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**counterdisciplinary notes  
on race, power & the state**

**CALL FOR PAPERS & PARTICIPATION**

**DEADLINE: JUNE 1, 2007**

LatCrit, Inc.'s house journal, *CLAVE: counterdisciplinary notes on race, power & the state*, is seeking papers and other participation for an issue on **Race, Violence and Sovereignty in White Settler Societies**.

This issue will be guest-edited by Professor Sherene Razack, professor of sociology and equity studies in education at the University of Toronto. Professor Razack is an internationally known critical race feminist scholar whose books on white settler societies include *Dark Threats and White Knights: The Somalia Affair, Peacekeeping, and the New Imperialism* (2004); *Race, Space, and the Law: Unmapping a White Settler Society* (2002); and *Looking White People in the Eye: Gender, Race, and Culture in Courtrooms and Classrooms* (1998). Sherene describes the project this way:

*Recently scholars such as Agamben have given considerable attention to the race/violence/law nexus and particularly to the state of exception: a place within law where law itself is suspended. The denial of a common humanity between people of European descent and others has historically sustained this idea of the exception. The idea of a modern civilization encountering a pre-modern one produced the colonial world as "a permanent, tropical exception from common law applicable in Europe," as Hansen and Stepputat show. Such exceptions perversely formed – and form still – the general paradigmatic and particular textual ground of rules of law and axes of power in scenes and spaces marked and marred by European colonization.*

*What the state of exception made possible in the colonies was a brutal inscription of the power of the colonizers on the bodies of the colonized, a violence that was legally authorized. This violence became socially acceptable, as Edward Said showed, through the idea that the colonized only understand force and cannot be governed through the rule of law as it applied to Europeans.*

*What are the connections between this violent colonial discourse and today's understandings of sovereignty, statecraft, citizenship, and power? What embodiments does contemporary racialized gender perform within such understandings? How do today's white settler societies, ostensibly committed to*

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**CLAVE is a joint project of LatCrit Inc. and the  
Universidad Interamericana de Puerto Rico, Facultad de Derecho.**



*liberal democracy and the rule of law, continue to rationalize exceptions and rules that exclude, occupy, execute, discipline, or otherwise do violence to non-white bodies, lands, societies and cultures? In all the foregoing respects, how are white settler societies distinct from other colonized, decolonizing, and postcolonial contexts?*

As our “counterdisciplinary” label suggests, we welcome authors from any and no discipline interested in questions of violence, sovereignty, and citizenship in white settler societies. *CLAVE*’s mission is to publish a wide range of writing, from full-length articles to works in progress to “rants” and “appreciations,” book reviews and reviews of popular culture, dialogues and diatribes. Images and video submissions are also welcome. Our first language is English, but we are building archives in Portuguese and Spanish as well.

Please email your ideas, suggestions, and proposals for articles, essays, rants, book reviews, and other participations to managing editor Tucker Culbertson, at [tuckerculbertson@yahoo.com](mailto:tuckerculbertson@yahoo.com) by **June 1, 2007**, so that we can evaluate in a timely fashion the support for this project. Please make your subject line **WHITE SETTLERISMS**.

We welcome your participation in making *CLAVE*, a place where critical radicals can be serious, playful, outraged, blissed-out, or mournful. Please visit [www.clave.org](http://www.clave.org) today and check out our postings. We look forward to your participation!