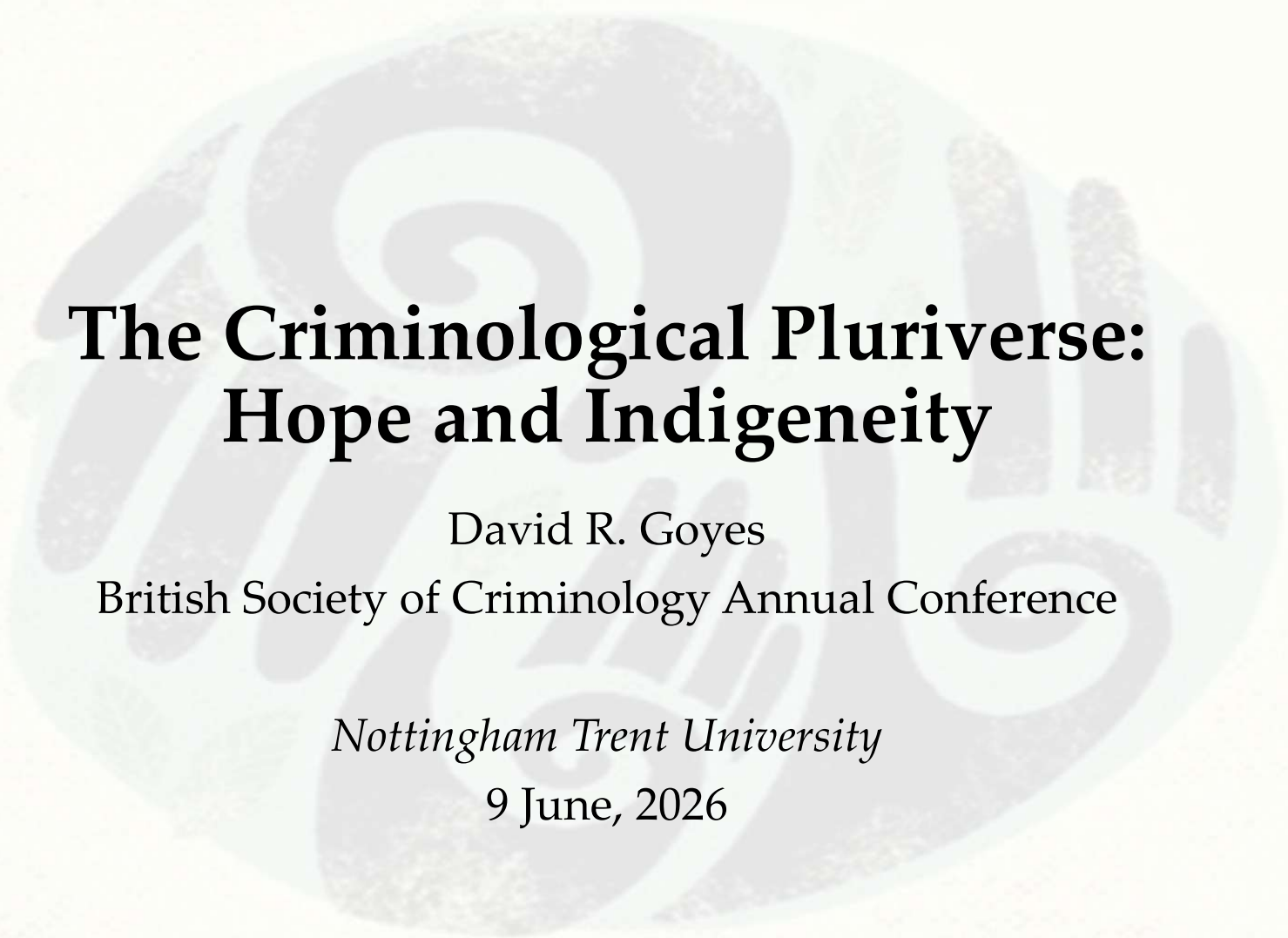




The Criminological Pluriverse: Hope and Indigeneity

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Hope

A location of possibility; a field of opportunity to labour for freedom; an openness of mind and heart to 'collectively imagine ways to move beyond boundaries, to transgress' (bell hooks, 1994, 207).



(hopelessness) and Two Types of Hope

Naïve hope: Life is easy because 'eyes are closed'; threatening information is shut out. It is the work of detaching from the suffering, destruction, and misery around.



Critical hope: There is no reason for despair in a society that is alive because such a society will have gained an 'accurate and critical consciousness of the problems, difficulties, and even the dangers ahead'





The Need for Hope in Criminology



Transgress What?

The Four Realms of Colonialism

- (1) Economic – Capitalism.
- (2) Political – World-system
- (3) Epistemological – Modernity and coloniality.
- (4) Aesthetic – Racialisation.

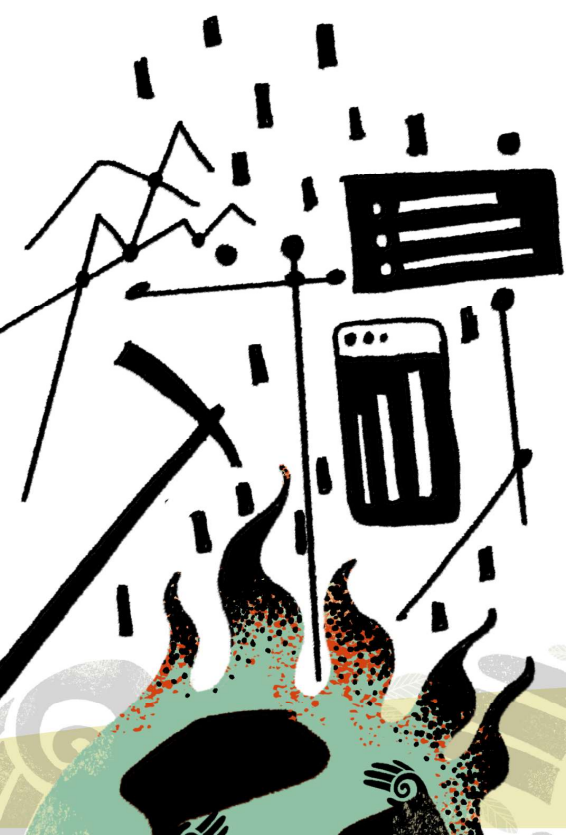


The Treadmill of Academic Production and Data Mining

The logic of capitalism is increasing in a way in which we write more but say less.



Mining for data without giving back or acknowledging the local ownership of research (Grosfoguel, 2016).



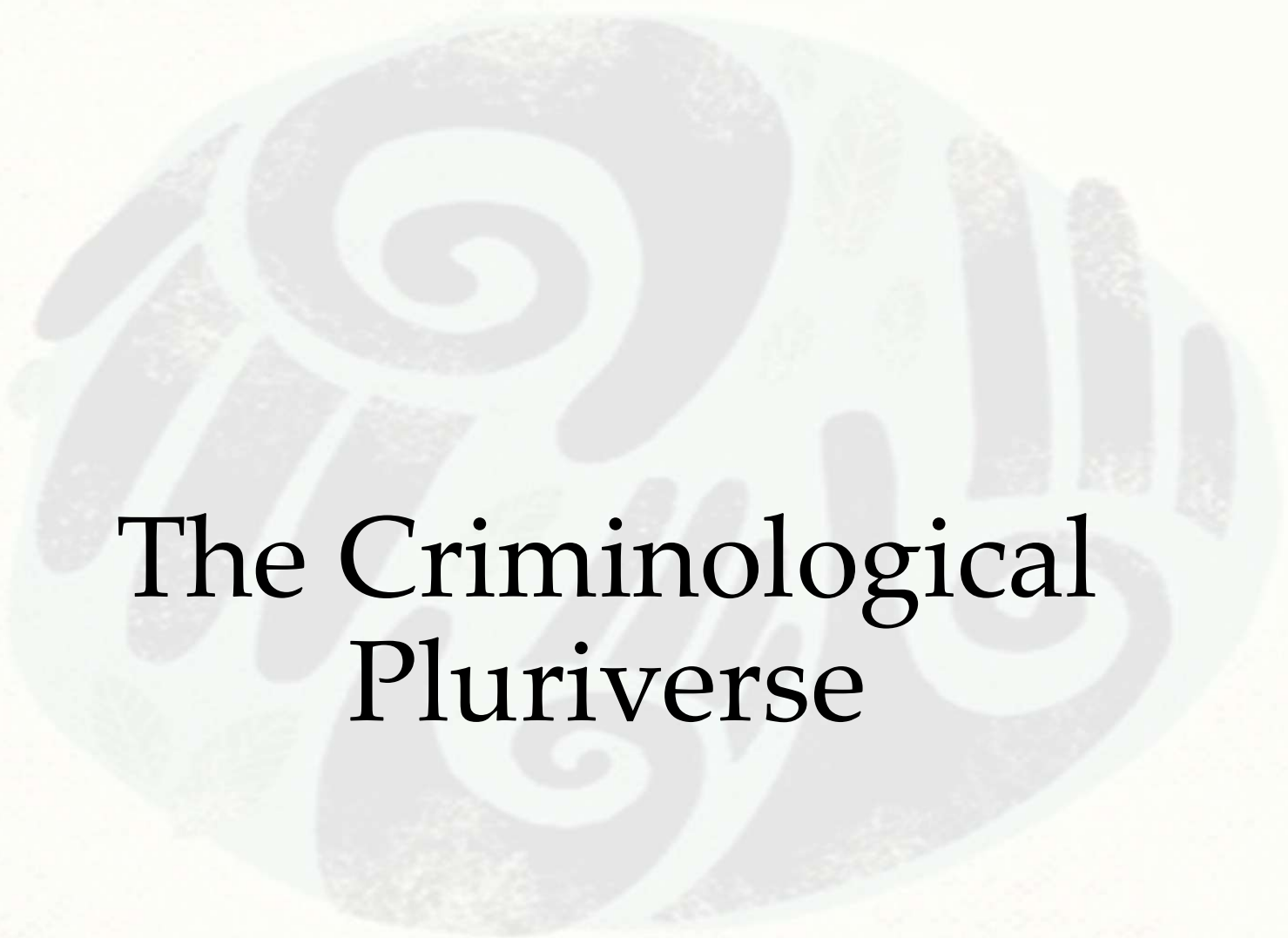
Epistemic Caravel and Coloniality

The practice of rediscovering that which already existed and signing, with their own name, knowledge that existed long ago (Núñez, 2023).



Criminology is often constituted and nourished by what the specialists of the hegemonic countries promulgate (Aniyar de Castro, 1987; del Olmo, 1981)



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The Criminological Pluriverse

The Pluriverse

A world where many worlds fit

Collective imagination: imagine different worlds together, writing shared stories and plotting futures in which we can all flourish.

‘The ultimate hidden truth of the world is that it is something that we make, and could just as easily make differently’ (Graeber, 2024)



The Power of Indigeneity

Indigenous peoples illustrate human malleability and the embracing of millennia-long acquired knowledge and wisdom (Graeber & Wengrow, 2022).

Look for alternatives to the Western way of being by tapping into the power of engagement with intellectuals from diverse backgrounds, who can teach different ways of seeing and living.





Southern Green Cultural Criminology Crime Prevention: Representations of Colombian Indigenous Communities

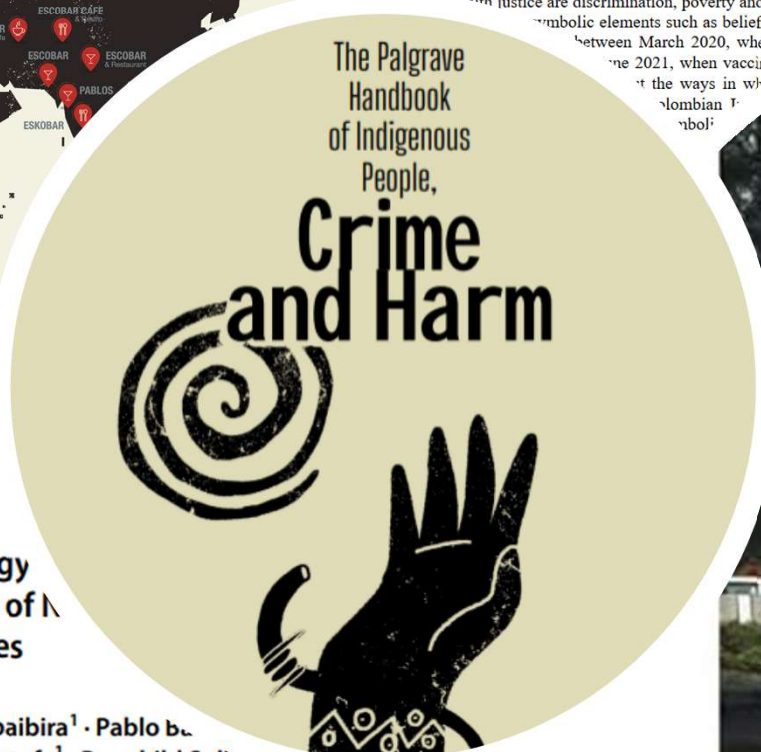
David Rodríguez Goyes¹ · Mireya Astroina Abaibira¹ · Pablo Baicué
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'Korean disease': COVID-19, social trauma and four Colombian Indigenous communities

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doctors and lawyers cooperate in *health justice* projects. These professions are not one day, every individual on Earth will be equally protected from the hazards of COVID-19. Health justice are discrimination, poverty and segregation, but also symbolic elements such as beliefs and fears also play a role. Between March 2020, when the World Health Organization declared the COVID-19 pandemic, and March 2021, when vaccines became available, the ways in which the Colombian Indigenous communities have responded to the pandemic are explored.



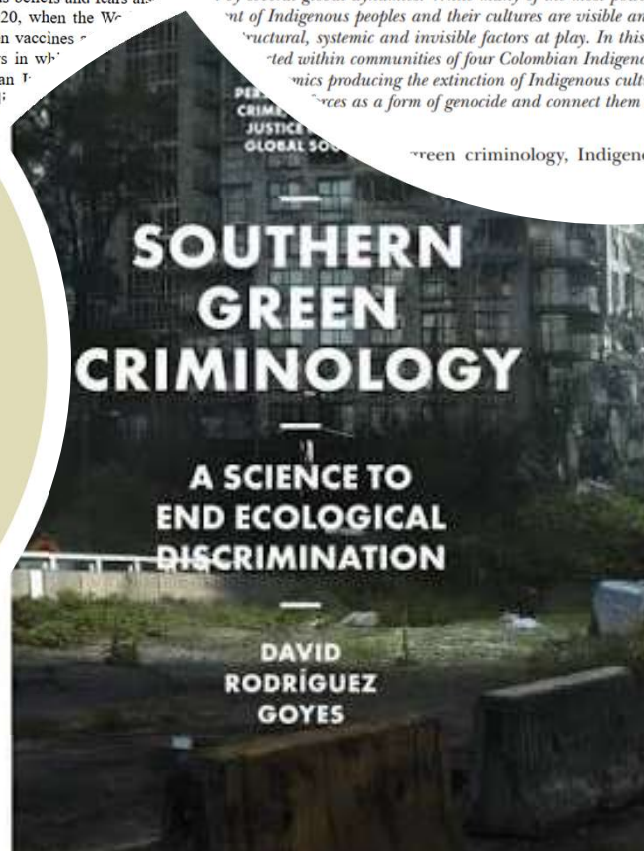
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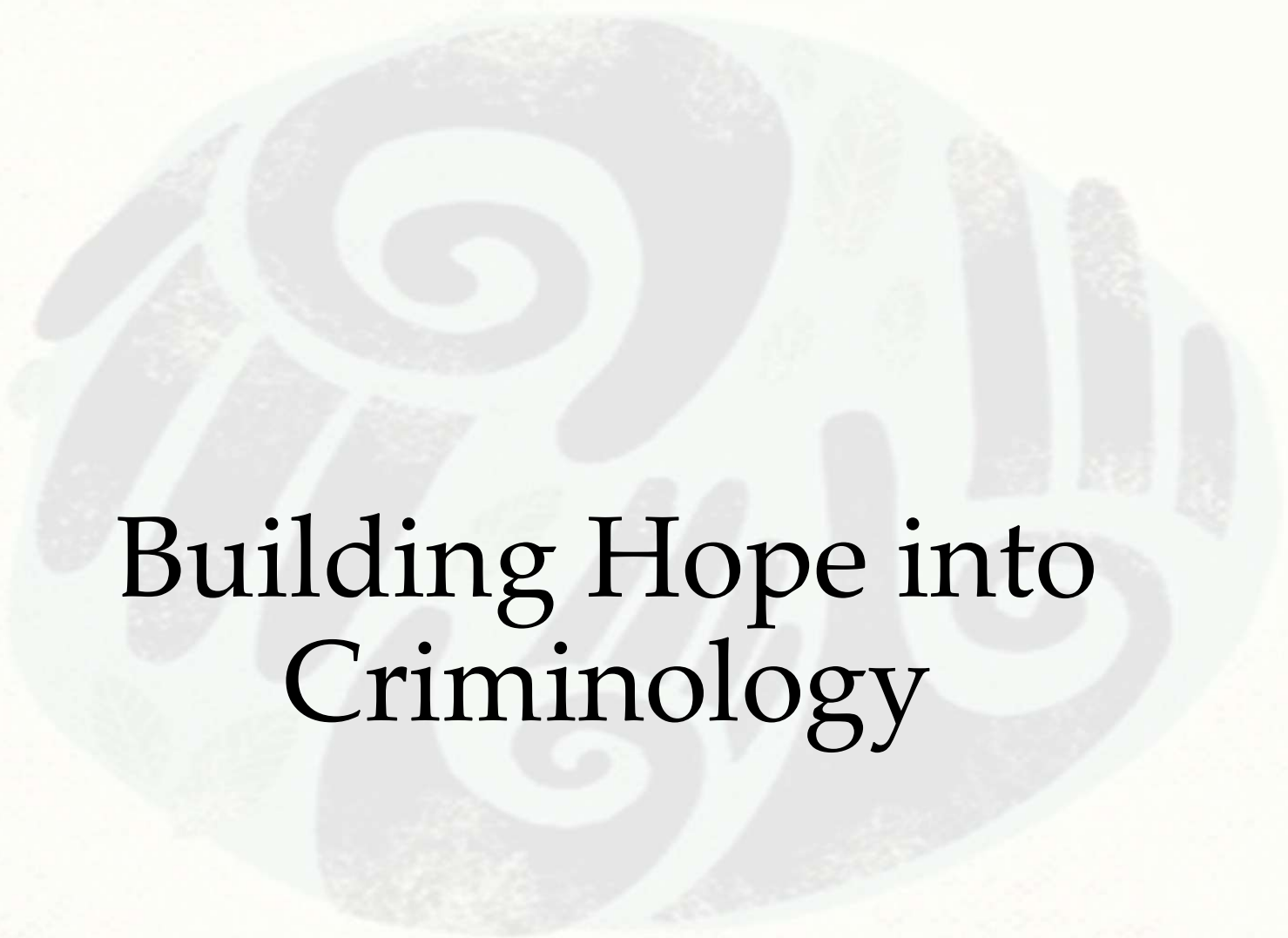
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GENOCIDE AND ECOCIDE IN FOUR COLOMBIAN INDIGENOUS COMMUNITIES: THE EROSION OF A WAY OF LIFE AND MEMORY

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ANGIE CUCHIMBA AND DEISY TATIANA RAMOS NEÑETOFE*

Traditionally, the traditional Indigenous ways of 'knowing and seeing' the natural world lead to protective behaviours than the dominating economic approach that represents the interests of the global North. Indigenous ways of living and remembering are however, currently threatened by several global dynamics. While many of the most powerful forces involved in the erosion of Indigenous peoples and their cultures are visible and direct forms of violence, structural, systemic and invisible factors at play. In this article, based on original research conducted within communities of four Colombian Indigenous peoples, we identify the dynamics producing the extinction of Indigenous cultures in Colombia. We refer to these dynamics as a form of genocide and connect them to the simultaneous occurrence of green criminology, Indigenous criminology, silence



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Building Hope into Criminology

The Dangers of Hope

What if hope is the antidepressant that has been keeping us all comfortably numb when we have every right to be sad, worried, stirred to action or just plain angry?



«When a new higher stage arrives, *there must be a squashed bird somewhere*» (Zizek, 2025)



The Hope of Hope

«Is it not the end of hope the very root of tragedy?»
(Raymond Williams, 1989).

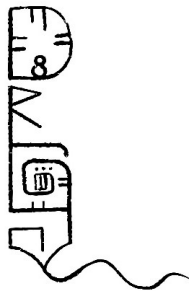


«There is still too much promise held out in the resources now at our command, both spiritual and material, to make the nihilist response seem anything but spurious» (Kate Soper, 1990)



Resources

- Goyes, D.R. & Cuchimba, A. (eds, forthcoming) *Indigenous Peoples, Crime, and Harm*: Palgrave.
- Goyes, D. R. (2023). Open your eyes: confronting Indigenous genocide with pedagogy. In V. Canning, G. Martin, & S. Tombs (Eds.), *The Emerald International Handbook of Activist Criminology* (pp. 187–197). Leeds: Emerald.
- Goyes, D. R. (2019). *Southern Green Criminology. A Science to End Ecological Discrimination*. Emerald.



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