



LATCRIT

LATINA & LATINO CRITICAL LEGAL THEORY INC.

CALL FOR PAPERS

LATCRIT 2023 BIENNIAL CONFERENCE AND RELATED EVENTS

Hemispheric Justice: Cultivating Solidarity across the South–North Divide of the Americas

LatCrit/SALT/ClassCrits Faculty Development Workshop: October 5, 2023

Biennial LatCrit Conference: October 6–7, 2023

ALL EVENTS WILL BE VIRTUAL

CALL FOR PAPERS

In October 2023, Latina and Latino Critical Legal Theory (“LatCrit”) will convene its biennial conference at Cornell Law School. The LatCrit board of directors invites you to propose panels, roundtable discussions, workshops, individual presentations, and works in progress on topics related to the conference themes and other aspects of critical outsider jurisprudence.

A NOTE ABOUT CONFERENCE MODALITY

Cornell Law School is “centrally isolated” in a small town in rural New York, and therefore flights/hotel costs are higher than normal. We were uncomfortable asking the community to pay higher costs, and we know that for some members of our community there are lingering concerns about COVID, so we have decided to follow the path we took in 2021 and hold a virtual conference. We hope to reconvene in person in 2025.

THEMES

A concept of “hemispheric justice” can reframe and facilitate today’s diverse movements for justice across the Americas and beyond. Indigenous peoples, human rights defenders, environmental protectors, and advocates for disability, interracial, reproductive, and transgender justice, *inter alia*, struggle transnationally across the planet in a period of rampant authoritarianism, open war, democratic decline, and climate catastrophe. To chart a course, diverse peoples must cultivate learning and solidarity across the South–North divide. Critical sociolegal scholars have a vital role to play in these urgent efforts.

As diverse schools of critical scholars—including, *inter alia*, those associated with world-systems theory, Latin American liberation philosophy, decoloniality, racial capitalism, critical race theory, Third World Approaches to International Law, ClassCrits, and other projects of critical outsider jurisprudence—have explained, coloniality deploys several salient sociolegal formations (e.g., racialization and heteropatriarchy) to create and police a hierarchy of power that extolls the supremacy of certain European-derived people as “free white men” while justifying and naturalizing the subordination of the differentially racialized peoples of the Global South.

Through five-plus centuries of genocidal campaigns and other technologies of coloniality–modernity, indigenous peoples persist across the Americas. During those centuries “discovery,” conquest, and related forms of colonial violence, like expropriation and exploitation, constituted “Europe” and its colonial settler societies in the “New World” or “Western” hemisphere. Throughout those centuries, in ways both quotidian and spectacular, the indigenous and multiracial peoples of the Americas and beyond have contested the supremacist political economy of white male euroheteropatriarchy. Salient historical examples include the Pueblo Revolt of 1680, Pontiac’s Rebellion of 1763 –1766, Haitian Revolution of 1791 – 1804, Insurrection at Harpers Ferry of 1859, American Civil War of 1861 – 1865, Mapuche Uprising of 1881, and Mexican Revolution of 1910 – 1920. Of course, the Anglo / Eurocentric power elite always acts to crush rebellion—typically by military force, assassination or subversion of leaders, and assimilation of racialized and subaltern peoples.

Furthermore, during the twentieth century, an European-derived “rule of law” fitfully incorporated the marginalized segments of (settler colonial) societies in the Americas—although often in expressly discriminatory ways such as the Jim Crow and “sundown town” regimes of the United States. By 1945, the dominant nation states had established the Bretton Woods System and the United Nations to recalibrate their hegemony so that the Global North could continue to expropriate and exploit the peoples and resources of the Global South. These processes continued during the worldwide “Cold War,” which in the United States resulted in the historic convergence of interests that created formal racial equality (ordered by the executive, decreed by the judiciary, and legislated by the Congress) and opened the door for expanding civil rights to other marginalized and subordinated peoples.

In the early twenty-first century, segments of the power elite in the United States used the “War on Terror” to fuse the nativism of their white power constituents to rampant Islamophobia and xenophobia, which putatively justified the contraction of civil liberties, expansion of surveillance capitalism, hardened borders, and predatory immigration policy. The postfascist Trump Administration finally replaced the neoliberal Washington Consensus with open profiteering, white power, popular ignorance, and ultimate diktat under the Supreme Court of the United States.

Thus, at this moment, people need hemispheric justice. Cultivating mutual learning and solidarity across the South–North divide of the Americas is a vital path towards this

goal. Specifically, critical sociolegal scholars can learn from indigenous communities, protectors of the environment, human rights defenders, and poor peoples, cultivate solidarity with them, and help articulate how diverse peoples can jointly create paths away from mutual exploitation and destruction toward postsubordination societies that prioritize environmental justice, human rights, indigenous sovereignty, and social democracy.

The LatCrit Board of Directors invites presentations and other forms of participation on these topics and others. We welcome Panel, Roundtable, and Workshop proposals, as well as individual papers and works in progress, on topics related to the conference themes and other aspects of critical outsider jurisprudence. We received modest funding from the Global Cornell's [Mario Einaudi Center for International Studies](#) and [Migrations Initiative](#), with support from a Just Futures partnership with the Andrew W. Mellon Foundation, to subsidize outreach to students and advocates to enable them to connect with and attend sessions with LatCrit migration scholars, and therefore we will group the migration-related content into a virtual "**LatCrit Migration Summit.**"

CO-SPONSORS

ClassCrits
Society of American Law Teachers (SALT)
Cornell Law School
Global Cornell's Mario Einaudi Center for International Studies
Cornell University Migrations Initiative, with support from a Just Futures partnership
with the Andrew W. Mellon Foundation

DEADLINE

Please submit an abstract of your proposal, and your contact information, by June 16, 2023, at <https://latcrit.org/submit-your-paper/>. Feel free to submit group or individual proposals.

Faculty Development Workshop Co-organizers: Nancy Cantalupo, Ron Hochbaum, and Randall Johnson. Contacts: Nancy Cantalupo nancy.chi.cantalupo@wayne.edu, Ron Hochbaum rhochbaum@pacific.edu and Randall Johnson rkjmn5@umkc.edu.

Biennial Conference Co-organizers: Steve Bender, Marc-Tizoc González, Jen Hill, Guadalupe Luna, Beth Lyon, Tayyab Mahmud, and Saru Matambanadzo. Contacts for general or logistical questions: Tayyab Mahmud mahmud@seattleu.edu and Beth Lyon mbl235@cornell.edu.

For general information about LatCrit theory, community, and praxis, see <https://latcrit.org> and Francisco Valdes & Steven W. Bender, [*LatCrit: From Critical Legal Theory to Academic Activism*](#) (NYU Press 2021).