

Great Works 2

Thalia Anthony, Juanita Sherwood,
Harry Blagg and Kieran Tranter

Unsettling Colonial Automobilities

Criminalisation and Contested Sovereignties



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Unsettling Colonial Automobilities: Criminalisation and Contested Sovereignties

BY

THALIA ANTHONY

University of Technology Sydney, Australia

JUANITA SHERWOOD

*Jumbunna Institute for Indigenous Education and Research,
University of Technology Sydney, Australia*

HARRY BLAGG

University of Western Australia, Australia

AND

KIERAN TRANTER

Queensland University of Technology, Australia



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INVESTOR IN PEOPLE

*For First Nations people whose lives have been taken at the hands of settler colonial
automobilities.*

*For our families who have supported us and have been part of the struggle against
colonialism in all its forms (Joel, Lyndal, Sophia Alex, Gilly, Rosie, Markus,
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'STOP in the Name of Who's Law? Driving and the Regulation of Contested Space in Central Australia' (2013) 22 *Social and Legal Studies* 43–66.

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Parts of Chapters 4 and 5 were based on Thalia Anthony and Kieran Tranter 'Taking a Lens to the Chase in Australian Settler State Colonialism' in Kim Weinert, Karen Crawley and Kieran Tranter (eds) *Law, Lawyers and Justice: Through Australian Lenses*, Abingdon, Routledge, 2020, 59–81.

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Parts of Chapter 7 were drawn from Harry Blagg and Thalia Anthony *Decolonising Criminology: Imagining Justice in a Postcolonial World* (London: Palgrave Macmillan, 2019), Chapter 11, 279–318; Harry Blagg and Thalia Anthony "'If Those Old Women Catch You, You're Going to Cop It": Night Patrols, Indigenous Women, and Place Based Sovereignty in Outback Australia' (2014) 8 *African Journal of Criminology and Justice Studies* 103–124; Thalia Anthony and Juanita Sherwood 'Post-Disciplinary Responses to Positivism's Punitiveness' (2018) *Journal of Global Indigeneity* 3.

Note on Terms

We have used the term First Nations peoples as a sign of respect and acknowledgement of the unceded sovereignty of the peoples whose cultures and communities predate the British invasion and occupation of the lands that have become to be known as Australia. We retain the imposed terms ‘Aboriginal’ and ‘Indigenous’ only in relation to quotes in historical material and in relation to the formal names of legacy entities and institutions such as the ‘Aboriginal Protectors’ or the ‘Royal Commission into Aboriginal Deaths in Custody’.

Sensitivity Note

This book contains names and images of people who have passed. It also discusses details of colonial violence and First Nations deaths at the hands of the police and settler automobility.

First Nations readers and people impacted by the carceral system are advised that details of violence inflicted by settlers and the state may cause re-traumatisation.

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Foreword

As an experienced practitioner with over 30 years in the justice systems, including police and legal arenas, I thought I knew it all, well, as it happens, the reality is that I don't.

This book and its authors, Professors Thalia Anthony, Juanita Sherwood, Harry Blagg and Kieran Tranter, they all put a whole new meaning to the statement *'drive it like you stole it'*.

Using the motor vehicle as the metaphor, this book highlights how a colonial tool which First Nations people in Australia still heavily rely on to visit family, connect with country and culture, hunting and culture, alongside the need to attend ceremonies and other social purposes has become more than just a means of transport.

Instead, this book outlines how the motor vehicle can be best understood as a colonial weapon. A weapon where the vehicle, as well as the driver's licence that many of us take for granted has been used to intercept, control, manage and constrain First Nations actions and activities. How colonists use motor vehicles to impose colonial power and behaviours on First Nations people.

All too often First Nations people have remained the 'passengers' of these motor vehicles, controlled and under surveillance by others with power and privilege, even when we own the land, and the motor vehicle. We as First Nations people are still made to feel like we stole it – all of it.

Those who doubt this concept need to read this book to see how this happens.

How First Nations people have been captured, processed and consumed by the justice system as drivers, passengers and pedestrians, and the criminal sentencing of First Nations drivers and more.

This book highlights that colonial controls continue in 2023 for both adults and children, playing a role in the deterioration of our well-being and compounding our ongoing high levels of intergenerational poverty, trauma and disadvantage.

With the turn of every page, you will be intrigued, because who would have ever thought that a motor vehicle and its relationship with First Nations Australians would be so intense and ever so present in our criminalisation since colonisation that continues even today.

From First Nations led night patrols, to the danger of police chases, the dangers the roads, these all take on a different meanings alongside the use of the vehicle for travelling to and from communities.

Unsurprisingly, First Nations people have also been able to turn the colonising car on its head and use it as a powerful tool of decolonisation. Easily accessible examples include Bill Davis' Pitjantjatjara anthem Mutuka Wiya (no motorcar), the Warumpi band's *Jailanguru Pakarnu* (Out from Jail) <https://www.youtube.com/watch?v=ubxZsfyEwWY> and the ironic, incredibly joyful and inventive *Bush Mechanics* film made by Walpiri media and the spin-off television series, <https://www.youtube.com/watch?v=X8WfjkgqK9A>.

So, if you want exposure to the relationships between First Nations Australians and motor vehicles since colonisation, then this book is a must read. It will open your mind to new issues, new explanations and bold thought-provoking concepts.

Leanne Liddle
Arrernte Lawyer 2022 Northern Territory Australian of the Year
South Australia's First Aboriginal Police Woman
Director Northern Territory Aboriginal Justice Unit

Preface

In a book on the legal and cultural place of the motor vehicle in occupier states, there is a tendency towards using a car-based lexicon. This book emerges from an intersection of distinct projects and concerns shared between us. The collision between an absolute and resurgent colonial sovereignty and First Nations peoples' law, culture and way of life that was the Northern Territory Intervention in 2008 was a particular catalyst. For criminologist Harry Blagg, who had been working with First Nations communities in the Northern Territory and Western Australia, the Intervention immediately highlighted a contestation of mobilities. The mobile agents of the state – welfare officers, police and army – speed into First Nations communities and one of the immediate effects was to stop First Nations peoples' movement. The historical ways that the occupier state reduced the movement of First Nations peoples in the Northern Territory, the carceral mentality, was of particular interest to lawyer and criminologist Thalia Anthony. In the early 2010s, Harry and Thalia completed a project funded by the Australian Institute of Criminology on the 'law and order' outcomes of the Intervention. That project revealed that the Intervention had led to a significant increase in the criminalisation of First Nations peoples for minor traffic offences.

The motor vehicle and its use is a primary site for ongoing colonialism. For Juanita Sherwood, a Wiradjuri woman, health worker and researcher, the motor vehicle as a technology of the occupier state was visceral – the anxiety of seeing a police vehicle, the accounts of community members of being hurt in vehicles, chased by vehicles and hit by vehicles driven by police and occupiers. For Kieran Tranter, whose background is cultural legal studies, the journey to this project began through reading the Australian Human Rights Commission Report on the Stolen Generations that was released in 1997. A striking feature in most survivor stories was the memories of the motor vehicle as the active agent in the taking of children.

Juanita and Harry also came to this book following their trailblazing research on First Nations night patrols in the early 2000s. Harry conducted an Australian study on patrols and Juanita researched the distinct features of NSW Aboriginal patrols – both finding that night patrols mobilise the vehicle to empower community and enact First Nations sovereignty. This common recognition that the occupier state and its colonial project of the twenty and twenty-first century is embodied in the colonisers' motor vehicle – mechanised, fast, carceral and with explosive violence – while also met with resistance of night patrols and First Nations forms of automobility – brought us together and lead to multiple

research and writing projects. This book capstones and brings together these projects. In particular,

- Parts of Chapters 1 and 2 were published in Thalia Anthony and Harry Blagg (2012). *Addressing the 'Crime Problem' of the Northern Territory Intervention: Alternate Paths to Regulating Minor Driving Offences in Remote Indigenous Communities* (Criminology Research Council); Thalia Anthony and Harry Blagg 'STOP in the Name of Who's Law? Driving and the Regulation of Contested Space in Central Australia' (2013) 22 *Social and Legal Studies* 43–66.
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Introduction

Dialectics of Colonial Automobilities

In Australia on 12 March 2023, an eight-year-old First Nations boy riding a bicycle was struck by a large 4WD utility vehicle (Australian ‘ute’). To hit the boy, the driver had driven the ute onto the footpath, directly targeting the child. The child’s father, who was nearby was alerted to the incident by ‘his son screaming, and the loud bangs and revs of a vehicle being driven quickly off-road’ (Bucci, 2023). Challenged by the father, the driver claimed he was a police officer and justified his actions in claiming to be disciplining the boy (Bucci, 2023). In the reports of the incident, it seemed that the child was physically unharmed from the attack but suffered trauma from being targeted by the officer.

This incident is a manifestation of colonial automobility. The driver targeted a First Nations child with a large vehicle in a possessive manner. To the driver, the child needed to be disciplined and ramming a child on a bicycle with a large and heavy vehicle seemed to be justified. The child was not seen as a vulnerable human riding in a park under the careful watch of his father, but something alien, wrong, misbehaving that needed to be stopped and controlled. Furthermore, this action seemed to be ‘deemed’ lawful. The driver claimed to be a police officer, and there are no follow-up reports that police brought charges against the driver. There is also trauma through generations. The child is a grandchild of Yorta Yorta woman Tanya Day (Bucci, 2023) who died in police custody in 2019 after being removed from a train for allegedly public drunkenness (Percy, 2019).

The violence and oppression of colonisation is characterised by many things – weapons, prisons, poisons, enslavement and missions. To this list can be added the motor vehicle as a colonising force. The motor vehicle is implicated in a range of colonial interventions from the nineteenth century, notably the displacement of First Nations peoples from their lands and extraction of resources, enforced segregation on colonial sites (missions, reserves, government settlements, cattle stations), policing and transportation of First Nations peoples to prisons and stealing First Nations children from their families. In Australia, the destructive force of the colonial vehicle persisted well into the twentieth century when First Nations people continued to endure massacres, dispossession and slavery.

In this book we trace the evolving force of colonial automobility to eliminate First Nations peoples and sovereignty. Our central focus is on its role in the

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criminalisation and incarceration of First Nations peoples. We consider it as a source of ‘necropolitics’ – technologies of control and discipline that subjugate dispossessed life to the power of death (Mbembé & Meintjes, 2003, p. 13). We call the use of the motor vehicle in the pursuit of colonial oppression of First Nations peoples ‘necroautomobility’. The capacity of the motor vehicle to take life is most vivid in police vehicles that chase down or incarcerate First Nations people, leading to their deaths. However, its crushing impact is also felt in more insidious policing of First Nations drivers. Necroautomobility makes it clear that it is not the technology itself but the harnessing of that technology for death that implicates the colonial system (Tranter, 2018, pp. 180–182).

Yet, the motor vehicle has also come to be appropriated by First Nations people in defiance of its colonial use for First Nations elimination and law-and-order. First Nations people have not capitulated to the colonial politics of control and coercion, but have operationalised the motor vehicle to evade policing, protect community, assert cultural protocols and enact sovereignty. This was first spearheaded by First Nations Elders in central Australia who started night patrol initiatives in the 1980s (Royal Commission into Aboriginal Deaths in Custody, 1991b, Vol. 5, [3.5.3]; Mosey, 1994) and was galvanised through the role of Warlpiri grandmothers in the 1990s (Blagg & Anthony, 2014). Night patrols would become first responders to disputes, provide safe transportation for First Nations peoples in-need and enforce cultural protocols between Elders and young people in remote communities and town camps in the Northern Territory. By embedding First Nations laws and cultural obligations in their use of the night patrol vehicles, First Nations Night Patrollers subverted and estranged Western social meanings associated with automobility. It is a form of resistance that demonstrates First Nations ‘negotiation rather than negation’, to use the words of Homi Bhabha (1994, p. 28).

Negotiation with colonial automobility involves First Nations practices, including with respect to bush mechanics, Warlpiri engineers who use their ingenuity and cultural ways of knowing and doing to give new life to cars (See Fig. 1) (Clarsen, 2002). Where they repurposed the motor vehicle, Warlpiri people evaded policing of unroadworthy vehicles. Where they used their resourcefulness with the bush to re-engineer the vehicle, they also avoided the police seizing the car by concealing its defects.

Today a new generation is watching an animated version of *Bush Mechanics* where the four Warlpiri men successfully make the fraught journey on a desert track to visit an Elder on an outstation only to have their vehicle burnt down because they have not fulfilled their cultural obligations (Taylor, 2014). The film is an allegory for how the motor vehicle brings opportunities for First Nations people but is only useful where it fits within First Nations protocols and expectations on remote communities. *Unsettling Colonial Automobilities* is a book that also exposes the dialectics of automobility in occupier colonial societies. It reveals the ways in which First Nations people are continually coerced by the colonial carceral infrastructure and also constantly unsettling its imposing menace through resisting its possessive control and reclaiming Western technologies, including automobility.



Fig. 1. Francis Jupurrurla Kelly and Other Warlpiri Bush Mechanics. ‘Motorcar Ngutju (Good Motorcar)’ Bush Mechanics (2001). From the National Film and Sound Archive of Australia. Used With Permission.

Shifting the Western Lens on Automobility

In the Western frame, automobility is a source of progress *or* destruction. It facilitates freedom, movement and identity (typically for young white males) (Redshaw, 2008). It is also a source of environmental harm, pollution and inequality (Braun & Randell, 2022). This bipolar understanding does not account for dynamics in colonial society where automobility is reflexively shaped by structures of colonisation and place-based responses by First Nations peoples and communities. In the colonial context, rather than the vehicle signifying freedom, it is often associated with coercion, racism and penalty. The automobile is a space of contestation and conflict, wherein the colonial state attempts to assert its power over First Nations bodies and cultures.

In this book we demonstrate this with reference to penal controls over First Nations mobility since colonisation and its extension to First Nations automobility for the past 50 years. The criminalisation of First Nations drivers and use of police and white settler vehicles as a penal weapon constitutes new attempts to constrain and control First Nations movement. It perpetuates the dispossession of First Nations sovereign land and laws, as demonstrated where police traffic investigations of First Nations people have legitimised intrusion on First Nations sacred sites and ceremonies (Anthony & Chapman, 2008).

Against this colonial assault, motor vehicles have been used by First Nations people to return to Country, be on Country and to be Country-centred. In the 1970s, automobiles were the means to return to homelands, and thereby continue to practise laws and cultures. They have also been used to bring together community, care for children and express new forms of hybrid culture, as we will discuss in terms of bush

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mechanics and night patrol initiatives. In these ways, the motor vehicle manifests as a tool of First Nations appropriation, resistance and emancipation (Alfred & Cornassel, 2005; Konishi, 2019; Simpson, 2015).

This book also contributes a new perspective to the scholarly field of mobilities and automobilities. We reveal how orthodox automobility literature (Urry, 2004) has neglected the role of the motor vehicle as a powerful mode of colonial imposition that transforms First Nations communities. Although the automobility paradigm does problematise these claims, automobility as a lens on the ‘car system’ often begins by inscribing the cultural imaginary that the motor vehicle is a mode to provide escape and freedom from place (Butcher, 2019). However, as a colonial device, the motor vehicle and its physical, legal and economic systems restrains First Nations peoples’ capacity to be on Country and with family through forcible removal and relocation. This includes through imposition of colonial economies that exploit First Nations people and lands, including through pastoralism, deforestation, farming, mining and fracking. Vehicles also loom large in carceral transportation and create sites for deaths in custody and murders. The motor vehicle has assisted in the fortification of colonial borders across homelands and restraints on First Nations mobility. More recently, it has been used to graft new borders around remote communities internal to Australia.

Alternatively, as a device of First Nations emancipation, the motor vehicle is used to connect to Country, care for community and mobilise protests for First Nations people in custody through car convoys (See Anthony, 2021). A chartered bus displaying the slogan ‘Student Action for Aborigines’ was the vehicle of the Australian Freedom Ride in 1965, led by Arrernte and Kalkadoon student Charles Perkins (Briscoe, 2000, p. 254). The iconic bus drove around regional New South Wales with students who protested and exposed segregation and racism against First Nations peoples in country towns (Fig. 2).



Fig. 2. SAFA Freedom Ride Bus Outside the Boggabilla Hotel. Mitchell Library, State Library of New South Wales, Courtesy SEARCH Foundation.

In developing our notion of *Colonial Automobility* that captures the harms and strengths of the vehicle in colonial societies and First Nations communities, we centre the artistic and lyrical expressions of First Nations artists, poets and songwriters; the activist cries of First Nations people on the front line of anti-colonial struggles, such as Elizabeth Jarrett and Gary Foley and the voices of First Nations people who we have worked with in central and northern Australian remote communities. We also critically appraise the discourses of the powerful that are conveyed in parliamentary Hansards, criminal and coronial courts, policies, police reports, colonial art and mainstream media. Such accounts reveal the operation of not only the colonial vehicle but also colonial laws, policies and relationships through the use of the vehicle. Colonial automobility is used as a framework to conceptualise colonial interventions and harms in tandem with First Nations resistance and resilience. The co-option of motor vehicles for anti-colonial purposes and to harness cultural strengths implores an understanding of automobility that focuses not on its role in colonial-capitalist mobility but rather its role in contesting sovereignty in colonial societies.

A focal context in this book is the Northern Territory (NT) Intervention, a long-standing Australian government policy that targeted First Nations communities. It was instituted in 2007 and highlights the coercive and carceral nature of contemporary Australian colonialism (See Watson, 2011). The Northern Territory is home to the majority of remote First Nations communities in Australia and spans 1.42 million kilometres, with much of this land now held under Aboriginal Land Rights legislation. The Northern Territory Intervention – officially called the Northern Territory National Emergency Response – was an overtly discriminatory set of laws directed to disempowering Aboriginal remote communities and diluting the rights of Aboriginal people in Northern Territory remote communities and town camps. While these laws officially expired in 2022, they have been absorbed into other Territory and Commonwealth laws and their discriminatory practices (e.g. in relation to policing First Nations people for alcohol, the imposition of widescale bureaucracies in remote Aboriginal communities and the control of First Nations peoples' welfare income) remain deeply entrenched.

The outset of the Northern Territory Intervention was marked by the arrival of large Australian Defence Force vehicles, armoured personal carriers. These war vehicles signalled to central First Nations communities that their autonomy was under siege. It set terror into the eyes of all First Nations parents and grandparents who grabbed their children and ran to hide in the bush (Harris, 2013); reminiscent of the terrors, the armies of welfare authorities in their trucks they had previously brought to their homelands. A key aspect of the Intervention policy was an increase in police and the policing of First Nations drivers, especially for minor infringements and regulatory matters such as driving unlicensed, unregistered and uninsured (Anthony & Blagg, 2013). This constraint on First Nations automobility was matched with the government's constraints on Aboriginal land rights and the burgeoning government approvals of mining, fracking and farming. The overwhelming crush of colonial tenure and the imposing vehicles to extract resources from the land threatens First Nations strategies to maintain and sustain sovereignty in everyday practices.

The Colonial Carceralism and Unsettling Sovereignty

This book begins by charting the automobile as a colonial device for the colonisation of lands and the criminalisation and victimisation of First Nations peoples. We show how the automobile has displaced First Nations peoples from their lands and onto sites of sedentation and subordination, including ration depots, missions, reserves, workplaces, homesteads, and residential institutions, police lockup and prisons across settler colonies of Australia, Aotearoa/New Zealand and Canada (Blue, 2017; Smandych, 2005; Turner-Walker, 2010; Blue 2017). These are forms of *carceral mobility* that began with forced movement of chained First Nations people by foot, and from the early- to mid-twentieth century was facilitated by government fleets of motor vehicles.

This book considers the devastating impacts of colonial automobility on First Nations connections with land, practises of laws, cultures and languages and assertions of sovereignty. We adopt an understanding that ‘culture sits in place’ (Escobar, 2001) to highlight the shattering impact of colonial automobility on First Nations ontologies and epistemologies. These considerations form the basis of our central contribution: that colonial automobility in the twentieth and early twenty-first century embodies necroautomobility as defined by its carceral and necropolitical use to segregate, control, harm and kill First Nations people. This continues the colonial elimination project. We make this claim based on a mixed-methods analysis of legal and policy documents, observations of police and court operations, listening to First Nations stories during fieldwork in towns and remote Australian First Nations communities in the Northern Territory and Western Australia and cultural representations in film, media, art work, song and social media.

Our worldview is also informed by our life-long involvement in First Nations-led activism, including protests against the 1988 bicentenary celebrations of Australian colonisation and every ‘Australia Day’ (Invasion Day) since, the Northern Territory Intervention since 2007, forced removals of First Nations children and First Nations deaths in custody. For Juanita Sherwood, the book reflects her experience as a Wiradjuri woman who worked with the First Nations community in Redfern, Sydney when police vehicles were omnipresent; her work with Night Patrols across New South Wales and the Northern Territory and her health work with First Nations communities in central Australia. For Thalia Anthony, the book reverberates her family’s experience of being driven off their land and killed with the invasion of Northern Cyprus in 1974. It also reverberates her family’s lived experiences of criminalisation, police chases and deaths in custody in Australia in the 1990s.

Chapter 1: Colonial Processes of Enforced Mobility and Immobility considers the colonial occupation of central and northern Australia in the early twentieth century, which saw the transition from horseback and wagons to motor vehicles. Foreign pastoralists who invaded First Nations land brought British motor cars to ‘explore’ and assert ‘claims’ to land – claims which were based on the *legal fiction* that the Crown had pre-existing and superior title in the land, which was much later disavowed by the High Court of Australia (*Mabo v Queensland (No 2)* (1992) 175 CLR 1, [49] (Brennan J)). It also analyses the criminalisation of First Nations people who sought to stay on land to connect with their cultures and Country.

Chapter 1 also implicates the motor vehicle in the process of child removals, known as the ‘Stolen Generations’ of First Nations children (Human Rights and Equal Opportunities Commission, 1997). Scenes of violent removals of First Nations children from their mothers who watched as their children were forcibly thrown into the back of a pickup truck to be transported to institutions and white families are presented in words and images. The motor vehicle both forced First Nations children off Country and away from their culture and family, and kept them incarcerated on missions and stations. By enabling travel over long distances, it was almost impossible to escape these carceral sites – although we demonstrate in Chapter 4 some heroic First Nations children managed to elude authorities by making the trip back to Country and family.

Chapter 2: Neo-Colonial Interventions – Regulating First Nations Peoples’ Motor Vehicles and Criminalising Drivers examines how First Nations drivers have become a key target of post-segregation policing. Whereas in the nineteenth and early twentieth centuries, First Nations peoples’ movement was controlled by legislation that segregated First Nations people on government settlements, Christian missions or sites of enslaved labour, the ‘citizenship’ era of the 1960s onwards saw repackaged types of control. This era can be likened to the United States New Jim Crow period – where African Americans went from living under official segregation laws to becoming subject to the force of carceral laws (Alexander, 2010). In Australia, First Nations drivers in cities and towns come to the attention of police, courts and prisons. Police checks of ‘suspicious’ drivers and vehicles captured First Nations people in a criminal net that would be cast over their entire lives. At the same time, there can also be insurmountable barriers imposed on First Nations people for acquiring licences and roadworthy vehicles, including due to the colonial state’s refusal to provide licensing and mechanic services in remote communities, the poverty inflicted from stealing land and workforce discrimination, and an unscrupulous car market operated by white car dealers in First Nations communities.

In the more remote communities of central Australia, the increasing access to motor vehicles for First Nations people from 1960s and 1970s (Peterson, 2000)¹ enhanced access to homelands and facilitated the homelands and Aboriginal lands rights movements to return to Country. However, by 2007, a resurgence of colonial policing in remote communities under the NT Intervention dug its claws into First Nations drivers. There were unprecedented apprehensions for driving without a licence, and driving uninsured and unregistered vehicles. Since the Northern Territory Intervention, the police vehicle has become a feature of the remote community roadscape – mimicking its role in the towns as a signifier of social control and street sweeping.

Chapter 3: Cars, Courts and Carceralism addresses judicial portrayals of First Nations drivers to justify their incarceration. Through an analysis of language in sentencing remarks in criminal courts in the Northern Territory, we expose a racially charged colonial narrative in relation to First Nations drivers that is steeped in stereotypes of First Nations peoples as a threat to the white order. Behind the wheel, First Nations peoples represent a risk not so much to lives but to the rules of the road and the capacity for ‘white’ movement. The judiciary’s defiance of First Nations uses of the vehicle to fulfil cultural obligations to kin and community also reveals the

assimilatory tendencies of colonialism. Within the court decisions there is a universalisation of colonial expectations of individual responsibility for self and vehicles. The courts refuse to come to terms with the vehicle as a collective and shared First Nations resource and instead imposes its Western view of automobility as a commodity and object of choice, often for individuals.

This chapter also traces the consequences of contemporary colonial governance of automobilities as revealed in the court decisions. While courts deploy the hyperbole of recidivism and dangerousness, they are furthering a colonial project by using mundane regulatory laws and practices to continue the projects of carceral immobility and undermining First Nations practices and sovereign claims to travel on Country. It exposes the ‘subtle and extensive forces that saturate the everyday mundane actions and policies that shape the world in the interests of White people’ (Gillborn, 2015, p. 278).

Chapter 4: Necroautomobility and the Colonial Chase in the Cultural Imagination explores the colonial hunt and the colonial vehicle to further the dispossession and elimination of First Nations people in the twenty-first century. We begin by considering the white hegemonic cultural representations of the fatal hunt in *The Chant of Jimmie Blacksmith* (Schepisi, 1978). We then turn to the chase involving the automobile in the film *Rabbit Proof Fence* (Noyce, 2002) where the state hunted down First Nations children in the name of assimilation. We consider counter-narratives in the artwork and films of First Nations and ally artists that show First Nations resistance and survival in the face of the colonial chase.

Chapter 5: No Justice, No Peace: Police Necroautomobility and Lack of Accountability focuses on the role of the police vehicle and the police chase in killing First Nations peoples. It does this through examining case studies of police necroautomobility that has been targeted at First Nations boys and young men. It will show how the formal institutions and legalities of the settler state absolve police of responsibility, converting racist profiling into ‘tragic accidents’. Beginning with the documentary *Cop it Sweet* (Brockie, 1992), of policing in the First Nations precinct in Redfern, Sydney, we consider post-millennium chases and deaths across Australia and Aotearoa where police vehicles hunted First Nations people escaping for their lives; and how the white settler media and legal system narrated these deaths as pure accident or inevitable outcome of an ‘unruly’ criminal. The media conveyed that the true victims were not the killed First Nations peoples, nor their distraught families, but the police officers who were just ‘doing their job’. We conclude this chapter with consideration of the police vehicle as ‘necro-transport’ (Perera & Pugliese, 2022) with the confinement of Ngaanyatjarra Elder Mr Ward in the back of a prison van resulting in him boiling to death. Together the police vehicle as necroautomobility delivers deathly violence to First Nations peoples and communities in continuance of colonial occupation.

Chapter 6: ‘I’ve Been Chased by People in Cars – White People in Cars’ – Settler Necroautomobility in the Murders and Disappearances of First Nations Peoples focuses on deaths caused by vehicle chases or rides where white settlers have embodied the sovereign power of the colonial state. Enacting the ‘possessive logic’ of settler colonialism, white settlers use their vehicles to target and run over First Nations people – and as seen in the opening of this introduction – especially children. Their