

**Call for papers volume 13 issue 2  
(November-December 2021):**

**Rising up against institutional racism  
in the Americas and beyond**

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The November-December 2021 issue of the open-access, online, copy left academic/activist journal *Interface: a Journal for and about Social Movements* (<http://www.interfacejournal.net/>) will focus on themes relevant to understanding and registering the popular responses and uprisings to racism.

The geographical scope will be focused on the Americas, but we also encourage relevant submissions from other geographical regions with significant ant-racist movements. We also welcome contributions that critically analyse the deeper social constructions of racism and the absence of, or barriers to the development of, protest movements. Contributions on other themes, as always, are also welcome.

We encourage authors to submit a 250 to 500-word abstract to help us engender a coherent conversation between the various contributions to this issue. For non-standard academic contributions (interviews, audio-files, literary writings, social movement and activist notes, etc), we recommend you provide us with a short description of the content and form of your submission. This is not mandatory for your submission to be accepted, but it will also help you prepare your submission.

**Timeline and deadlines:**

Abstracts and descriptions of submissions:	1 March 2021
Deadline for all submissions:	1 May 2021
Review and production process until publication:	November/December 2021

**Rising up against institutional racism in the Americas and beyond**

The Covid-19 pandemic has put a spotlight on racism as a structural and institutional ill of capitalism. The vicious police killing of George Floyd on 25 May ignited uprisings and protests against the institutional racism not only in the US but across much of the 'Global North'. This happened just at a time when most of the world was in lockdown and activists wondered how the Covid-19 pandemic and, in particular, the quarantine would affect our ability to organise

collectively against injustice and discrimination and fight for a better world.

Over the past decades, the Americas have witnessed growing radicalisation and movements of indigenous peoples that has raised awareness of structural racism across these continents. Yet, with Latin America as the new pandemic's hotspot at the time of writing, energies in this region are still focused on Covid-19 itself and the social and economic consequences; we are yet to see whether the anti-racist movements in the north will reverberate more strongly in the south.

There is a plethora of structural, political and historical reasons for anti-racism to crystallize countless issues of contention and articulate as a movement. For instance, there have been allegations and reports of racially motivated police abuses in several countries in the region, where poverty is also racialized (see for example: Grimson and Grimson 2017; Mondon and Winter 2019; Sears 2014; Hale 2005; Guano 2003; Gordillo 2016). Indeed, the rage underpinning the rising against racism is fuelled also by the connected economic injustices. The pandemic also highlights this: poorer sectors pay with disproportionately more lives for a pandemic that they have not helped to spread across the globe, but for which they have fewer means for protective measures and treatment.

Institutional racism, police brutality and racial profiling are well-known and documented issues right across the Americas, in many countries steeped in a history of state terror and/ or exploitative, and frequently violent, Latifundista social relations.

Today, political conditions are both combined and, characteristically of a general crisis, jarringly uneven across the Americas. With Trump only being trumped by Bolsonaro in Brazil, Chile's popular uprising halted by the pandemic was countered by Bolivia's right-wing coup, which now faces uncertainty due to elections and popular pressure, to name just a handful of examples. In a historical move, the recently elected Argentine government has taken legal action against the superpowers of the police in Salta province for recurrent abuses of powers, including unlawful detentions (El Portal de Salta 2020). It is the first time for the national government to recognize the institutional nature of police violence targeted at the poor, indigenous peoples, and political adversaries such as Human Rights, social movements and trade union actors.

The Black Lives Matter uprising in the 'North' has put the struggle against institutional racism onto the global agendas, which prompts a variety of questions. Will the Black Lives Matter Movement inspire forms of collective action against institutional racism in Latin America? In what ways would such movements re-shape the region's political landscape and could they re-invigorate the leftist social movements' agendas? Indeed, does the 'Black Lives Matter' movement offer an opportunity to unearth the institutional racism from the various origin myths and its historical legacies of slavery (Shilliam 2009)?

In what ways have these legacies shaped national and ethnic identities across the Americas? How does the imaginary of a 'white' European colonial past still obscure and/or marginalise non-white collective identities? How has this been

resisted? Have the nature and content of anti-racist resistance, or the conditions for such resistance changed? How does the racialisation of working-class poor articulate during the Covid-19 pandemic? What does this tell us about social, cultural and political conditions for confronting the ills of capitalism today?

Drawing on the Afro-Pessimist claims that (US) civil society is inherently antithetical to all manifestations of Black social life, (Hartman, 1997; Sexton, 2016; Sharpe, 2016; Wilderson, 2010) scholars Adam Bledsoe and Willie Jamaal Wright argue that global expressions of anti-Blackness are necessary for the perpetuation of global capitalism. They go on to argue that “regardless of the particular expression of capitalism, anti-Blackness conditions the possibility of capitalist reproduction across different global contexts” (Bledsoe and Wright, 2018). Taking seriously the primacy of anti-Blackness, while also pushing back against assumptions of Black exceptionalism often animating Afro-Pessimist thought, this special issue seeks works that not only recenter the reality of anti-Blackness as it impacts the masses of people, as a primary manifestation of structural racism and racial capitalism but that also thinks about and with anti-Indigeneity as parallel or interconnected concerns. In addition to the necessary intellectual work of reiterating the primacy of anti-Blackness and anti-Indigeneity, we are particularly interested in works that highlight the shared nature of Black and Indigenous struggles against institutional racism and more fundamentally the dehumanization of the masses of Black and Indigenous peoples. In the Americas, concerns about Blackness and Indigeneity appear as distinct issues, however, works that think about questions of Blackness and Indigeneity on the African continent and elsewhere are also welcome.

This issue aims to explore the diversity of historical and political articulations of institutional racism and their antagonists in the Americas, and why it is now, under the difficult circumstances of lockdown during the Covid-19 pandemic, the anti-racism movements have erupted into the public sphere in the North.

How does the Covid 19 pandemic shape anti-racist and indigenous rights struggles? We invite in-depth empirical, historical and theoretical analyses, case studies and regional explorations, reports, opinion pieces, relevant interviews and other significant material, short contributions centred on ‘events’ of collective action against racism primarily in the Americas. Reflections on racism and anti-racism from other parts of the world that do not relate to the Americas will be covered by the ‘open section’ of this issue.

Some general questions seem to be particularly important, but this is not an exhaustive list:

1. What are particular and general constructions of racism in the Americas?
2. How is contemporary racism, and resistance towards it, rooted in the colonial history of the continent and how is it confronted or challenged?
3. How did anti-racist protests emerge during the pandemic and what is its meaning?
4. How does the COVID19 pandemic shape the work of anti-racist and indigenous movements?
5. What is the composition of the anti-racist and indigenous movements and why?
6. What are the (local) historical legacies of racism in ideological constructs and identity and cultural politics?
7. How do anti-racist movements in the North articulate with non-white and indigenous groups in Latin America?
8. How do indigenous movements (and their indigenous rights' agenda) articulate with other anti-racist agendas in the Americas?
9. What are racism's 'hidden transcripts' and how do they shape collective subjectivities?
10. How do social (indigenous) movements, trade unions and left-wing parties construct and frame anti-racism?
11. How is the operational space of anti-racist and indigenous movements limited by governments, the private sector, armed actors, and others?
12. How are poverty, violence and class racialised and how does this shape resistance and protest?
13. How is racism gendered within the home, the family, in public spaces and at work?
14. Finally, how are social movement activists, intellectuals, and scholars ensuring that the particular struggles of Black and Indigenous peoples are not further invisibilized under the banner of anti-racism?

In this issue, we would particularly encourage in-depth ethnographic, historical and political analyses, comparative approaches, activist accounts as well as event and practice analyses.

## **Principles for contributions**

*Interface* is a journal of practitioner research, meaning that we welcome work by movement activists as well as activist scholars, and work in a variety of formats which suit these different kinds of writing as well as our very varied readership – which includes activists and researchers across the world, connected to many different movements and working within very different intellectual, theoretical and political traditions.

We are interested in pieces in many formats – peer-reviewed articles and interviews with movement activists, research and teaching notes, book reviews and key documents and other formats that work well for their purposes – that tackle some of the questions raised above.

All contributions (including those for the special issue and the special section) should go to the appropriate regional editors by the deadline of 1 May 2021.

Please see the editorial contacts page

(<http://www.interfacejournal.net/submissions/editorial-contact/>) – and use the appropriate template. Please see the guidelines for contributors

(<http://www.interfacejournal.net/submissions/guidelines-for-contributors/>) for more indications on content and style.

## **General contributions**

As always, this issue will also include non-theme related pieces. We are happy to consider submissions on any aspect of social movement research and practice that fit within the journal's mission statement

(<http://www.interfacejournal.net/who-we-are/mission-statement/>). Pieces for *Interface* should contribute to the journal's mission as a tool to help our

movements learn from each other's struggles, by developing analyses from specific movement processes and experiences that can be translated into a form useful for other movements.

In this context, we welcome contributions by movement participants and academics who are developing movement-relevant theory and research. In addition to studies of contemporary experiences and practices, we encourage analysis of historical social movements as a means of learning from the past and better understanding contemporary struggles.

Our goal is to include material that can be used in a range of ways by movements – in terms of its content, its language, its purpose and its form. We thus seek work in a range of different formats, such as conventional (refereed) articles, review essays, facilitated discussions and interviews, action notes, teaching notes, key documents and analysis, book reviews – and beyond. Both activist and academic peers review research contributions, and other material is sympathetically edited by peers. The editorial process generally is geared towards assisting authors to find ways of expressing their understanding, so that we all can be heard across geographical, social and political distances.

We can accept material in Bengali, Bosnian/Croatian/Serbian, Czech, Danish, Dutch, English, Finnish, French, German, Hindi, Italian, Mandarin Chinese, Norwegian, Polish, Portuguese, Russian, Slovak, Spanish and Swedish. Please see our editorial contacts page (<https://www.interfacejournal.net/contact-us/>) for details of who to send submissions to.

### **Deadline and contact details**

The deadline for initial submissions to this issue, to be published in November-December 2021, is 1 May 2021. For details of how to submit pieces to *Interface*, please see the “Guidelines for contributors” on our website. All manuscripts should be sent to the appropriate regional editor, listed on our contacts page.

Submission templates are available online via the guidelines page (<http://www.interfacejournal.net/submissions/guidelines-for-contributors/>) and should be used to ensure correct formatting. *Interface* is a completely voluntary effort, without the resources of commercial journals, so we have to do all the layout and typesetting ourselves. The only way we can manage this is to ask authors to use these templates when preparing submissions. Thanks!

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