Palestinian people: against the genocide in Gaza and the pogroms in the West Bank being perpetrated by Israel; against the relentless historic and continued colonization of their land; and for a free Palestine, from the river to the sea. In accordance with international law and the morality that is at the core of our commitment to liberation, we likewise recognize the Palestinian people's right to armed resistance in Gaza and the West Bank and throughout historic Palestine, as well as those defending the Palestinian people by force of arms in Lebanon, Yemen, Syria, Iraq, and Iran. Furthermore, we emphatically denounce the draconian suppression of free speech and academic freedom that has resulted in the discipline and termination of hundreds of academics and college students across the US and beyond as a result of their nonviolent support for the Palestinian people and opposition to the genocide being perpetrated by Israel. As a body with a long history of critical scholarship on the violence of capitalism, the state, and settler colonialism, we note the special relationship between the U.S. and Israel forged through police, the arms industry, and military strategy (see Loewenstein, 2023).[1] As we move about our campuses this academic year, the violent crackdown on student encampments last year is fresh on our minds. It underscores the urgency of linking our abolitionist work against the prison industrial complex with the broader struggle against apartheid and for Palestinian liberation. For these reasons, the Division on Critical Criminology and Social Justice supports the academic and public work of students and scholars worldwide that brings attention to this violence and uplifts the boycott, divestment, and sanctions (BDS) movement.

The DCCSJ is rooted in a commitment to justice, equity, and human dignity. This means confronting systems of oppression that perpetuate inequality and exploitation while striving for a world built on solidarity and compassion. This also means facilitating work on political and economic structures and their interrelationship with ideological and social control mechanisms that dehumanize, alienate, exploit, marginalize, and generally subordinate people(s). We not only critically examine what is, but also what might be, through placing a premium on developing insights into generating more humanistic social formations, institutions, interactions, and forms of social justice. As we critically examine the forces that dehumanize and divide, we must also envision and work toward a future defined by liberation. Let us continue to challenge structures of domination and advocate for transformative justice that respects the humanity of all people.

We stand in solidarity with scholars and academic associations worldwide and align ourselves with the statements issued by our colleagues and the following divisions, listed in no particular order:

American Anthropological Association Statement (Published, October 2023)

American Studies Association Gaza Statement (Published, October 2023)

Society for the Study of Social Problems (SSSP) Statement (Passed, January 2024)

American Sociological Association, Resolution for Justice in Palestine (Passed, May 2024)

[1] Loewenstein, A. (2024). *The Palestine laboratory: How Israel exports the technology of occupation around the world*. Verso Books.

Still Forced to Qualify – Blackness in the Wake of Minnesota Uprisings

Dr. Jalia L. Joseph and Dr. Alessandra Milagros Early

Dr. Jalia L. Joseph is Assistant Professor at James Madison University whose research focuses on topics related to race/ethnicity, gender, social movements, and feminisms.

Dr. Alessandra Early is Assistant Professor at John Jay College of Criminal Justice with research interested centered on spatial dynamics, identity formation, and behavior.

During the summer of 2020, one of the authors sat outside of their home and chatted with their father about the murder of George Floyd and the legacy of the Black Lives Matter (BLM) movement. Although many of their white peers were shocked by Floyd's murder, they both were unsurprised. As Black people living in America, they were all too familiar with systems of power that have marked their bodies as disposable. Broadly thinking about BLM and the hostility towards the movement, the author's father described the importance of language in shaping a political movement and what the phrase "Black Lives Matter" means versus what some may hear. In particular, while the phrase literally means that the lives of Black people have meaning, some white people may hear "White Lives do not Matter" (Goodman et al., 2023: 298). To avoid this misinterpretation, the author's father suggested that the BLM movement would have been more successful if it had been named, "Black Lives Matter Too."

Although the suggestion makes sense, grammatically, the idea of adding "too" is a frustrating qualifier. After almost a decade of protests and speaking out against racialized violence by police, vigilantes, and other forms of oppression, should any movement have to qualify why the lives of Black people matter? Largely, the linguistic analysis of BLM highlights narratives within academic literature and general public discourse centered on the legitimacy of collective protests and their relationships to antiblackness and bodies marked as deviant.

Legitimacy is the "acceptance and recognition of management, power, or an organization by all or the majority of the people" (Engïn 2023:115). This means that governing bodies are deemed legitimate" when its people accept that it's right to rule (Cao 2022). In the case of the BLM movement, activists question and challenge the legitimacy of America's governing body, which is composed of the state, police officers, and other extensions of the carceral state (Black Lives Matter). In particular, BLM activists and organizers advocate for changes to the criminal justice system through reform or abolition. Yet, while BLM has caused a decrease in some people's belief in the police's legitimacy, not all view BLM as a legitimate movement (Barak, 2022).

Before the 1970s, social movements were considered illogical, spontaneous, irrational, and too emotional (Goodwin and Jasper 2006; Jenkins 1983). Furthermore, and as Oliver (2008:8) details, because there was no formal field of social movements, social movements were studied "as a subtype of deviance," demonstrated by earlier social psychological models because they were disruptive events that challenged existing social norms rather than using existing social channels to advocate for social reform (Zeller and Benford 2020). For example, some scholars have often relied on the framework of rioting to define Black-led protests but did not use that same perspective in the cases of white people attacking Black communities (Reyes and Ragon 2018). Eventually, frameworks rooted in social psychological perspectives were pushed to the

background as scholars recognized the real and complex organizational structuring involved in movements like the Civil Rights Movement rather than likening it to senseless rioting (Owens et al. 2019). However, despite these definitions of social movements falling out of favor within academic scholarship, these depictions of Black social movements still exist publicly. Here, protestors are marked as "violent looters who should be advocating for themselves in a less controversial and alienating way. Largely, this rhetoric illustrates a continued problem that is discussed in Black criminology and other recent scholarship on race-based social movements.

Black criminology argues that the racialization of American society is reflective of anti-Blackness that is perpetuated by the continued profitization from, violence against, and continued subjugation and disenfranchisement of Black people (Unnever and Owusu-Bempah, 2019, 17; but see also Bonilla-Silva, 2015). Yet, while some may argue that Black people should seek more socially palatable avenues to address their concerns, like the carceral system, there is also a "failure of the legal system to do justice," (Farbman 2015:2). For instance, while the Civil Rights Movement was non-violent and used formal legal avenues, protesters were still mocked, subjected to police brutality, and seen as causing division (Cruden 2014). Moreover, and as Bracey (2021) articulates, because Black people can be reduced to the status of nonhuman at any moment, movements like BLM are "fundamentally defensive attempts to survive as recognized human beings, not aggressive attempts to assimilate into white normativity" (490).

Herein lies the problem with the qualification of 'too' as it implies that Black lives and white lives exist in an equal social world where everyone is treated justly and fairly. And while the use of "too" could be a strategic choice to avoid potential alienation, it would center whiteness and place Black people in the background. In particular, adding a "too" would shift the goal of BLM to an assimilationist movement rather than a radical social movement that, at its core, rejected

the disposability of Black life and emphasized the reality that Black people remain continuously fighting for their survival. To put it plainly, BLM cannot qualify equality that does not exist. Rather, Black lives matter too because Black life is deserving of its full existence instead of being relegated to living in the shadow of others.

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Presence on Campus: Commitments to Abolitionist Futures through the Practice of Life Lived Differently

Meghan A. Watts

Meghan A. Watts *is a graduate student at the College of Humanities and Social Sciences at North Carolina State University. Their work engages with critical theories of policing, critical environmental sociology, necropolitics, and critical pedagogy.*

The world has been undergoing seismic shifts that have many feeling disoriented, destabilized, and uncertain. In just the past decade, we have experienced waves of mass collective action that began in Ferguson and then swelled to historic sizes during the 2020 Uprising (Buchanan, Bui, and Patel 2020). This energy has now shifted to recent campus protests that sprung up in response to the U.S.-backed Israeli genocide of Palestine and are reminiscent of the radical anti-racist and anti-war movements of the 60s and 70s. Increasingly for many students, abolition (like decolonization) is no longer a metaphor (Tuck and Yang 2012) and they are finding creative ways to collectively voice their demands.

Below, I briefly weave together my own scholarly and pedagogical praxes with analysis of the current campus divestment movement to highlight the "collective, vulnerable, experimental, and speculative imagination/performance/practice of liberation" (Rodríguez 2019:1607) integral to

abolitionist futures. In touching on these ways of doing abolition at different scales at the site of the university, I invite others to reflect on their own abolitionist praxis and to begin imagining ways of deepening commitments to these futures through creative individual practices and collective action. These tumultuous times offer a generative space of possibility in which we, as critical scholars committed to abolition, can move beyond simply theorizing about abolition and towards abolition as a praxis that infuses every aspect of our lives.

Abolitionist challenges to the existing state of things are made possible by and shaped through the dialectical relationship between struggles happening out in the streets or campus quads and the inner transformations we are making within ourselves— both "plant seeds, that form roots, that can and will birth new worlds where freedom is real and justice is tangible in our day-to-day lives" (Saleh-Hanna 2023:16). These are "creative and experimental" (Rodríguez 2010:15) and should take many material forms in our scholarship, pedagogy, and activism. For example, in my own abolitionist research praxis of studying social movements and police repression, I embrace "abolition [as] an epistemology and ethical demand" (Ben-Moshe 2018:341) through which I aim to resist doing detached research that, to paraphrase Marx (1978), merely interprets the world without changing it. In my classroom, I understand abolition is "primarily pedagogical" (Rodríguez 2010:7) and aim to find ways to foster abolitionist imaginations that not only help students situate themselves within the present state of things but encourages them to build a practice of making connections across and between issues. If/when they are moved towards collective action, I join them in the streets and on the quad.

Abolitionist orientations also include "dis-epistemologies" that embrace uncertainty and disorientation as productive, reject "prescription and professional expertise," and refuse a shallow/empty optimism towards the future (Ben-Moshe 2018:347). This opens new ways of imagining and building a new world while still struggling against the old. Critical scholar Ruth Wilson Gilmore reminds us that "abolition is not absence, it is presence" (2018). In these times of collective mobilization, practicing this presence requires "both acute patience and urgency" (Gordon 2004:198) as we are being called in (and call in others) to "imagine otherwise" (Gordon 2008:5; see also Chuh 2003) and build towards futures and societies in which these movements are no longer necessary because the conditions that produced them are obsolete (Harney and Moten 2013). As such, abolition must never be just a theoretical orientation— it must also be a commitment to an embodied, everyday lived orientation towards a praxis of dismantling and building, planting and tending. Ultimately, abolition, as Gilmore states, "is a fleshly and material presence of social life lived differently" [emphasis added] (2022:351).

Recent student-led campus movements are engaging in the collective work of practicing presence— not just in the literal sense of taking up/over physical spaces but in the more challenging relational work of presence between and with each other. They have engaged with dis-epistemologies by living out a social life lived differently. At the student-led encampment at the University of North Carolina at Chapel Hill (UNC), I witnessed this firsthand. Like countless other encampments nationwide, a multiracial group of students, faculty, and community members from within and around UNC gathered to share meals, multi-faith traditions, and ways of knowing organized around an ethos of collective care. Despite institutional retaliation and violent state repression, students continue to "develop the type of critical connections— of both ideas and people —that are the essential ingredients of building a movement" (Boggs 2011:115). For example, in a press conference on June 20, 2024, a group of Columbia University students who were arrested during the occupation of Hind's Hall demonstrated their understanding of critical connections as they demonstrated domestic and transnational movement solidarity as they boldly demanded: "Free Casey Goonan! Free Jack Mazurek. Free the Cop City 61. Drop the charges of the Merrimack 4 and the Mountain Valley Pipeline Defenders. Free the Holy Land Foundation 5. Free Leonard Peltier!" (2024). Students increasingly understand the throughlines that connect the struggles for Indigenous sovereignty, the demands to abolish the police, and the calls across campuses to divest from war and genocide.

With these student-led campus movements, the legitimacy of the institutions built to protect, maintain, reproduce, and enforce the hegemony of the capitalist political economy are being called into question. Ultimately, the demands of these movements are turning neoliberal divesting logics onto the university while practicing a presence together that makes real the possibility of "be[ing] together without the scaffolding of the state" (Davis 2016:145). The most pressing movements of our time demand we both critically interrogate our role as scholars and pedagogues within the present state of things and radically imagine the abolitionist futures that are already being collectively forged within and beyond the university. Students across the country are doing just that— creatively putting abolition into practice by "building the future from the present" through what "already exists in fragments and pieces, experiments and possibilities" (Gilmore and Lambert 2018). As scholars and pedagogues, I hope that these campus movements reinvigorate our abolitionist commitments to not only imagining and practicing the presence of social life lived differently but imagining and practicing the presence of a scholarly life lived differently both within and outside of the university.

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What We Are Reading

Journal of Critical Criminology: The Official Journal of the ASC Division on Critical Criminology and the ACJS Section on Critical Criminology

Mountain Myths: Examining the Hierarchy of Whiteness in Film

By Stephen T. Young & Ryan Phillips

Abstract

Research continues to demonstrate the role films play in reproducing and solidifying stereotypes of particular groups. Acting as a cultural medium, filmic representations mirror dominant attitudes present in society while also reproducing and molding new perceptions of particular stereotypes. By highlighting the construction of the hierarchy of whiteness through the lens of the Appalachian region, the following demonstrates the connection between filmic representations and the support for economic, social, and political carceral encroachment into the region. Utilizing critical discourse analysis, we analyze 20 films set within or related to the Appalachian region to showcase the construction and connection of a "lesser white" group to carceral ideologies that promote punitive and damaging policies.

To access the full article, please visit: https://link.springer.com/article/10.1007/s10612-024-09805-0

Re-contextualizing Institutional-Anomie Theory in Turkey: Institutional Breakdown and Crime Rise

By Ahmet Murat Aytaç & Boran Ali Mercan

Abstract

Crime rates in Turkey have surged dramatically, contrasting with the crime drop observed in Western countries. Despite this upsurge, there has been a lack of criminological analysis on this rise. This article, for the first time, offers Institutional-Anomie Theory to explain the crime rise phenomenon, by scrutinising Turkey's integration into the globalized market economy since the 1980s and its repercussions on the polity, family and education. It argues that over two decades, the pro-Islamist and pro-market political power has precipitated an institutional breakdown which stems from shifting towards authoritarianism, reconfiguring the family as an economic–productive unit and redesigning the national education to promote entrepreneurial skills and competition whilst instilling Islamic values. The unique blend of neoliberalism and political Islam has cultivated a distinct form of entrepreneurialism and consumerism, which we suggest should be considered to be influencing crime rates in Turkey and thus corroborates a globalised version of Institutional–Anomie Theory.

To access the full article, please visit: https://link.springer.com/article/10.1007/s10612-024-09800-5

The Dominance of Individualism and Positivism: Trends of Theorizing Sexual Victimization/Perpetration in Higher Education, 2013-2022

By Ping Lam Ip, Andrea DeKeseredy and Walter S. DeKeseredy

Abstract

This article reports the results of a study specifically designed to examine the types of theories of, and theoretically informed explanations for, sexual victimization/perpetration in higher education that have been published in peer-reviewed journals from 2013 to 2022. The sample consists of 292 articles in ten violence-related periodicals listed in the Social Sciences Citation Index, and sexual assault was the dependent variable in all the studies presented in them. Ninety-seven percent of the studies are solely quantitative, 44% are purely empirical studies with no theoretical frameworks, and 56% were informed by a theory. Not surprisingly, our analyses found that of the articles guided by theories, 68% were informed by individualist-positivist perspectives that prioritize micro and individualistic factors, while only 30% were guided by feminist theories that give precedence to patriarchy and masculinity.

To access the full article, please visit: https://link.springer.com/article/10.1007/s10612-024-09799-9

Navigating Contradictory Demands: An Analysis of Corporate Responses to Regulatory Hardening

By Elin Jönsson

Abstract

Mandatory due diligence has become increasingly common to address the harmful impacts of corporations, forcing them to navigate hardened regulatory requirements. This article focuses on the responses of large Swedish companies to the European Commission's proposal for a Corporate Sustainability Due Diligence Directive. Drawing on critical theory, it aims to understand how companies navigate the contradictory dynamic between profitability and sustainability. The findings highlight that companies, for the most part, accept hardened demands for sustainability—but the closer to corporate practice their responses get, the more they oppose and reject these demands. The article discusses how these responses follow a neoliberal logic of regulation, and draw attention to the inherent instability of this logic, as companies struggle to find a position in which they can be both sustainable and profitable.

To access the full article, please visit: https://link.springer.com/article/10.1007/s10612-024-09776-2

Carceral Logics in Benevolent Places: How Institutions of Care Criminalize Justice-Involved Black Mothers

By Geniece Crawford Mondé

Abstract

Scholarship examining the challenges that formerly incarcerated mothers experience after imprisonment often focuses on how their ex-offender status limits opportunities and leaves them alienated from their roles as citizens and as mothers. What is less understood however, is how women experience social exclusion from institutions that they initially perceive as supportive. Interviews with 33 formerly incarcerated Black mothers reveal how women respond to negative experiences with institutions after their imprisonment and how they interpret similar encounters of marginalization prior to their arrest and incarceration. In taking a life history approach to examining women's experiences with social service agencies, this analysis examines the interplay between carceral logics, and the institutions purposed with facilitating women's reintegration. The paper introduces the concept *carceral logics of benevolence* to capture how institutions that marginalized groups rely upon to extend benevolence, often further marginalize already vulnerable groups. Findings reveal that women interpret and respond to *carceral logics of benevolence* by engaging in institutional cynicism and drawing upon repertories of systemic marginalization.

To access the full article, please visit: https://link.springer.com/article/10.1007/s10612-024-09795-z

Publications and Announcements

Books

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Book Chapters

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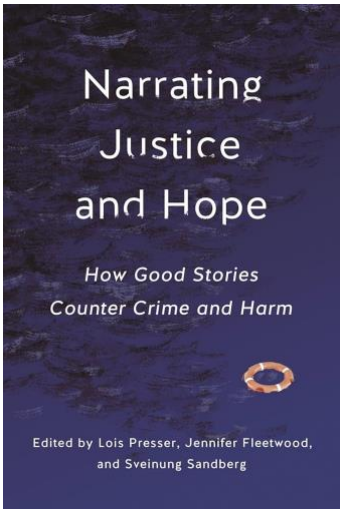
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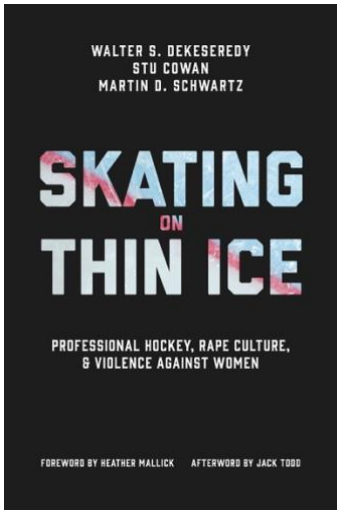
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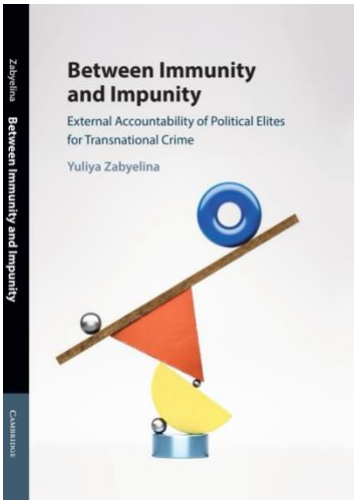
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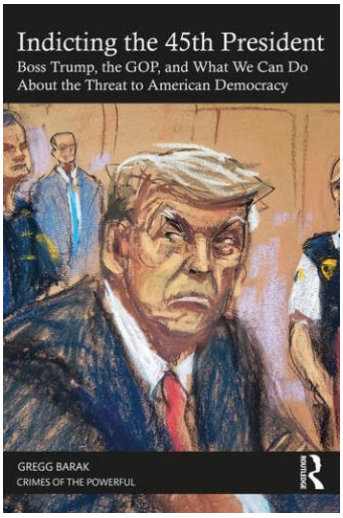
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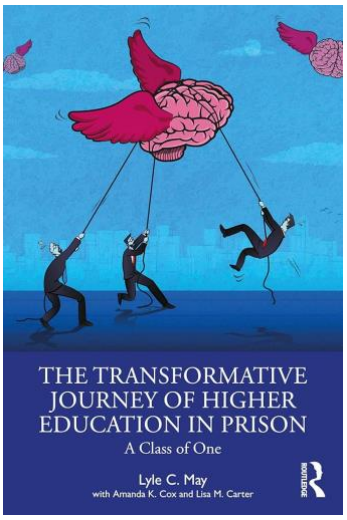
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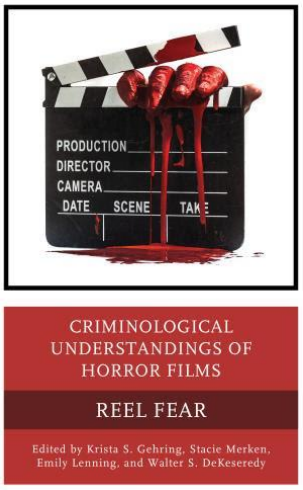
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About the Author(s)
Taimi L. Castle, PhD, is professor of Justice Studies and director of the Mahatma Gandhi Center for Global Nonviolence at James Madison University.
Benjamin D. Meade, PhD, is associate professor of Justice Studies at James Madison University.
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