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Asian Criminology: Its Contribution in Linking Global North and South

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Abstract

In recent years, Asian criminology and Southern criminology have drawn scholarly attention to the profound divide between Western and non-Western societies, or the Global North and Global South, in criminological knowledge production. Perspectives from Asian and Southern criminology expose these divides and propose critical ways to correct the hegemony of Western over non-Western, or Northern over Southern, knowledge production. For the contemporary movement of decolonization of knowledge, a particular contribution of Asian criminology is to link Western and non-Western, or Northern and Southern, criminological science. As Sandra Walkate concluded, “Asian criminology . . . stands at the positive intersection of the north–south and east–west in terms of geography and culture. It is well placed to think differently, both conceptually and methodologically, about the criminological enterprise, and the debates that such different thinking might generate.” This article reviews the divide in criminology between the Global North and South. Based on the framework of the Asian criminological paradigm, Asian criminology has made major contributions to bridging the divide between the North and the South through academic institutionalization and theoretical development strategies.

Keywords Asian criminology; Southern criminology; Global South; Global North; Asian criminological paradigm

INTRODUCTION

A significant development in criminology in recent years is recognizing Western-centric bias. Asian criminology and Southern criminology are considered the most influential forces in this development (Moosavi 2019b:257). Asian criminology stresses the importance of studying non-Western contexts to discover often ignored or overlooked knowledge and insights (Liu 2009, 2016, 2017a, 2017b, 2021, 2022a). Southern criminology stresses the divide in knowledge production between the Global North and South, which also reflects a geographical divide and global economic inequalities between the North and South (Reuveny and Thompson 2008). Some affluent metropolitan States are referred to as the Global North or developed countries, and the rest of the world is

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called the Global South or developing countries (Carrington, Hogg, and Sozzo 2016). Accordingly, there is “a staggering amount of inequality in the geography of the production of academic knowledge” (Graham, Hale, and Stephens 2011:14), with the situation that the prestigious and influential centres for organized knowledge production are almost all in the Global North (Connell 2017). The dominance of the Global North in the production of knowledge is substantial (Collyer 2018), and as Alatas (2003:606) has documented “there is a relationship of inequality between the social sciences in the West, on the one hand, and the Third World, on the other”.

Meanwhile, through the process of globalization, Eastern perspectives have naturally been marginalized owing to Western control of the social sciences (Gunaratne 2009). Connell (2007:vii) has analysed “how modern social science embeds the viewpoints, perspectives and problems of metropolitan society, while presenting itself as universal knowledge”. As the International Social Science Council (2010:3) observed, “knowledge divides” exist between two units in cases of unequal production and disparities in worldwide visibility. The literature utilized in globalization studies is almost exclusively based on Europe and North America, and “more and more critics are beginning to question this one-way traffic bias” (Sklair 2006:74). Specifically in the field of criminology, the North–South divide is also reflected in the hierarchical stratification in knowledge production and dissemination (Carrington et al. 2016, 2019; Lee and Laidler 2013; Liu 2017a). Both Asian criminology and Southern criminology aim to reconceptualize social sciences and democratize knowledge on a global scale (Connell 2007).

In the process of building a bridge between Global North and South, or Western and non-Western areas, Asian criminology has played an active and essential role in the interaction of the North and South over the decades of development and made essential contributions to linking the knowledge of North and South. As Sandra Walklate commented, “Asian criminology . . . stands at the positive intersection of the north–south and east–west in terms of geography and culture. It is well placed to think differently, both conceptually and methodologically, about the criminological enterprise, and the debates that such different thinking might generate” (Walklate 2016:57). Southern criminologists also pointed out that the South does not have a well-developed criminology discipline, except for Asia “with the establishment of the Asian Criminological Society and its journal” (Carrington et al. 2016:3).

This article reviews and explains the main divide in criminology between the Global North and South, as well as the major processes and developments that Asian criminology has contributed to connecting the North to the South. Asian criminology has made increasing achievements in conceptual and theoretical frameworks including theoretical toolboxes of transportation, expansion, and conceptual and theoretical innovation, as well as institution construction such as academic societies, academic publications and educational programmes (Liu 2009, 2016, 2017a, 2017b, 2021), linking the Global North and South in a global dialogue.

THE DIVIDE IN CRIMINOLOGY BETWEEN THE WEST AND NON-WEST, OR THE GLOBAL NORTH AND SOUTH

With hegemony and marginalization over non-Western regions, the Western-centric bias in criminology is becoming widely acknowledged (Carrington 2017;

Carrington and Hogg 2017; Carrington et al. 2016; Dimou 2021; Liu 2009, 2017a, 2021, 2022b; Moosavi 2019a, 2019b). There are many dimensions to the criminological split between the Global North and South, or West and non-West, one of which is the uncritical application of criminological theories to non-Western societies by Western criminologists. This is a remarkably hegemonic export, ignoring the fact that the many theories are not perfectly applicable in non-Western societies and contexts. Meanwhile, the assumption of the universality of theories also exacerbates the marginalization of non-Western realities, knowledge and scholarship by the West. In addition, there are other significant divides in criminology, such as the obvious inconsistencies between the scholarship of the West and non-West concerning crime and criminal justice, the objective language gap between these two geographical units, the inadequate institutionalization of non-Western criminology compared with the West, and so on.

The main universal principle in criminology is that crime and social control are social and cultural phenomena, which concurrently explain the stark disparities between societies and cultures (Karstedt 2001). However, “cultures are not monolithic” (Karstedt 2001:285). National cultures have remained remarkably consistent over time (Hofstede 2001; Sivakumar and Nakata 2001). Thus cultural variation and differences are relatively persistent and stable across different regions, affecting people’s behaviours (Cronk 2017). Cultural and social contexts profoundly interact with crime and criminal justice, and different cultural factors and dimensions influence proceedings, adjudication and punishments (Härter 2017). For example, Confucianism was a major tradition in China, Japan, Korea, Vietnam and Singapore, where Confucianism continues to have a significant impact on the legal philosophy and law nowadays (Liu 2009). John Braithwaite (2002:20) regarded Confucius as the most influential philosopher of restorative justice. The Confucian ideas call for “benevolence” (Ren), “propriety” (Li), “moral integrity” (De), “heavenly justice” (Tian Li), “harmony” (He), “moral education dominates the administration of law” (De Zhu Xing Fu) and “no lawsuit” (Wu song). Confucius was the first to propose and systematically demonstrate thinking of non-lawsuit solutions. Harmony, the aim of Confucianism, necessitates a reduction in adversarial litigation, which is also the aim of restorative justice (Lee 2008). In the Chinese modern justice system, the adoption of victim–offender mediation has commonly been viewed as a move toward “restoring the age-old Confucian ethics of societal balance and harmony” (Weatherley and Pittam 2015:279). In Muslim countries, such as Pakistan, Islamic culture has an essential effect on the legal system (Farrar 2007). In the Global South, restorative justice ideas and practices have their roots in various indigenous and pre-modern forms of justice (Richards 2009).

The enormous variations of culture, tradition and society across Western and non-Western regions might prompt possible disparities in the theoretical concerns between Western and non-Western criminologists. Certain types of crime, violent victimization and racial discrimination are of greater concern in Western than in Asian contexts (Agnew 2015). However, non-Western criminologists might draw greater emphasis on rural crime than Western scholarship (Donnermeyer 2017). Compared with Western criminologists, Southern criminologists may be more willing to consider the importance of religion in relation to crime, because

spirituality and the supernatural have strong importance in non-Western societies (Cross 2018; Moosavi 2019b). In addition, regarding social control models, “cultivated by different civilizations”, Asian societies have offered distinctive and indispensable evidence that helped to comprehend and improve the social control models developed from Western societies, such as the transformation of Situational Action Theory and Institutional Anomie Theory (Messner 2015; Zhong and Zhang 2021).

Granted as “[o]ne of the first to recognize criminology’s Western-centrism” (Moosavi 2019a:231), Cohen (1998) criticized the way in which Western criminology was naively applied to non-Western contexts. Agozino (2004) has also argued that Global North academics uncritically exported their theories to the Global South. Western criminologists often assert that their theories can be applied universally with the ethnocentrism of their discipline and neglect non-Western knowledge and experiences (Connell 2006, 2007; Dimou 2021; Liu 2021; Moosavi 2019b). This “distorted” form of universality omits the realities as well as theories in non-Western regions, frequently disregards the experience of the majority of humanity, those living outside Europe and North America (Keim 2010), and ignores significant results reported in non-English publications (Faraldo-Cabana 2018). However, different countries have differing crime patterns, judicial rules and customs, and hence dominant theories frequently do not work well in non-Western nations (Liu 2023). Many mainstream criminological theories, while having been fully supported in Western regions in some research, might remain unsupported, or at best only partially supported, when put to scrutiny in non-Western contexts, as shown in several studies (Antonaccio and Botchkovar 2015; Liu 2017a, 2017b; Suzuki et al., 2018).

Additionally, research in Western comparative criminology mainly emphasizes comparison between Western social contexts, resulting in the neglect of Southern or non-Western criminology (Aas 2012; Liu 2017a, 2021). Liu (2007) observed that the samples utilized in comparative criminological research has tended to include very few non-Western countries, which is a recurring issue. For example, LaFree (2021) found that highly industrialized Western nations had significant overrepresentation in cross-national comparative criminological research. However, by examining criminological theories in different national or cultural contexts, scholarly comparative research can effectively test the generalizability of theories (Bennett 2009), revealing the extent to which unique socio-historical forces explain patterns of crime and fit in with certain criminological theories or not (Schaible 2012).

Criminology is still essentially a “Northern” field, despite the growing awareness of the pervasive North–South divide in knowledge production (Lee and Laidler 2013). As many academics have noted and analysed, an objective language barrier is an important factor causing the worldwide knowledge divide between the North and the South (Carrington 2017; Liu 2009, 2017b, 2021; Moosavi 2019a, 2019b). English is presented as a global language in academic research and scholarship, serving as the *lingua franca* in academia (Mazenod 2018; Ross et al. 2014), and “the quasi-hegemony of English in scientific publications is now a *fait accompli*” (Gentil and Séror 2014:18). English publications and bibliographical databases predominate and influence the hierarchy of research agendas, with a close link between the linguistic barrier and the regional divide in the world (International Social Science Council

2010). In the discipline of criminology, English is also considered as the common language (Suzuki et al. 2018), despite the fact that “the majority of the world’s scholars do not possess English as their first language” (Flowerdew 2008:77). On the one hand, non-English research theories, practices and products may be ignored, although such research may enhance data integrity and reduce knowledge gaps (Angulo et al. 2021). On the other hand, in the education programmes of countries of the Global South, “poor access to scholarly resources in English is a problem that exacerbates the knowledge gap between the two worlds” (Ceccato 2022:5). Though the translation engine becomes increasingly available for academic purposes in academia, some research found that when translating academic texts between English and other languages, translation engines such as Google Translate is not yet sophisticated enough to provide appropriate target text with “a polished or professional standard of language” (Groves and Mundt 2015; Van Rensburg, Snyman, and Lotz 2012). Thus, though the language barrier might be less of a problem in the future, it has been a kind of division between the Global North and the South in criminology (Medina 2011).

Moreover, the institutionalization of criminology has greatly promoted the rapid growth of Northern criminology (Liu 2009, 2017a, 2021). The Western criminological paradigm, primarily developed in Europe and the USA, has made criminology a fruitful and thriving discipline by establishing various academic institutions, producing many influential English publications, creating and disseminating theories, methods and concepts, and developing educational programmes, etc. (Liu 2021). The International Society of Criminology, the American Society of Criminology and the Academy of Criminal Justice Sciences in the USA, the European Society of Criminology, and other academic associations, all provide important global platforms for criminologists to exchange and share ideas. In contrast, the lack of systematic institutionalization in the non-West is detrimental to both the integrated development of non-Western criminology and the visibility of non-Western criminologists on the international stage. John Braithwaite (2018) commented that while Southern scholars applied or tested Northern theories in Southern societies, and tweaked theories from the metropolises into Southern relevance, Southern theorists who develop Southern theory via inductive reflection on Southern experience are largely neglected in this North–South complex. Systematic institutionalization of criminology will be beneficial to both the self-development of non-Western criminology and enhance international exchanges in global criminology.

This Western-centrism has generated multiple problems and will be the major flaw in the future growth of criminology (Carrington et al. 2016; Liu 2021). Criminologists “have long approached the South through a northern gaze” (Hogg, Scott, and Sozzo 2017:6), although “globalization affords us the opportunity to do cross-cultural testing and development of criminological theory” (Adler 1996:5). So, how can various barriers reported in international academia be broken through? And how can a role be played in the process of globalization with realities, knowledge and experiences in non-Western societies, which are great difficulties and challenges for non-Western criminologists? Southern criminology and Asian criminology are both dedicated to decolonizing criminology and rectifying this bias. Under the framework of the Asian criminological paradigm, Asian criminology establishes a unique Asian discourse.

Liu (2009) was aware that criminology in Asia progressed slowly in comparison to the rapid development of criminology in the Global North. In the pioneering article “Asian Criminology – Challenges, Opportunities, and Directions”, which was considered an “inspirational article” by Belknap (2016:250), Liu traced the development of criminology in Asia, and found criminology had yet to evolve into a mature field with “consensus in its paradigm and institutionalization” (Liu 2009:3). With decades of development within the framework of the Asian criminological paradigm, Asian criminology has made great progress in theoretical development strategies and institutionalization, playing an important role in linking the Global North and South.

THEORETICAL STRATEGIES FOR DEVELOPING THE KNOWLEDGE LINKAGE BETWEEN THE WEST AND ASIA

To bridge the divide between the West or Global North and the non-West or Global South, Asian criminology has developed its own theoretical toolbox to accomplish this objective. For years, criminological theories were evaluated on the basis of Western data (Antonaccio and Botchkovar 2015). However, with the expansion of criminology in Asia, the data of Asian criminological publications indicate a substantial increase (Belknap 2016), and the empirical literature on criminological ideas grew in volume (Suzuki et al. 2018). Asian scholars have established the “Asian criminological paradigm” and “relational justice theory” (Liu 2014, 2016, 2017b), and systematically developed the linkage between Western and Asian knowledge with three theoretical strategies (Liu 2017a, 2017b, 2021). These strategies represent three stages of paradigm development: (1) relatively straightforward theory transportation and testing of theories; (2) more sophisticated elaboration and transformation of theories; and (3) ultimately, conceptual innovations (Liu 2017a, 2017b, 2021), aiming at developing knowledge that is valuable to both Asia and the North.

The first strategy, transportation, means empirically testing the Northern concepts and theories within the diverse Asian contexts, assessing the strengths and limitations of the theories (Liu 2017a, 2017b, 2021, 2022a). A considerable number of criminological theories have been tested in Asian contexts, especially through empirical research methods. As many of the aforementioned scholars have already criticized, Western-centric criminologists uncritically assume that Western criminological theories are applicable worldwide, which is contradicted by the results of the empirical tests of the theories. In general, the outcomes of the criminological theory testing may present three scenarios according to the extent of application: full applicability, partial applicability, and non-applicability. Numerous studies have demonstrated that crucial theories that have undergone thorough examination with great success in the West may not always perform perfectly in the Asian context.

For example, the General Strain Theory (GST) has grown to be one of the most popular theoretical explanations of criminal behaviour during the past two decades (Agnew and Brezina 2019; Antonaccio and Botchkovar 2015). The application of GST has shown diverse outcomes in non-Western contexts. Except for the research

results of full applicability (Chen 2021; Chen and Cheung 2020; Choi 2019; Lin 2012; Oh and Connolly 2019), GST found only partial support in several studies (Agnew 2015; Gao and Wong 2018; Jang and Song 2015; Lin and Mieczkowski 2011), or found no support in non-Western regions (Ngai and Cheung 2005). There are multiple other theories that are not fully supported or are associated with more complex results in Asia, such as the Self-Control Theory (Cheung and Cheung 2008; Jiang, Chen, and Zhuo 2020), Routine Activity Theory (Chen and Zhong 2021; Xu 2009), Social Learning Theory (Kim, Kwak, and Yun 2010; Kobayashi, Farrington, and Buchanan 2019), Social Control Theory (Bao, Haas, and Tao 2017; Chui and Chan 2012; Kobayashi and Fukushima 2012), Social Capital Theory (Han 2021; Zhuo 2012), Social Disorganization Theory (Zhang et al. 2007), and so on.

Faced with objective situations where these theories cannot be applied well, the second strategy, elaboration, was proposed. Elaboration means modifying the Northern concepts and theories for application in non-Western societies, considering enormous cultural variation and the differences in social systems between the North and Asia (Liu 2017a, 2017b, 2021, 2022a). Compared to transportation, the elaboration process is far more complex (Liu 2017a), requiring more theoretical relevance to the social realities of non-Western societies. The numerous pieces of evidence from cross-cultural psychological and criminological research in non-Western societies call into serious doubt the viability of merely transferring viewpoints from the West to the East (Messner 2015). Several significant criminological theories have been transformed or re-worked to fit within the specific social and cultural contexts in Asia, such as Routine Activity Theory, Self-Control Theory, Situational Action Theory, and Institutional Anomie Theory (Messner 2014, 2015).

The third strategy is putting forward new concepts and theories originating from empirical studies within Asian contexts. While more and more research has come to focus on the testing and elaboration of Western criminological theories, there is an impression that non-Western or Southern regions “serve simply as the providers of empirical data for analysis” (Tauri 2013:220). In contrast with this, Braithwaite (2015), for instance, advanced conceptual innovations in restorative justice based on Asian contexts. He used five cases of radical diversity concerning reconciliation in Asia, proposed substantial innovative conceptual advancements for restorative justice, and provided insights for better explaining why most Asian societies have been more successful in preventing crime than Western societies (Braithwaite 2015).

THEORIES PROPOSED TO CONNECT WESTERN OBSERVATIONS WITH ASIAN OBSERVATIONS

Due to the significant contrasts between the Western and Asian contexts, some influential theories cannot be implemented in Asian contexts even after the elaboration stage (Liu 2014, 2021). In terms of criminology, a critical challenge is to resolve the tension between the presumed universality of theories and the cultural variations frequently observed across societies and countries (Liu 2023). As Braithwaite (2015:184) enthusiastically appealed:

It is the right time in the development of criminology in Asia to move away from an international division of scholarly labor whereby influential theories are developed in the west, while Asia's role is to apply or test those theories in Asian contexts or adapt them to Asian realities. It is time for a new era of criminological theory that was given birth in Asia by Asian scholars.

Asian criminologists have proposed theories that link Western observations with Asian observations, which can be understood as a response to this critical challenge (Liu 2009, 2022a). For example, the Asian paradigm states that there is a significant difference between the Western and Asian concepts of justice, due to the differences in social organization and cultural traditions (Liu 2009, 2016, 2017a, 2021, 2022a). Liu (2009, 2022b) proposed the "the context-focused approach", which emphasizes the significance of the distinctive characteristics of non-Western contexts, and concentrates on uncovering ignored or missed ideas existing within these contexts to expand internationalized knowledge. Asian societies tend to prefer to consider the concepts of crime and justice as relational concepts and the North tends to prefer to consider the concepts of crime and justice as individualistic concepts, these conceptual differences producing important differences in the criminal justice systems and behaviour. The Asian paradigm adds concepts that are more visible in Asia to existing Western observations (Liu 2016, 2017b), and links Western and Asian concepts to provide a more integrated explanation of the differences between the North and Asia, bridging global gaps in criminological knowledge production.

THE ACADEMIC INSTITUTIONALIZATION OF CRIMINOLOGY IN ASIA

Asian criminology links the North and South in the academic institutionalization of criminology in Asia. Academic institutions represent the establishment of an academic discipline. The institutionalization of Western criminology played a significant role in helping Western criminology to develop towards being a more unified concept (Liu 2009, 2017b, 2021). This included the establishment of academic societies and scholarly communities, academic journals and influential publications platforms, and academic teaching programmes and departments. Systematic institutional establishment of criminology originated in the West; there was little institutionalization in the South, including Asia. Asian criminology is among the earlier efforts to establish academic institutions in the non-Western/Southern region (Liu 2009).

Academic Societies

As the past President of the American Society of Criminology, Joanne Belknap (2016) has commented that Asian criminology has expanded quickly, especially since the Asian Criminological Society (ACS) was founded in 2009. On 17–20 December 2009, about 50 criminologists from 14 different countries and regions gathered at the University of Macau to establish the ACS, and held its first annual conference. Since then, criminologists from all over the world who are interested in crime and justice in Asia have come together to share their knowledge and insights

at the ACS's annual conferences (Liu 2022a). After the Macau inaugural conference, annual conferences were held in Chennai (2010), Taipei (2011), Seoul (2012), Mumbai (2013), Osaka (2014), Hong Kong (2015), Beijing (2016), Cairns (2017), Penang (2018), Cebu (2019), Kyoto (2021) and Gujarat (2022). The coming 14th ACS conference will be held in Columbo, Sri Lanka, in October 2023; the 15th conference is scheduled to be held in Manila, Philippines, and the 16th conference in Brisbane, Australia.

The Asian paradigm's infrastructure is built through institutionalization. There had been sporadic cooperation between Asian scholars in different nations before the founding of the ACS (Liu 2009), which provided a significant forum for academic exchange (Liu 2017a, 2017b). The annual conferences have grown to be significant occasions for academics, and justice and legal specialists in Asia. For example, the conference in Osaka, Japan attracted 575 participants. Her Royal Highness Princess Bajrakitiyabha Mahidol (J.S.D.) of Thailand made a speech at the conference in Seoul, Korea.

In addition, the ACS is also a nexus of criminology between North and South. The Society has held annual international conferences in both English and local languages, regularly attended by scholars from the North and Asia exchanging information and ideas, setting up cooperative research projects, and disseminating discoveries from Asian countries, making the conferences important international platforms for academic exchange. Themes and papers at ACS conferences consistently convey novel information regarding crime and justice in Asia while also considering their wider implications to enhance general understanding (Liu 2023). Many criminologists from the North, such as Robert Agnew, Steven F. Messner, Sandra Walklate, and others, participated in the conferences and presented their views on Asian or Southern issues, extending their research horizons to non-Western perspectives, thus increasing the exchange between North and South.

There are growing numbers of national criminological societies in Asia, some of which were established with the support of the ACS. For instance, the Sri Lanka Society of Criminology was newly formed in 2015, and Jeeva Niriella was elected as the President of the Society. In 2022, she was elected Vice President of the ACS. Leaders and members of the ACS are also closely related to members of regional criminological associations in Asia. Outside Asia, the ACS also has established collaborative relationships with Northern criminological societies, such as the American Society of Criminology and the Academy of Criminal Justice Sciences, and with the International Society of Criminology, and received support from them.

Academic Publications

Publications make scientific knowledge accessible to the public, allow other academic audiences to assess the research (Kaur 2013), and are the cornerstone of scholarly communication and academic exposure. Influential academic publications provide favourable support for institutionalization. Medina (2011) proposed that Western publications have tended to focus on Western scope and contributions, with a publication bias against those from non-Western regions. Specific to the publication bias in criminology, Setsuo Miyazawa (2016) examined the reception of

Asian research in mainstream Western criminology journals. By analysing articles published in *Criminology*, the *British Journal of Criminology* and the *European Journal of Criminology*, he found that the leading journals and influential theorists undervalue Asia and show little enthusiasm for Asian regions except China (Liu, Travers, and Chang 2017a). In order to bring crime and criminal justice in Asian contexts to global attention, Asian criminologists have to dedicate themselves to establishing high-quality and influential academic products.

It has long been recognized that journal articles are essential for scholarly communication (Nicholas et al. 2017; Wakeling et al. 2019). However, before 2006 most Asian criminological research was published in local journals in different Asian languages, which was a major obstacle to the development of criminology (Liu 2017b). In order to advance criminology and criminal justice research in Asia, Liu founded the *Asian Journal of Criminology* in 2006 in partnership with Broadhurst (Broadhurst 2006). As the official journal of the ACS, it is a key platform to share academic issues about Asia, with English as the common language. The journal publishes articles that always concentrate on Asian contexts or make comparisons between Asia and other continents using a variety of techniques, including quantitative, qualitative, historical and comparative methods. As the first Asian criminological academic journal included in the Social Sciences Citation Index (SSCI), the *Asian Journal of Criminology* was selected into the SSCI in 2018, and has been included in the list since then. The journal also performs well on the other journal evaluation system SJR (SCImago Journal Rank), ranking in the top quartile in both 2020 and 2021.

Besides the journal, there are also innovative books concentrating on Asian criminology and criminal justice. In 2013, Springer released the *Handbook of Asian Criminology*, with the aim of enhancing the relevance of research about Asia (Liu, Heberton, and Jou 2013:5). Additionally, there is a significant series with a focus on criminology and criminal justice in Asian contexts, named the “Springer Series on Asian Criminology and Criminal Justice Research”. The series has published nine books from 2018 onwards, introducing innovative concepts, theories and policies originating in Asian societies to Western scholars. This series mainly focuses on China (Ghazi-Tehrani and Pontell 2022; Ma 2022; Shen 2018; Yuan 2017), India (Krishnaswamy et al. 2022; Rajput 2020; Thilagaraj and Liu 2017) and Japan (Liu and Miyazawa 2017), with the broad themes of crime, victimization, criminal justice and restorative justice. The series also focuses on comparative criminology in Asia, presents research from both Western and Asian perspectives, contrasts theoretical issues in both quantitative and qualitative methods, and discusses criminological topics related to theories and other important issues (Liu et al., 2017b).

Since 2015, Palgrave Macmillan has successively published 21 books in the book series “Palgrave Advances in Criminology and Criminal Justice in Asia”. The regional contexts of the books in this series involve the whole of Asia (van Zyl Smit et al., 2022), East Asia, South Asia and Southeast Asia. Specifically, the regions in East Asia focused on include mainland China (Bao 2018; Chen 2018; Shen 2014, 2017), Japan (Bui and Farrington 2019; Johnson 2020, 2023; Watson 2016), South Korea (Bax 2017), Taiwan (Berti 2016) and the Hong Kong Special Administrative Region (SAR) (Chan and Ho 2017; Fun 2015; Wong 2016, 2019). India, Pakistan

and Bangladesh have also been studied among regions in South Asia (Atkinson-Sheppard 2019; Parackal and Panicker 2019; Roy 2017; Shahidullah 2017). In Southeast Asia, Malaysia (Quraishi 2020), Vietnam and Laos (Luong 2019) have attracted criminologists to conduct research.

Educational Programmes

In addition, criminological academic educational programmes are also one of the pillars of institutionalization of Asian criminology. As has been observed, several Asian countries have devoted significant resources to research institutions focused on crime and criminal justice, such as China, Japan and South Korea, offering educational programmes studying crime and criminal justice in law schools (Liu 2009). In 2013, Maggy Lee and Karen Joe Laidler found that there were special criminology departments based in Taiwan, India and the Philippines, and many criminologists conduct research in South Korea, China, Hong Kong, Macau, Japan and Pakistan, though affiliated to faculties of law and social sciences (Lee and Laidler 2013). Liu (2022a) found that criminological academic educational programmes have grown rapidly in Asian countries in all parts of Asia namely East Asia, South Asia, Southeast Asia, West Asia and Central Asia.

Except for the great increase in popularity, the criminological academic educational programmes also contribute to a great improvement in the level of discipline construction. For instance, in the Philippines, there is the special criminological educational institution, the Philippine College of Criminology, providing courses related to crime, criminals and victims. Also, in terms of subject acceptance, the need for criminology disciplines in the Philippines has been recognized as significant by the government. In the Philippines, the Professional Regulation Commission (PRC) requires individuals who wish to pursue career development in criminology to successfully pass the Criminologists Licensure Examinations (CLE) (Habiatan 2019). Over 28,000 people have passed the CLE, becoming licensed criminologists (Albina et al. 2022), representing a large number of criminology talents for the Philippines from 2015 to 2019.

In general, these institutionalization processes have effectively linked the Global North to Asia. In terms of Asian criminological research, capacity building was and is “proceeding apace”, especially evidenced by the foundation of the *Asian Journal of Criminology* in 2006 by Springer Nature, and the formal establishment of the ACS in 2009 (Hebenton and Jou 2013:171). Academic institutionalization of criminology in Asia has committed to constructing an international communication platform for criminology, which not only allows non-Western scholars to interact with each other, but also attracts Northern criminologists to participate in discussions on South-relevant topics. For example, Belknap (2016) documented the expansion of Asian criminology and advancement of research and crime control practices by analysing articles published on the ISI Web of Science as well as in the *Asian Journal of Criminology*. The study proved the rapid progress of Asian criminology and underlined the advancements in criminological theory, the expansion in methodology and analytical framing, and innovative responses to crime.

CONCLUSION

Over the past decades, academia has grown aware of the realities and harms of Western-centrism in criminology, resulting in the emergence of various strands within criminology (Dimou 2021). Both Southern criminology and Asian criminology are dedicated to decolonizing the discipline from Western-centrism. This article has reviewed and summarized the main gaps in criminology between the Global North and South with the current state of Western-centrism, and how Asian criminology has become an important branch of criminology in its rapid development over the decades, playing an important role in bridging the global divide. Past President of the American Society of Criminology, Joanne Belknap commented that “it is such a global loss for criminologists, practitioners, and others to miss this scholarship . . . Western/Global North criminology has a lot to learn from Asian criminology” (Belknap 2016:262).

Through institutionalization, the theoretical toolboxes of transportation, expansion, and conceptual and theoretical innovation, Asian criminologists link Global North to South via Asia, creating a bridge for global knowledge. There is a vast potential for Asian criminology to challenge Western-centric epistemologies and develop original theories without having to acknowledge the universalizing discourses of Western-centric knowledge (Carrington 2017). Despite a great deal of notable developments, Asian criminology is still actively exploring broader developments. Asia is multi-ethnic, multi-national and multi-textual, and rich in cultural and social differences, which presents both challenges and opportunities for the study of Asian criminology. While developing traditional criminology, Asian criminologists are constantly exploring new fields in criminology, such as interdisciplinary criminology, digital criminology, and so on. Therefore, in addition to bridging the global gap in criminology, Asian criminology is also actively seeking the leading development of criminology in the future.

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TRANSLATED ABSTRACTS

Abstracto

En los últimos años, la criminología asiática y la criminología del sur han llamado la atención de los académicos sobre la profunda división entre las sociedades occidentales y no occidentales, o el Norte Global y el Sur Global, en la producción de conocimiento criminológico. Las perspectivas de la criminología asiática y del sur exponen estas divisiones y proponen formas críticas de corregir la hegemonía de la producción de conocimiento occidental sobre aquello no occidental, o del norte sobre el sur. Para el movimiento contemporáneo de descolonización del conocimiento, una contribución particular de la criminología asiática es vincular la ciencia criminológica occidental y no occidental, o del norte y del sur. Como concluyó Sandra Walklate, “la criminología asiática . . . se encuentra en la intersección positiva de norte-sur y este-oeste en términos de geografía y cultura. Está bien ubicado para pensar de manera diferente, tanto conceptual como metodológicamente, sobre la empresa criminológica y los debates que tal pensamiento diferente podría generar.” Este artículo revisa la división en criminología entre el Norte y el Sur Global. Basada en el marco del paradigma criminológico asiático, la criminología asiática ha hecho importantes contribuciones para cerrar la brecha entre el norte y el sur a través de la institucionalización académica y las estrategias de desarrollo teórico.

Palabras clave criminología asiática; criminología del Sur; Sur Global; Norte Global; paradigma criminológico asiático

Abstrait

Ces dernières années, la criminologie asiatique et la criminologie du Sud ont attiré l'attention des chercheurs sur le profond fossé entre les sociétés occidentales et non occidentales, ou entre le Nord et le Sud, dans la production de connaissances criminologiques. Les perspectives de la criminologie asiatique et méridionale exposent ces divisions et proposent des moyens critiques de corriger l'hégémonie de la production de connaissances occidentale sur non occidentale, ou du Nord sur la production de connaissances du Sud. Pour le mouvement contemporain de décolonisation des savoirs, une contribution particulière de la criminologie asiatique est de relier les sciences criminologiques occidentales et non occidentales, ou du Nord et du Sud. Comme l'a conclu Sandra Walklate, « la criminologie asiatique . . . se situe à l'intersection positive du nord-sud et de l'est-ouest en termes de géographie et de culture. Elle est bien placée pour penser différemment, à la fois conceptuellement et méthodologiquement sur l'entreprise criminologique et les débats qu'une telle réflexion différente pourrait générer ». Cet article passe en revue la fracture en criminologie entre le Nord et le Sud. Basée sur le cadre du paradigme criminologique asiatique, la criminologie asiatique a apporté une contribution majeure à la réduction du fossé entre le Nord et le Sud grâce à l'institutionnalisation académique et aux stratégies de développement théorique.

Mots-clés criminologie asiatique; criminologie du Sud; Sud global; Nord global; paradigme criminologique asiatique

抽象的

近年来，亚洲犯罪学和南方犯罪学引起了学术界对西方社会和非西方社会、北半球和南半球在犯罪学知识生产方面的深刻分歧的关注。亚洲和南方犯罪学的视角揭示了这些分歧，并提出了纠正西方对非西方或北方对南方知识生产霸权的关键方法。对于当代知识非殖民化运动来说，亚洲犯罪学的一个特殊贡献是将西方和非西方、北方和南方的犯罪学科学联系起来。正如桑德拉·沃克莱特 (Sandra Walklate) 总结的那样，“亚洲犯罪学 [...] 在地理和文化方面处于南北和东西方的积极交叉点。它完全可以从概念上和方法论上对犯罪学事业以及这种不同的思维可能引发的辩论进行不同的思考”。本文回顾了全球南北犯罪学的分歧。亚洲犯罪学以亚洲犯罪学范式为框架，通过学术制度化和理论发展策略，为弥合南北鸿沟做出了重大贡献。

关键词 亚洲犯罪学；南方犯罪学；全球南方；全球北方；亚洲犯罪学范式

خلاصة

في السنوات الأخيرة، لفت علم الجريمة الآسيوي وعلم الجريمة الجنوبي الانتباه الأكاديمي إلى الانقسام العميق بين المجتمعات الغربية وغير الغربية، أو الشمال العالمي والجنوب العالمي، في إنتاج المعرفة الإجرامية. تكشف وجهات النظر من آسيا وجنوب علم الجريمة عن هذه الانقسامات وتقتترح طرقاً حاسمة لتصحيح هيمنة إنتاج المعرفة الغربية على إنتاج المعرفة غير الغربية، أو الشمالية على الجنوبية. بالنسبة للحركة المعاصرة لإنهاء استعمار المعرفة، تتمثل إحدى المساهمات الخاصة لعلم الإجرام الآسيوي في ربط العلوم الإجرامية الغربية وغير الغربية، أو الشمالية والجنوبية. كما استنتجت ساندر ووكليت، فإن “علم الإجرام الآسيوي [...] يقف عند التقاطع الإيجابي بين الشمال والجنوب والشرق الغربي من حيث الجغرافيا والثقافة. إنه في وضع جيد للتفكير بشكل مختلف، من الناحية المفاهيمية والمنهجية حول المشروع الإجرامي، والمنقشات التي قد يولدها مثل هذا التفكير المختلف”. تستعرض هذه المقالة الانقسام في علم الإجرام بين شمال الكرة الأرضية والجنوب. استناداً إلى إطار نموذج علم الجريمة الآسيوي، قدم علم الجريمة الآسيوي مساهمات فريدة في سد الفجوة بين الشمال والجنوب من خلال إضفاء الطابع المؤسسي الأكاديمي واستراتيجيات التنموية النظرية.

الكلمات الدالة علم الجريمة الآسيوي؛ علم الجريمة الجنوبية؛ الجنوب العالمي الشمال العالمي النموذج الإجرامي الآسيوي

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