

CALL FOR PAPERS



LASA2023

América Latina y el Caribe: Pensar, Representar y Luchar por los Derechos

VANCOUVER, CANADA • MAY 24–27, 2023

In Latin America and the Caribbean, the discussion about democracy has been generated in spheres of knowledge that are distanced by geographical location and/or by theoretical/methodological perspectives, including ideological positions. On one hand, the analysis has centered on political institutions and their performance, with an emphasis on electoral democracy. On the other, critical thinking has focused on denouncing the deficits of the liberal representative system: the persistent social inequality, racial hierarchy, asymmetrical international relations and/or the colonial epistemological legacy. Problems like human displacement, corruption, violence, and populism tend to be subsumed in ideological positions.

The world has changed quickly due to the technological revolution, the multiplication of global powers and interests, China's ascent as a power, and deepening inequalities. The conceptual, methodological, and institutional frameworks that have guided us for decades show limitations, preventing us from fully understanding what is happening and preparing responses. The democratic optimism of the last quarter of the 20th Century has faded, social and economic achievements have regressed, the expansion of recognition and respect toward minority and vulnerable populations is far from being realized.

It is imperative to revise these frameworks and reformulate them, giving centrality to people and their rights. The Universal Declaration of Human Rights allowed for great global progress. The world would be worse without its recognition. However, we cannot ignore the fact that in impoverished zones, far from the geo-human spaces positively affected by globalization, the constitutionalization of rights does little to solve every-day problems, or to effectively defend them. Deprived of such rights, millions of people have seen the need to migrate, sometimes exposing themselves to situations of extreme vulnerability. The murder of defenders of human rights, femicide, structural violence, poverty, and abuse the migrants experience, the destruction of the environment, are particularly harsh phenomena in the region, and require our attention.

This is the crossroads of knowledge production in the region: How to preserve rights when the institutions do not guaranty them? How to enforce them in contexts of increased inequality? If the nation-state as we know it cannot grapple with these and other problems, what are the alternatives? And what is the capacity of Latin America and the Caribbean to intervene in a global context in which the region seems increasingly less relevant?

Thinking, representing, and fighting for rights also involves thinking about the rights of nature, and requires us to address these questions from an academia open to an interdisciplinary approach, and the presence of other knowledge and other voices. It involves the passion to understand multitudes, social movements, and actors of civil society, who in addition to parties and governments, represent and fight for those rights. A plural academia, which confronts the north-south relationship, which overcomes divided approaches, incorporating contributions from activism without refusing the autonomy necessary to exercise critical thinking and the coexistence of dissident voices. The fight for rights is intrinsically linked to the fight for a more participative democracy, solidarity, and social justice. From academia, we must actively contribute to make this possible.

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New Thematic Areas

LAS PROTESTAS SOCIOPOLÍTICAS DEL SIGLO 21

Martha García and Moisés Arce

The 21st Century has been marked by waves of protest in many countries in Latin America and the Caribbean. From the Water War in Bolivia in 2000, the Argentinazo in 2001, through those that led to the rise and fall of Evo Morales (2003-2018) and through the constant protests against the governments of Hugo Chávez and Nicolás Maduro in Venezuela (2002, 2004, 2007, 2014, 2017, 2018). There were also protests in Brazil (2013), Nicaragua (2018), Haiti (2018-2019), El Salvador (2019-2020), Puerto Rico (2019), Mexico (2019), Chile (2019), Ecuador (2019), Peru (2019), Colombia (2019, 2020, 2021) and Cuba (2021). Such protests were realized by many social and political actors, which unfolded in public spaces, and in very varied manners, a diversity of claims; the government responses were also varied, both to the demands presented, and to the protagonists of these social struggles.

Art, technology, activism, academia, were interlaced in these protests to enhance their visibility. Solidarity, sorority, self-care, and care for others flourished in most of them. What conditions have permitted these waves of protest to spread across the continent? What do these protests say about democracy in the region? Are they an example of the crisis of representative democracy, of political legitimacy, or of social polarization? How do the emerging and revitalized social actors and movements, which carry demands of guarantees to exercise and enshrine individual and collective rights, relate to political parties and movements? How have the governments of the region responded to claims of corruption, human and environmental rights violations, and impunity that have been expressed in the social struggles? How have the political systems in the region responded to the public distrust of the political institutions?

BIOPOLÍTICA, CUERPOS Y POSTHUMANISMO

Gabriel Giorgi and Magdalena López

The appearance of COVID-19 and the ways in which the pandemic was managed laid on the carpet, once more, the importance of discussions on biopolitics. The centrality of the virus came to corroborate and intensify lines of problematization of the notion of "life" and its movement between human and non-human, organic and inorganic, bios and geos that had been worked from different angles of biopolitical reflection. It is clear that the distinction between human and the nature of humanism itself, with the resulting placement of the former in terms of superiority and domain over the latter, is having lethal effects on the sustainability of the planet. Given this perspective, identified as "anthropocentrism", "anthropocene/capitalocene", "speciesism" or with the effects of the "anthropological machine", various studies have abandoned old questions, and formulated other new ones in which the premises about the relationships between body and policy acquire new resonance and rewrite prior discussions. How the limits of what is human, and its possible links with other forms of life in contexts of intensified extraction, discussed and rethought? How are gender-neutral, racial, and cultural policies rearticulated from there? How do we think about the relationship and friction between Amerindian and Afro-descendent knowledge and the biopolitical tradition? What critical fables about animal, vegetable, and mineral go against the grain of the dominant language around extractivism? How to intervene on the inflections of the old and new authoritarianism in necropolitical contexts? In recent years, these questions have been explored in relation to the Latin American experience under different perspectives such as the law, philosophy, history, biology, anthropology, environmental and human rights activism, social work, literature, cinema, fine arts, and research on new technologies. Understanding that the biopolitical crosses different lines surpass academic disciplinary limits, we invite you to submit proposals that discuss these lines of work based on a critical reflection from and/or in contrast with the tradition of biopolitical thinking.

CHILE AS DEMOCRACY'S MIRROR IN LATIN AMERICA

Gabriel Negretto and Sofia Donoso

Traditionally, Chile has been considered one of the most successful cases of democratization in the region. After the reinauguration of democracy in 1990, Chile was able to avoid the problems that affected other new democracies. A center-left coalition that governed the country for two decades and shared power with a center-right coalition that was able to win the presidency since 2010. Chilean politics have not been affected by insurmountable political or institutional crisis and have had comparatively low levels of public corruption. In addition, since the 1990s, Chile has attained a deserved reputation for economic success. Between 1990 and 2010, the country not only multiplied its annual per capita income by more than three times, it also reduced poverty levels from 46 to less than 20 percent. As in most of the region, Chile has experienced relative economic stagnation since 2011. However, the per capita income continued to grow, and in 2019, poverty fell below 10 percent.

From the perspective of the Chilean public, however, the signs of concern had been accumulating over time: the decrease in public trust in representative institutions, demands for better education, health, pensions, and compliance with social rights in general. These concerns reached a boiling point in October 2019, when massive social protests arose against the political and social status quo. As a reaction to mass protests, a multi-party agreement activated a process to replace the constitution in Chile. The process has captured the imagination of the Chilean public and outside observers because it could function as a peaceful solution to social conflict and dismantle the remains of a constitution originally designed to restrict the power of arising from the ballot box. It also promises

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a new model of drafting democratic constitutions in a region in which public dissatisfaction with democratic performance too often led to conflictive plebiscitary processes of constitutional replacement which facilitated the deterioration of democracy or an outright authoritarian regression.

However, the process of democratic transformation in Chile faces many challenges that are all too familiar for Latin American societies in general: the lack of response by the elites to social demands for reform, public disaffection, the crisis of representation, the transformation of the party system, and even the threat of populism.

In this sense, Chile is a laboratory of comparative analysis. This thematic area of the program will highlight the analysis of these questions, including comparative studies between the social and political processes in Chile and other countries in the region. Under what conditions to the political elites give a timely and adequate response to the social discontent? What is the role of the social protests in triggering profound reform processes?

¿QUIÉN MANDA EN AMÉRICA LATINA Y EL CARIBE? DE LOS PODERES FÁCTICOS A LA GOBERNANZA CRIMINAL

Eduardo Porretti, Luis Daniel Vásquez and Lucía Dammert

For decades, the relevance of institutional powers- those exercised not by virtue of being elected, but rather by the capacity of pressure or authority possessed- in political decision-making have been evident. While in the past some legal institutional powers with weight, such as the Church, have lost their ability to influence, others have gained it. How does this affect contemporary democracies? The interaction among institutional powers and the political power can take place by legal means, like lobbying or campaign financing by business groups, the financial pressures of international organizations, the communications media, different types of unions, to obtain laws and public policies according to their interests. This can also be done through illegal mechanisms, such as threats, bribes, rigged bidding procedures, inappropriate business dealings, illegal campaign financing, revolving doors, or violence. To add to the complexity, much of the interaction between institutional powers and the state take place in gray areas, with acts that appear legal, but whose means and/or purposes are fraudulent to constitutional and democratic principles.

We are facing processes of state collusion, coopting, and reconfiguration that affect not just political representation, but also the provision of public goods and the quality of democracy. In the extreme, we are facing networks of macro-criminality, paramilitary and guerrilla organizations and militias that may come to institute order and provide resources in the territory by means of criminal governance, and with governmental agreement. What happens to political representation? Where is the long-awaited construction of the general wellbeing? What circuits of representation are reconfigured and how is the concept of democracy altered? How is the political order constructed and where is it going? Who governs Latin America and the Caribbean?

GUIDELINES FOR SESSION ORGANIZATION

One of the main goals for LASA's congress is to enable the highest level of intellectual exchange from the social sciences and the humanities about Latin America and the Caribbean. An important condition to achieve this goal is ensuring that each of our congress sessions incorporates important degrees of diversity along several criteria. These include diverse institutional affiliations of panel participants, region where they are based, disciplinary, career stage, and gender diversity. Not all of these criteria can be present in each and all sessions but, where possible, they should be observed when organizing them. A session constituted by presenters from the same institution

is likely to get a low ranking or rejected. A minimum of two institutions should be represented in each session, and preferably more. Even when a session is focused on a single country, it may be possible to find diversity among presenters in terms of the countries in which they are based. Such diversity could add a different perspective on the same country. Having in the same session scholars in different stages of their careers, from graduate students to junior and senior scholars, can promote productive intellectual networks and possibilities for mentorship. Gender diversity should be easy to attain in an association in which women make up more than half of its membership.

IMPORTANT

Before submitting a proposal, please review all the information on proposal submission at the following link:
<https://lasaweb.org/en/lasa2023/proposals/>

To learn more about the proposal selection process, please refer to this link:
<https://lasaweb.org/en/lasa2023/selection-process/>

THE DEADLINE FOR THE SUBMISSION OF PROPOSALS IS
SEPTEMBER 8, 2022, AT 5 p.m., EASTERN TIME

SEE INSTRUCTIONS ON
THE NEXT PAGE.

You are invited to submit a paper or panel proposal addressing either the congress theme or any topic related to the program tracks. LASA also invites requests for travel grants from paper presenters who qualify. Visit the LASA website for eligibility criteria. All proposals for papers, panels, and travel grants must be submitted to the LASA Secretariat via the online proposal system by September 8, 2022, at 5 p.m. EST.

The deadline for submitting proposals is September 8, 2022, at 5 p.m. Eastern Time.

Proposal forms and instructions will be available on the LASA website: <https://lasaweb.org>.

No submissions by regular mail will be accepted. A confirmation email will be immediately sent once the proposal is submitted successfully. Otherwise, contact the LASA Secretariat before the deadline for confirmation to lasa@lasaweb.org.

All participants will be required to preregister for the Congress.

Permanent tracks

The 2018-2019 Executive Council decided to work to ensure that each congress maintains a set of permanent tracks. To this end, an exhaustive analysis of the existing tracks since 1991 (221 in total) and the number of proposals received. The criterion has been to consolidate, homogenize and expand these tracks in order to offer a permanent space that represents the thematic diversity represented throughout the membership.

The 221 tracks found were discussed in several stages by the full Executive Council and by a subcommittee appointed by the Executive Council. Initially, the 221 axes were reduced to 43, and finally to 32.

Program agenda

Select the most appropriate topic for your proposal from the list below and enter it in the designated space in the submission system. You may submit only one topic. Send your correspondence to the LASA Secretariat only.

PERMANENT TRACKS

Agrarian and Food Studies
Art, Music and Performance Studies
Childhood and Youth Studies
Civil Societies and Social Movements
Culture, Power and Political Subjectivities
Democratization and Political Process
Economics and Political Economy
Education
Environment, Nature and Climate Change
Film Studies
Feminism and Gender Studies
Health Policies
History and Archaeology
Human Rights and Memory
Indigenous Peoples and Afro-descendants: Epistemologies and Knowledge
International Relations / Global Studies
Labor Studies
Language and Linguistics
Latinx Studies
Law and Justice
Literature Studies

The Executive Council or a subcommittee appointed by the Executive Council will periodically evaluate new areas proposed by the program committee to determine their permanence in the list of core tracks.

New tracks for each congress

The Program Committee will have the possibility of proposing specific tracks that it considers relevant within the framework of its programming. For the 2023 congress, the theme chosen by the Committee will not only focus on the struggle and preservation of human rights, but also on environmental rights in Latin America and the Caribbean.

Mass Media and Popular Culture
Migration and Refugees
Otros Saberes and Alternative Methods
Political Institutions
Public and Social Policies
Race and Ethnicities
Religion, Politics and Society
Archives, Libraries and Digital Scholarship
Sexualities and LGBTI Studies
Urban Studies
Security and Violence

NEW FOR LASA2023

Las protestas sociopolíticas del siglo 21
Biopolítica, cuerpos y posthumanismo
Chile as Democracy's Mirror in Latin America
¿Quién manda en América Latina y el Caribe? De los poderes fácticos a la gobernanza criminal

