"I hate this kind of futile comparisons, but I can’t help thinking how different the reaction to the fire in Notre Damewas to this one in Moria that is leaving 13,000 people stranded" [HibaiArbide. Photo: @Hibai_].

October 2020
NEWSLETTER

*
<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introduction</strong></td>
</tr>
<tr>
<td>I. Tony Bunyan retires as Director of Statewatch after 30 years</td>
</tr>
<tr>
<td>II. Justice, Power and Resistance Journal</td>
</tr>
<tr>
<td>III. Moria has been burned</td>
</tr>
<tr>
<td>IV. Dare to dream of “another” police</td>
</tr>
<tr>
<td>V. News from the British-Irish section</td>
</tr>
<tr>
<td>VIII. EG Press Summer Book Sale</td>
</tr>
<tr>
<td>IX. Expressions of Interest: the Emerald International Handbook of Activist Criminology</td>
</tr>
</tbody>
</table>
Dear comrades and colleagues of the European Group

Welcome to the October newsletter of the European Group for the Study of Deviance and Social Control. We've continued to miss everyone – and especially as we would have had the conference last month. We are sure you agree it was a loss of our yearly gathering, but we continue collectively the spirit of the EG, even if from a distance!

It goes without saying that these are trying times for many people, including personally, politically and for many professionally. We know some of you will be starting back to, or continuing, teaching and researching in very different circumstances, and hope that you each have time for respite and to look after yourselves. At the same time, we know that the continued failure of various states to control the covid-19 situation, whilst simultaneously expanding social controls, is a key focus of our times. It is indeed such periods under which we reflect on the value of groups like the EG to continue to work toward understanding and addressing harms and crimes of the powerful, as well as to monitor expansive surveillant controls.

With this in mind, we are pleased to say that we have now published online the collated information relating to Covid-19 controls with Statewatch. At present we have nine countries included, but if you are interested in developing this please click the link on the landing page, or get in touch with us. We wish to thank all the country representatives and colleagues who have developed this – some did not wish to be named, and as such we send a huge collective thank you today. You can access the link here:


As you will see, there are some really excellent progressions in this month’s newsletter, in particular that we will be aiming to launch a double issue of Justice, Power and Resistance next year as we move to working with Policy Press (call for papers below). Moreover, it is excellent to see that developments are being made in relation to abolitionist voices and debates, as well as key updates from colleagues addressing issues around borders and policing.

As always, thanks to all for your continued collective support, and we hope you keep safe and well as we move into October.

Take care - in solidarity

Vicky, Dani and Katja
I. TONY BUNYAN RETIRES AS DIRECTOR OF STATEWATCH AFTER 30 YEARS

24 September 2020

A personal message from Tony Bunyan

After 30 years as Director I have decided to retire at the end of September. The Statewatch Board of Trustees agreed unanimously that on my retirement I will become Director Emeritus as a lifetime position.

Director Emeritus is an advisory role. I will continue contributing to Statewatch work by writing news, doing research (including access to documents), speaking at meetings and work on developing the Library & Archive. This means the management of Statewatch will be passed to our new Executive Director, Chris Jones. As I move to a new role with more time to read and write I look forward very much to working with Chris and the team.

I am so proud of what we have achieved in our first 30 years. Rarely has so much been produced by so few staff for so little pay. This could not have been done without invaluable help from volunteers and the contributors group and from all the Trustees who have given their time for free over the years. Thanks too to all the NGOs who helped us so much – and still do.

These are challenging times for civil liberties and democratic standards, and we need your support more than ever. If you are able to make a regular donation to support our work, please do so and help Statewatch continue for another 30 years and beyond.

As our President, Gareth Pierce, commented some years ago:

“One is driven to wonder what Statewatch could have accomplished, and could accomplish in the future were it to have even a tiny percentage of the resources enjoyed by other organisations.”

Ann Singleton and Paddy Hillyard, Co-Chairs of the Statewatch Trustees said:
"We congratulate Tony on his vision and tremendous achievement in establishing Statewatch and leading its continually ground-breaking work over 30 years. We are delighted that Chris Jones, as Executive Director will now lead and develop this work, with full support from Tony and the Statewatch Trustees in the challenging times ahead."

Chris Jones, incoming Executive Director said:

"Tony has been the driving force behind Statewatch’s work for almost 30 years, and it is an honour to be asked to succeed him as Executive Director. I and the rest of our staff, trustees, volunteers and contributors will do our utmost to uphold his vision and commitment as we continue the struggle for civil liberties, democratic standards and fundamental rights in Europe. We all look forward to working with him in the future as Director Emeritus."

Contact: tony@statewatch.org

Reflection on Statewatch’s origins and challenges

The birth of an idea

In ‘Catching History on the Wing’ (Pluto Press), Sivanandan, Director of the Institute of Race Relations (IRR) for over 40 years observed:

“We do not have to be at the barricades to be revolutionaries, we do not have to be grassrootists to be radical. To apprehend the social consequences of what we ourselves are doing and to set out to change it is in itself a revolutionary act.”

A similar aspiration was set out by Rosa Luxembourg:

“The most revolutionary thing one can do is always to proclaim loudly what is happening.”

I had come from the IRR ‘school’ who I first met in 1968 and which shaped my politics thereafter. This was combined with in-depth investigative journalism – I was News Editor at Time Out (then a radical weekly magazine, 1971-1973).

I recall how Statewatch started in the spring of 1991. State Research (which I worked for from 1977-1981) had been based in the Rowntree building at 9 Poland Street in London, which was closed in 1990. All we had was a Library, which we moved to Stoke Newington Library at a low rent in a great space but no activities for the registered charity we started in 1981.

In the autumn of 1990 we were invited by Claudia Roth MEP, then leader of the Green Group, to a meeting in the European Parliament office in Strasbourg. Ann Singleton (now Co-Chair of Statewatch) and I drove the 500 miles from London to discuss EU developments including the Maastricht Treaty. There too were Heiner Busch from CILIP (Berlin) and the late Lode van Outrive (MEP). When we came back that autumn we called a meeting of some friends from State Research. Now we had a project - our aim was to monitor civil liberties and the emerging European state.

We had an office and a project so I agreed to be made redundant from my position of local government head of police monitoring units, a post I held from 1981-1990. I used my redundancy money to live on for the next two years and went on the dole to get my national insurance stamps paid and registered as a ‘volunteer’ with Statewatch.

In December 1990 we decided to start publishing a hard copy Bulletin six times a year – we stopped just talking and did it – the launch was in March 1991. Also in March 1991 I also wrote an article for a special issue of the IRR’s Race & Class on ‘Europe: Variations on a theme of racism’. The title of my article was ‘Towards an authoritarian European state’.
Little were we to know what lay ahead. In the 1990s we pretty much had the field to ourselves. I travelled all over the EU to speak at meetings and found many new comrades. I made a point of going to every meeting of new Justice and Home Affairs (JHA) Council in Brussels and Luxembourg as a journalist between 1992 and 2004, including the crucial JHA Tampere Council in Finland in 1999. Why did I do this? Because in those days it was the only ways of getting access to documents as they were being discussed and decided.

I remember in the early 1990s going to see an old friend, the late Lord Geoff Tordoff, who was Chair of the main House of Lords Committee on the EU, and showed him the agenda and documents from a Justice and Home Affairs Council. He said was not being sent these documents by the Home Office. A battle ensued for the Lords Committee to automatically be informed.

One mystery yet to be solved was a receipt I ran across recently signed by Jacques Delors (President of the European Commission, 1985-1995) giving us €10,000!

**Key activities**

Central to our work has been identifying seminal issues. These included the creation of Observatories:

- Secrecy and openness in the EU which was launched in 1999 when all the documents being discussed for the Regulation on access to EU documents (1049/2001) were passed to us as they were produced.
- In the summer of 2001 we tracked the mass demonstrations in Gothenburg, Sweden and Genoa in Italy.
- This was quickly followed by the 11 September 2001 twin towers attacks and the launch of the ‘War on terrorism’ (WoT). As we had been monitoring JHA for 10 years we were amongst the first NGOs to come out and oppose the planned definition of terrorism.
- The WoT morphed into the surveillance society and growth in state powers.
- In 2006 the European Parliament launched an inquiry into CIA rendition flights and Statewatch hosted all the evidence submitted to the inquiry.
- The European security-industrial complex.
- The Snowden revelations: launched in 2013 tracking and publishing many secret “Five Eyes” documents. We worked with EU & USA NGOS and I had the privilege to meet Daniel Ellsberg who released the ‘Pentagon Papers’ on the Vietnam war.
- Refugee crisis: We launched an Observatory in January 2015 – which is ongoing.
- Frontex.
- “Interoperability” creation of a “Big Brother” database in 2018.

This was backed up by a regular News service (launched in 1999) and long-term investigations. One of the first was ‘Neoconopticon: the EU security-industrial complex’ by Ben Hayes which was downloaded over one million times. This was followed up by Chris Jones in ‘Market Forces’ published in 2017.

We also sought to identify wider issues like the growth of authoritarianism and institutionalised racism which incorporated AI and digitalisation. The origins and future foretold were set out in ‘The Shape of Things to Come’ which I wrote in 2009.

We did not just research and write, we spoke at dozens of meeting every year. For 25 years I spoke at between 20-30 meetings a year across the EU.
Memorable events

- Speech at Statewatch Conference, 29/08/2011 at Conway Hall London: on 'The state of Europe'.
- I gave one of the keynote speeches at the Genoa conference on 10th anniversary of the Genoa protest and the shooting to death by police of Carlo Giuliani.
- A distinguished panel convened by the European Voice newspaper selected me as one of the 50 most influential people in the EU over the year, twice – in 2001 for Statewatch's work on access to documents, and in 2004 for Statewatch's work on civil liberties and the "war on terrorism".

Where now?

While we should be proud of what we have achieved we must be ambitious by pursuing the eternal struggle of defending and extending civil liberties and freedoms, democratic rights and accountability and oppose authoritarianism, racism and anti-democratic forces at every opportunity.

Though I’m stepping down as Director I’m really looking forward to working with the Statewatch team as Director Emeritus in the years to come. The struggle to defend and extend civil liberties is vital and eternal.

P.S. One of my key passions is the preservation of historical books, pamphlets and ephemera so that the past can inform the present and the future: See Statewatch Library & Archive collected over 40 years of political activity and my personal collection 'The Shape of Things To Come' collected over 60 years.

Please DONATE to support our work: become a Friend of Statewatch by giving a regular donation, and sign up to our mailing list to receive regular updates on our work.

https://www.statewatch.org/donate/
Having first met Tony around 10 years ago, my first thoughts were - and are - that he must have a superhuman memory. Tony’s ability to think critically and analyse every political situation that comes our way could surely only be done with such a trait. As at Statewatch, Tony has been a pillar of support for those of us who came later to the European Group, when it was already so well established, and we are very lucky to have learned so much from such a renowned, insightful and astute soul. Good luck with all in the future, Tony!

Vicky Canning

After 30 years Tony Bunyan decided to retire as director of Statewatch but he will continue to work for the monitor of the state and civil liberties in Europe in an advisory role as he is now Statewatch’s Director Emeritus for life. Tony’s investigative journalism and critical research made him initially focus on the exploration of ‘justice’ and home affairs in the UK and then extended to civil liberties and freedom of information in the EU. He has been the director of Statewatch since 1990 and has edited Statewatch News Online since 1999. In 2011 Tony Bunyan and Statewatch were represented with the ‘Long Walk’ award in Liberty’s Human Rights Awards.

While the management of Statewatch will be passed to the new Executive Director, Chris Jones, Tony’s dedicated critical work on the state, mass surveillance, technologies of control as well as the defence of civil liberties will go on. He will continue contributing to Statewatch as well as continuing to be an active part of and co-operate with the European Group. [Tony at the 40th conference of the European Group in Nicosia https://www.youtube.com/watch?v=6FZtrbSfuNM].

Most recently Statewatch launched an observatory in partnership with the European Group for the Study of Deviance and Social Control “Policing the pandemic: COVID-19 and civil liberties” that is detailing the measures that governments have taken since March 2020 to control the coronavirus pandemic.

Andrea Beckmann

Statewatch and the future...

Tony moves to another role (but he will never ‘retire’ in the conventional sense) and the work of Statewatch continues. We are now approaching the 30-year anniversary of Statewatch, which since 1990 has been monitoring the state and civil liberties in Europe. European Group members and friends know that Tony and all the Statewatch team provide unique and invaluable resources (on very little funding). Civil society: academics, students, journalists, NGOs and campaigners rely on these resources to analyse and understand much of what happens across Europe. Tony now has a chance to do more writing, as Chris Jones becomes Executive Director of Statewatch, along with a small and dedicated team of colleagues, volunteers and the Contributors network. This work is done on a very small budget, but we need to make sure that everyone receives a guaranteed living wage and that Statewatch remains independent. We welcome any suggestions from European Group members about how best we can continue to develop collaboration and continue this work over the next thirty years! Suggestions have already included institutional links with libraries, research collaboration, exchange visits. Please contact chris@statewatch.org if you would like to follow up on any of these suggestions, or have other ideas!

Ann Singleton and Paddy Hillyard, Co-Chairs of the Statewatch Trustees
In a recent interview with Vanity Fair, Angela Y. Davis stated that this current moment marks “a conjuncture between the COVID-19 crisis and the increasing awareness of the structural nature of racism” and that such a moment cannot be predicted, but can be taken advantage of. In this spirit we call for articles that are critical of contemporary increases in policing, regulation and social control, much of which at present may be seen as opportunistic in light of the Covid-19 pandemic.

This Call for Papers takes place against a background of ongoing crisis and control. In March 2020, The World Health Organisation declared the Coronavirus COVID-19 a pandemic. At the time of writing, 22,703,716 cases of Coronavirus have been recorded worldwide, according to The Johns Hopkins University Coronavirus Research Centre. 794,187 people are known to have died as a direct result. In addition to these deaths, responses to the virus have created immense harm and suffering. These have facilitated the further growth of solitary confinement in the penal estate and impacted upon the relationship between those detained and the ‘outside world’. Responses have also included further restrictions on freedom of movement and the ‘enhancement’ of border controls, the strengthening of police powers and significant increases in the levels and forms of surveillance.

The management of this crisis has further evidenced the economic violence of capitalism, as more and more people are forced into poverty, insecure and/or unsafe accommodation and homelessness, whilst the health risks and dangers associated with work and the workplace have also become heightened. Responses to the Coronavirus ‘crisis’ have also increased and strengthened pre-existing social, political and economic inequalities and intersections, particularly in relation to age, (dis)ability, sex, ‘race’ and class. Preventable deaths of older, sick and (dis)abled people have taken place in ‘care homes’, whilst ‘lockdown’ conditions preventing people from leaving their homes have contributed to rising levels of intimate partner violence and – disproportionately – violence against women. Deaths have further disproportionately impacted Black, Indigenous and People of Colour (BIPOC) communities. Restrictions around access to healthcare, the closing of schools and public transport networks along with limits on the use of public spaces have also impacted unevenly across societies. And while notions of a ‘herd immunity’ have continually suggested that some lives are expendable, this has been further reinforced in different ways through the manner in which it is frequently those from BIPOC communities who have been categorised as essential workers and disproportionately exposed to the COVID-19 virus in the process.
Ongoing inequality, discrimination and state violence can also be seen in the high-profile killings by state agents, particularly of Black women and men. The police killings of Breonna Taylor and George Floyd in the USA in 2020 has further strengthened the social movements gathering under the ‘BlackLivesMatter’ umbrella and heightened calls for the defunding and abolition of Police. These calls are underpinned by an awareness of both the past and present of policing, with its links to colonialism, the preservation of particular forms of social, political and economic order and its intrinsic reliance upon violence, repression and control. As Vitale argues in *The End of Policing* (2017:21) “the basic nature of the law and the police, since their earliest origins, is to be a tool for managing inequality and maintaining the status quo”.

Research has repeatedly evidenced the harmful biases and inherent violence of the Police as an institution, alongside the absence of any causal relationship between the size of a police force and public safety. Whilst women and men continue to die at the hands of ‘law enforcement’, it is time to rethink the provision of police control, not least beyond the reformist calls for ‘community policing’, and how we can achieve justice, security and safety for all in our communities both now and in the future through a politics of abolition. In doing so, this necessarily involves thinking of policing in its broadest terms and widening the focus beyond simply the Police force and towards the inclusion of other agencies of control and repression.

This Special Double Issue therefore seeks critical perspectives on a range of themes linked to ‘Pandemics, Policing and Protest’ including but not limited to: Inequality; Rights; State-Corporate Crimes; Surveillance and Health Technologies; Border harms and violence; The development of Mutual Aid networks; Critical Statistics; Denial and silencing; Environment; Colonialism and policing; Structures of policing; Policing beyond the police; Protests and social movements; Exclusion and stigma.

The Journal of Justice, Power and Resistance welcomes theoretical and ethnographic studies from interdisciplinary perspectives including sociology, zemiology, geography, law, history, criminology, penology, philosophy, social policy and social theory from scholars and activists. The journal is primarily a vehicle to make accessible and advance challenging research and scholarship that can be utilised to critically inform contemporary debates and policies. The journal is also committed to enhancing communication and collaboration across critical and radical networks. Consequently, it welcomes short papers, campaign updates, poetry, personal reflections and (auto)biographical accounts from academics and non-academics alike.

Abstracts of 300 words should be sent to jprjournal@outlook.com by December 1st, whilst completed contributions should be submitted by February 1st 2021. In the meantime, potential contributors are welcome to contact the Editors Lisa White, Ida Nafstad and Jon Burnett at jprjournal@outlook.com to discuss potential papers. Guidelines for contributions can be found at [https://egpress.org/content/justice-power-and-resistance](https://egpress.org/content/justice-power-and-resistance).
III. MORIA HAS BEEN BURNED

Stratos Georgoulas

Moria was burned and we know who the moral perpetrators are:

- It is Samara’s government (2012-15) that build it, and the then local rulers who allowed it. We fought against them, we who shouted so that the shame of Pagani (the old concentration camp) should not be repeated.

- It is Tsipras’ government (2015-9) that turned our island into a warehouse of souls through the EU-Turkey common agreement, and the then local authorities who allowed it. We fought against them when we pointed at the criminality of the European and national policies.

- It is the current Greek government that operated it as a quasi-closed prison, and the current local authorities who allowed it. We keep on fighting against them by denouncing the dangers to human lives and the dignity of an entire generation.

- It is the local “army” of collaborators who, in order to serve their masters’ policies through the “divide and rule” weapon, try to break the natural bond between islanders and refugees, because none of us want this misery.

Moria is not only a concentration camp. Moria is an integral part of all these totalitarian-antihuman policies that start from the depths of Asia, Africa and America, continue throughout the seas and land roads, and end up both in the local warehouses of souls of the neo-colonial borders and in the working galleon of the “philanthropists” –world leaders of global misery. Moria are all those who stay silent and with their silence they support this shame that will haunt us in history. A shame that leaves corpses in its path and living dead trapped in prisons-camps.

We will keep our fight against all of them. We will keep our fight against those of you who are not in pain today before those thousands and millions of people who have lost everything.

Things will get even worse here in Lesbos, and the fight will be hard. But we will resist because the fight for social justice never stops.
IV. DARE TO DREAM OF “ANOTHER POLICE”

Stratos Georgoulas

Floyd’s assassination by police in Minnesota is another incident that adds to a large list of similar incidents in the United States and elsewhere, as a “common” practice and not as an exception. Besides, in all capitalist countries, we have also been experiencing similar situations. We have just started to understand (an example is the decision of the Minneapolis City Council) that existing policing, as a structure and as a function, is part of the problem. That is why discussions should begin to put the need for an immediate solution to the problem on the top of the agenda of the radical left strategy.

A first discussion is limited to a linear dimension of choices, ranging from specific reforms in persons and regulations, functions, etc., to the abolition of parts, or the whole, of existing policing. This dimension - as a direct response to each of these arguments - is linked with the (political and administrative) resistance to the ultimate achievement of the goals and, therefore, to the possible “non-success” of the project. But beyond the “realistic” or not of the project, we should look at another level of “reading” of the issue. Persons play a role, but they do not operate autonomously from the mechanisms. Military structures should be abolished, but they are not the only problem. Whereas the “utopian” of abolition as a whole overlooks that the police in a capitalist society play its role not only in its presence but also in its absence. In other words, the maintenance and reproduction of the principles and values of the capitalist regime is also achieved without repression, when in entire social spheres, such as in the workplace, the economy of leisure, etc., the police plays only a small complementary role, where market surveillance and control produces the desired results for the system very easily. When the organ becomes ill, neither aspirin, nor more drugs, nor its removal is indicated though. As medical doctors claim: “it is necessary for a person to change the way of his/her life”, because you cannot see the organ as detached, but as part of a whole. This is also the main problem of the linear dimension in presenting the possible answers to our question. And just because we ought to take this view into account, we ought to present another dimension of possible, non-linear answers. A dimension that will link the struggle for democratizing the police with the struggle for democratizing society, and finally, with the struggle for socialism. So, the struggle for democratizing the police should have immediate goals, but we shouldn’t “forget” to propose the ultimate socio-political goal. In other words, it is a struggle that we are not just giving now, but it will be a struggle that we will continue to give, (like others), until “la Victoria siempre”.

But in order not to be trapped in a possible messianism, we should also need to capture specific measures in a medium-term strategy. And because it is wrong to talk about the police without talking about crime, what is legal and what is illegal, the re-formulation of another “legitimacy” is urgently needed. In other words, another police force is needed that will protect the values and interests of the working class, those who own nothing, of many. So, a truly radical left discourse is needed as an imperative that transcends the framework of bourgeois legitimacy - a suit sewn into the hands of the class relations of power in our society - and an “other” criminological thought.

Crime (the “evil” we should fight against, in juxtaposition with the “good” that we must protect) is something else that we ought to see with our own eyes and not with the blinders put on by paid penholders. More specifically in the capitalist system, crime is endemic and is produced as a natural consequence of the actions of the authorities. It is their own action
that, through the mechanisms of “legitimacy” and with the help of a controlled knowledge, hides its true character and put on a disguise of the opposite.

A simple example: In a relationship between two people, when one moves and the other beats him/her, throws him/her into the sea or traps him/her in an unhealthy closed space, it is not the act that will determine the criminal’s stigma today, but rather the clothes s/he wears and the identity s/he has.

The first battle needs to be fought in the realm of the legal form of crime. It is a struggle both at the level of ideas and in political practice, in a real class formulation of another legal construct, another “legitimacy”. In this case, when one invokes existing legitimacy and supports it, then one loses all potential for change and becomes a protector of the status quo. After all, it is not possible to invoke it when you see that, for example, theft is not the act to take a sum of money from another in a financial transaction, except when the “thief” is an individual who puts his/her hand in and steals the wallet from another person’s bag. Every other case is called differently; that is, when a bank “robs” you, it is called the “difference between the loan and deposit interest rate”, when the state “robs” you, it is called “memorandum” or “development policies”, when your boss “robs” you, it is called “economic crisis”.

It should be understood that the defense of the principles of the existing legal system is the defense of the class interests of the ruling class. “Legitimacy” is not only an ideology but also a real relationship that manifests itself as a special system of relationships, produced by the class conflict of interests. The root of the legal relationship lies in material conditions of society, but this has been disguised and ultimately led to fetishization, just like the euro or the dollar. But in order for us to be able to reveal its true nature, to be able to record the real crime and to substantiate a radical left political proposal to deal with it, and, therefore, the "other" police we want to create, we should examine it in relation to capitalist conditions of development. Excluding the discovery of eternal “truths” and universal phenomena, we should accept that what is now defined as a crime is a construct, a mandatory contractual guarantee that supports and validates the unequal distribution of wealth, the monopoly of capitalists and the dominated position of the working class.

Even worse, this “legitimacy” expresses in certain terms the philosophy of the capitalist commodity economy. Such terms are the “contracted” (equal) two parts, the perpetrator and the victim, the damage that the victim is caused, individual liability as guilt, liability for the expected consequence (fraud), and even the penalty as appropriate for the crime is implemented within the framework of the principle of equal compensation. When a different political project within the context of economic theory is developed, neoliberal thought is not allowed to be unaffected within the framework of criminological theory, simply because it has become a fetish. Thus, the struggle should be so that these ways of thinking and expression and these relations, which have been established and not only in their verbal reform but the whole legal edifice would be abolished, so “other” legitimacy can be re-formulated. It is, of course, understandable that this particular struggle cannot be independent of the class struggle within the framework of the capitalist mode of production, in order for its ultimate overcoming. On the one hand, legal framework is not an autonomous sphere, and we should not harbor utopian hopes as long as we live in the present. On the other hand, the struggle must be given in relation to the criminal phenomenon and policing as an integral part of this overall class struggle.

Let’s look at an example, in case we simply delineate that crime is committed not only by subjects but also by collective entities and also that the aim is to record the social damage caused by an action (or even lack thereof). In this case, premeditated homicide would be all
the deadly “work accidents” produced as conscious profit choices of companies that do not provide a safe workplace. Similarly, mass-produced consumer products that cause long-term or short-term health problems (physical injuries that can lead to death) to their users, manufacturers of vehicles and roads that do not comply with safety standards for users, resulting in injury and often the loss of human life, “white-collar crimes”, government amendments, speculation of big companies, financial scandals of politicians, bankers, etc., (that the total number of thefts and robberies of a country for the whole year is not quantitatively compared to even one of them), human rights violations in equal opportunities at work and in the whole of existence, etc.

All of the aforementioned a different police force is required, a police that will ensure that the values of many will be protected from the greedy capitalist monster that has been ruling over us. As scientists and political beings, we ought to present a tangible hope to overthrow dominant capitalist relations. So, let’s start working on a radical scientific and political proposal that ought also to change the existing “legitimacy”, highlighting real crime and, thus, sketching the other police that we truly want.
Dear friends and comrades,

it is with the heaviest of hearts that I have to again postpone our conference that has already been postponed due to Covid-19 restrictions and rising infection numbers in April! So far, I never had to postpone a conference and now for the second time!

While people were very positive about this rescheduled event at the end of October, the current context that makes it impossible for a number of people to attend as well as a continuously shifting context of Covid-19 responses by governments make it a pressing need to postpone our conference.

In April - hopefully- we will be able to finally hold our event and it will not have lost any of its importance as Covid and its profound impact has only made the 'lived realities' of profound inequality and existential insecurity more extreme and visible

and make the need for fundamental critiques and resistances to contemporary forms of government even more timely.

Those who have already paid their fee are of course already registered for the new event in April 2021, at the same venue, the Albert Hall in Nottingham.

There will be an extended call for papers closer to the time which will open up our conference and the already existing great suggestions for presentations to additional contributors.

Be well,
Andrea
VI. FOR ABOLITION: ESSAYS ON PRISONS AND SOCIALIST ETHICS

David Scott

Synopsis (from Back Cover)

According to Jonathan Swift (1667-1745) ‘Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.’ Connecting the politics of abolition to wider emancipatory struggles for liberation and social justice, this book argues that penal abolitionism should be understood as an important public critical pedagogy and philosophy of hope that can help to reinvigorate democracy and set society on a pathway towards living in a world without prisons.

For Abolition draws upon the socialist ethics of dignity, empathy, freedom and paradigm of life to systematically critique imprisonment as a state institution characterised by 'social death'. It challenges established views and myths and examines why there still exists so much political and other misguided support for a long failing institution.

Table of Contents

Foreword: Joe Sim
Preface
Chapter 1: For abolition: the prison puzzle and socialist ethics
Chapter 2: Abolitionist ethical hermeneutics: hearing and interpreting voice
Chapter 3: Invisible brutal hands: the problem of prison officer violence
Chapter 4: Phantom faces at the window: prisons, dignity and moral exclusion
Chapter 5: Prison is not a home: estrangement and the prison zone of abandonment
Chapter 6: Falling softly to your grave: time consciousness and the death-bound subject
Chapter 7: Abolitionism as a philosophy of hope: system ‘inside-outsiders’, freedom and the reclaiming of democracy
Chapter 8: Ordinary rebels, everyone: activist-scholarship and the struggle for freedom
Chapter 9: The abolitionist imagination: ethics of empathy, dignity and life
Afterword
Bibliography

Reviews
‘A thoroughly engaging and passionate challenge to dominant understandings of crime and punishment ... Prisons are revealed as sites of mental and physical brutality, utterly incapable of providing constructive transformative regimes’ -- Professor Emma Bell, University of Savoie.

‘A timely and urgent reminder of the need for Abolition ... excellently exposes prisons as institutions of domination, repression and power ... A must read for all concerned with the state of prisons’ -- Dr Kathryn Chadwick, Manchester Metropolitan University.

‘A book that should be cherished by scholars, students, practitioners and activists alike ... it is rare to find a text so sensitively and empathically composed’ -- Dr Alana Barton, Edge Hill University.

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Author
VII. CALL FOR PROPOSALS FOR: ROUTLEDGE STUDIES IN PENAL ABOLITION AND TRANSFORMATIVE JUSTICE

Michael J Coyle and David Scott

The Routledge Studies in Penal Abolition and Transformative Justice book series provides the leading publishing location for literature that both reflects key abolitionist thought and helps to set the agenda for local and global abolitionist ideas and interventions. It fosters research that works toward the systemic and systematic dismantling of penal structures and processes, and toward social living that is grounded in relationships that consider the needs of all. This international book series seeks contributions from all around the world (east, north, south, and west) that both engages and furthers abolitionist and transformative practice, study, politics and theory. It welcomes work that examines abolition and transformative justice empirically, theoretically, historically, culturally, spatially, or rhetorically, as well as books that are situated within or at the interstices of critiques of ableism, capitalism, hetero-normativity, militarism, patriarchy, state power, racism, settler colonialism, and xenophobia. The series encourages the widest variety of participants to echo an inclusive community of researchers exploring penal abolition, transformative justice and related areas.

Contact the Series Editors

Michael J. Coyle, California State University, Chico, USA (mjcoyle@csuchico.edu)
David Scott, The Open University, UK (david.scott@open.ac.uk)

Interested in Submitting a Book Proposal?

If you would like to discuss your ideas, please contact the Series Editors (details above), or the Editor for Criminology and Criminal Justice at Routledge, Lydia de Cruz (Lydia.deCruz@tandf.co.uk).
We have a limited supply of these books available at discounted prices.

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IX. EXPRESSIONS OF INTEREST: THE EMERALD INTERNATIONAL HANDBOOK OF ACTIVIST CRIMINOLOGY

Call

We are seeking Expressions of Interest for Emerald’s *International Handbook of Activist Criminology*, due to be published in 2022.

We are interested in receiving contributions from the activist community as well as the academic community. As a general guide, we encourage people to consider how their proposed contribution might relate to one of the following themes:

- Histories of activism and criminology, including colonialism and its legacies
- Conceptualising activist criminology / activism in criminology
- Geographies of activist criminology
- Institutional contexts of activist criminology, e.g. social, racial and Indigenous justice; harms of criminalisation; policing; prisons; courts; media; migration and mobility; rights; and violence and sexualised violence
- Contemporary activism and criminal and social justice campaigning
- Methodologies for studying and researching activist criminology
- Future research and new directions in activist criminology

Potential contributors should email Greg Martin (greg.martin@sydney.edu.au) with a Title and Abstract (100-150 words).

The closing date for Expressions of Interest is **Thursday 12 November 2020**.

If successful, we expect the book contract to be agreed in the first quarter of 2021 and, once contributions are confirmed, we expect first drafts to be returned 9 months later, approximately end of 2021. Chapters will be 4,000-5,000 words in length.


All the best,

Vicky Canning, Greg Martin and Steve Tombs
A BIG THANKS to all the European Group members for making this newsletter successful. Please feel free to contribute to this newsletter by sending any information that you think might be of interest to the Group to Vicky/Katja/Dani at europeangroupcoordinator@gmail.com

Please try to send it in before the 25th of each month if you wish to have it included in the following month’s newsletter. Please provide a web link (wherever possible).

http://www.europeangroup.org/

In the meantime – we send all our best wishes to members from our temporary realities. Physical isolation is not social isolation – solidarity from Slovenia, Aragón/Catalonia and the People’s Republic of Merseyside!

Vicky, Dani and Katja