

# RCSL NEWSLETTER

## INTERNATIONAL SOCIOLOGICAL ASSOCIATION RESEARCH COMMITTEE ON SOCIOLOGY OF LAW

<http://rcsl.iscte.pt/>

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### PRESIDENTIAL ADDRESS

Dear friends and colleagues,

When I wrote my last presidential address at the beginning of February I could not have foreseen what difficult times were ahead of us due to Corona and I would have never expected what happened – probably neither could you: The lock-down of our societies and economies, the resulting cancelling of in-person meetings, no journeys, limited contacts.

The first conference I could not attend was the joint meeting of the German socio-legal associations in cooperation with Polish colleagues on “Socio-legal perspectives on the rule of law” in Frankfurt/Oder on the 12th and 13th of March. It was followed by many others, which could not take place like the Paris conference ‘Feminism, Law and Citizenship’ of the RCSL Working Group on Gender, Law and Society, the Legal Profession Group meeting in Onati, and our big annual RCSL Conference in Lund on “Law and Digital Society: Re-Imagining the Futures”. The Law and Society Association Meeting which was scheduled for Denver took place in virtual form, other virtual conferences and meetings followed. We are all now used to communicating via zoom, webEx and other systems although these cannot fully replace in-person-meetings. We do not yet know how the situation will develop: there is a careful opening up which is endangered by a second wave of Corona. Will we have a vaccination which will allow us to travel next year, although maybe not fully resume our former life-style, will the virus disappear? We do not know.

Therefore we cannot yet predict what is going to happen to our meetings which have been postponed till next year. The fourth ISA Forum of Sociology which was scheduled for Porto Alegre/Brazil in July 2020 has been postponed to the 23-27 of February, 2021. The RCSL Conference in Lund will take place at the end of August 2021 – either in virtual form or as

a “normal” meeting. We will take the decision about this at the end of March 2021 at the latest and I will inform you all immediately. And of course we will keep you informed about the other conferences and meetings. Workshops in Onati are also arranged in virtual form for the time being, Mavis Maclean has just told me about her very positive experiences with the (postponed) workshop on “What is a Family Justice System for?” That means our work goes on, and some have made good use of the slowing down of public life to finish publications although the restriction of contacts created an artificial and unpleasant situation. Some of our Master students were stuck in the Residencia in Onati for weeks and have suffered from it. In Spain there was a complete lock down. (continued in page 2)

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We as socio-legal scholars will have a lot to research as consequence of the Pandemic: Our colleague César Basán Seminario organised a webinar together with Sheila Fernández Míguez "Understanding the COVID-19 crisis - Critical reflections on the contributions of the Sociology of Law" on which he reports in this Newsletter. I have given an opening address trying to draw together a first resume of what awaits us and what we have to do as socio-legal scholars. We have faced new imbalances between public and private spaces: who is and was allowed to stay at home, who must go out (to work), who must take risks, who is forced to give up mobility? For whom are such restrictions a loss of freedom, and to whom rather an uncanny risk? How do we socialize within social media? How do families cope with the burden of home-schooling, and how does this relate to inequality? There was a shift from Parliament to the executive to introduce coercive measures. In many states democracy was on hold, there were calls for a "strong" state, a new protectionism emerged and the tendencies towards a new nationalism were strengthened. New mass movements arose, demanding to uphold personal freedom, some denying the danger resulting from Corona, some adding conspiracy theories, in the United States partly coupled with the "Black lives Matter" movement after the violent death of citizens of colour. These are just some of the effects and fields which we have to observe, critically watch and evaluate.

In July the Podgorecki Prize 2020 for a socio-legal researcher at an earlier stage of his or her career was awarded to Alysia Blackham, Associate Professor, Melbourne Law School. An honorary mention was given to Swethaa Ballakrishnen, Assistant Professor of Law at the University of California, Irvine School of Law. I thank the prize committee headed by Angélica Cuellar Vázquez who together with Iker Barbero and Marina Kurkchiyan dealt carefully with eight very promising proposals. We will celebrate the young colleagues at our RCSL meeting in Lund in 2021. We will then also have to award the Podgorecki senior prize 2021 for distinguished and outstanding lifetime achievements.

On the first of September Martin Ramstedt took up his position as the new Scientific Director at the International Institute for the Sociology of Law in Onati. He is the first who also holds a position at the Ikerbasque Foundation in Bilbao. Welcome Martin. And we thank Noé Cornago for his devoted work as Onati SD over the past two years.

As Martin Ramstedt specialises in legal pluralism he has proposed to found a new RCSL working group on Legal Pluralism which he will chair for the next four years. You find an exposé he has written on the work he plans in this Newsletter.

In 2022 we will have our big international socio-legal meeting in Lisbon. The Law and Society Association has again circulated a call to form International Research Collaboratives for this meeting which we hope will get some travel funding from the American National Science Foundation. Many RCSL members are involved. Let me just mention a few IRCs which were formed by RCSL members: "Gender in

Customary and Indigenous Law and Proceedings", "the Notariat Across Borders", "Lawyers and State Transformations" following up the work for the two volumes of Lawyers in 21st Century Societies and the IRC on Criminal Legalities in the Global South. On all these issues you can find reports in this Newsletter.

We also have had much sad news in the past few months, several colleagues who were important for the development of sociology of law, some of them also as directors of the IISL in Onati and friends of many of us have died: Peter Fitzpatrick, Hector Fix Fierro, Roberto Bergalli, Manuel Calvo, Reza Banakar and Sally Merry. We mourn them. Their lives and achievements are honoured here in obituaries.

Let us hope that the next few months will give us the possibility of meeting, and that the prospects for the remaining months of this year and the year 2021 will be brighter again.

With all my best wishes

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## OBITUARIES

### IN MEMORIAM: PROFESSOR MANUEL CALVO GARCIA (1956-2020)

Dear friends, it is a great honour to be invited to extol the memory of our dear friend and colleague Manolo, though an honour I would gladly forego.

In this time of crisis it might be thought that we are becoming accustomed to loss and grief. But in my view, the opposite is true. At this time it seems even harder to lose those we love. The common peril makes the life of each individual even more precious, with the heightened awareness of our common fragility. And our memories are valued all the more, they will not fade.

Manolo was a true son of the Basque country, and was to make an outstanding contribution to the development of the Sociology of Law not only through his research and teaching as Professor in the Philosophy of Law in the University of Zaragoza, but also through his participation in the RCSL as a member of the Executive Committee of the Board, and his stewardship of the IISL during his period as joint Scientific Director in Onate in 2002-3. He gave us both scholarly exposition of the essential nature of Law and Society in "Derecho y Sociedad", but also policy relevant empirical work through the Laboratorio de Sociología Jurídica in Zaragoza, making detailed study of gender based violence, the protection of children and young people, social law and human rights. Vincenzo Ferrari will tell us more about his research and his publications. He not only stimulated the appreciation and understanding of the Sociology of Law in the Basque Country, and throughout Spain,

but also achieved a strong international reputation for his scholarship.

I would like, if I may, to pay a personal tribute to him, as colleague and dear friend over many years. We met first through Teresa Piconto Novales, his wife, who visited me in Oxford early in her career, where we became firm friends and colleagues. She has been a valued member in many of the workshops in Family Law in Onati, most recently on Digital Family Justice, and has published often with this group.

In the early days in Onati, when the political situation was complex, and when our aims and activities in IISL were not always easily understood by those in the Basque Government working with us, it was of great value to have Manolo's steady, positive and sensitive presence. At a time when we needed someone who understood both our enterprise, and the town in which it was taking place, Manolo appeared as the answer to a prayer. His strength and integrity since the earliest days of the IISL were of immeasurable help to everyone concerned with Institute, from Board members and teachers like myself who visited, to students and to the staff and to the town. And when he took on the role of Academic Director jointly with Bill Felstiner at Johannes Feest's suggestion he provided the local knowledge and sensitivity which complemented Bill's international profile and energy.



Manuel Calvo Garcia (right) and Bill Felstiner (left) at the IISL.

Teresa was accustomed to coming to Oxford each summer to use the libraries, and brought with her first Manolo, and then Ramiro and then Blanca. Our families became good friends, and my granddaughter and Blanca who study each other's languages still write to each other in what they call "Spanglish". As the children got older, we began to enjoy punting expeditions on the river in Oxford, close to Wolfson College. There was a limit to the number of people who can fit into one punt, and for two families this could be a problem. But Manolo was always happy to volunteer to give up his seat, and instead of propelling the boat would run along the bank of the river through the park, hiding in the bushes, and jumping out with his camera like a real paparazzo,

taking many pictures of many happy times over many years. We shared trips to London Zoo, marvelling at the meerkats, and enjoyed a proper summer holiday in Donostia.

But there were serious times too. At the Lisbon Conference of the RC SL in 2017 I remember being persuaded by Manolo to take a long gentle walk around the town, in which we talked of access to justice in times of austerity, of the ways of combating gender based violence, and the future of the EU, ...and of course our wonderful children.

He was a clever, kind, good man of integrity and sensitivity, patient and strong, calm and effective. We value his contribution beyond measure, wishing that there were more men with his qualities this troubled world: we will treasure his memory always. Those he taught and worked with will do well to continue on his path.

We thank Teresa for sharing him with us, and wish her and Ramiro and Blanca courage and strength and good memories in the years to come.

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### MANUEL CALVO GARCÍA

Manuel Calvo García passed away on 21 June 2020. His untimely death was a great loss for both his family and academia, in Spain and elsewhere.

Manolo, as we were accustomed to call him, was a great scholar and a great man. A brilliant law student and later young researcher at the University of Zaragoza Law School, he became a tenured professor in 2007 and served as the director of the Department of Penal Law, Legal Philosophy and Legal History in the last years of his life.

His early studies in methodology and theory (such as *Los fundamentos del método jurídico: Una revisión crítica* (Madrid, Tecnos, 1994) and *Teoría del derecho* (2nd ed., Madrid, Tecnos, 2000), soon led him to turn his attention to sociology of law, which he saw as a sound, innovative vantage point for observing law scientifically. This culturally challenging choice enabled him to open and lead successfully a Laboratorio de Sociología Jurídica in his university, something still quite rare in Spain and not at all easy in the rest of Europe either. To this disciplinary field, he contributed with a highly remarkable set of studies, both theoretical and empirical, some of these as sole author, others written together with Teresa Picontó Novales, his beloved wife, the mother of their children, Ramiro and Blanca, and his closest collaborator.

A selection of his books as author or joint author would include *El tratamiento de violencia doméstica en la Administración de Justicia* (Madrid, CGPJ, 2003), *Transformaciones del Estado y del Derecho* (Bogotá, Univ. Externado de Colombia, 2005) and *Transformações do Estado e do Direito. Do Direito Regulativo à luta contra a Violência de Género* (Porto Alegre: Dom Quixote, 2007), as well as, with Teresa

Picontó Novales, *Sociología jurídica* (Barcelona, UOC, 2012) and *Introducción y Perspectivas Actuales de la Sociología Jurídica* (Barcelona, UOC., 2017). Such collective books as *Identidades colectivas y Derechos humanos* (Madrid, Dykinson, 2002), *La respuesta desde las instituciones y el derecho frente al problema de la violencia doméstica en Aragón* (Madrid, Dykinson, 2005), *Derecho y sociedad* (Valencia, Tirant, 1998), *Federalism-Federalismo* (Madrid, Dykinson, 2004) and *Globalización y Derechos de la Infancia* (Madrid, Save the Children, 2007) belong to his rich production as editor or joint editor. A number of articles under his name appeared in first class journals in his own and other countries.

A glance at Manolo's works reveals especially his capacity to look at specific legal institutions, often involving social problems of paramount importance (gender violence, minors' rights, security and public order policies, human rights, the rule of law) through the lenses of socio-legal theory, which he knew extensively and in real depth. In this sense, he can be said to belong to the ranks of those scholars who are able to channel a vision of human well-being and social reform into the track of science, capturing the spirit that gave life to sociology itself.

Manolo's figure as a legal sociologist has been widely recognized. If sociology of law has somehow developed in Spain over the last few decades, the merit belongs to him to a great extent. As scientific director of the Oñati Institute (2002-2003) he left important cultural traces in his endeavours to establish cultural links between different cultures, fulfilling the Institute's original principal mission. He served as a member of the RCSL Board, most recently as vice-president, an office he had difficulty holding in practice because of his declining health in the last year. He would have been a perfect ambassador of the Research Committee on the border between the English-speaking and the Romance-speaking countries – two socio-legal milieus that risk growing increasingly apart.

Those who had the privilege to be in close touch with Manolo had a high appreciation of his rare human qualities. A man with a rigorous, discreet and even severe trait, with a marked but subtle sense of humour, he was sweet and caring in his private attitude, not only within his family, but also with his students, colleagues and friends. His heritage is rich and will survive.

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#### MEETING PETER FITZPATRICK

Legal Conference in Oxford in 1993. I was a young academic from Prague attending my first ever international conference and nervously presented my paper in a panel organised by Peter. I still vividly remember his kindness, generosity and intellectual enthusiasm with which we discussed social theory and anthropology of law over a pint of cider later that

evening. I was so impressed by Peter's modest and gentle attitude towards me and other junior colleagues at the conference that I felt like being protected by a very special academic guardian angel who took me and my work seriously and even invited me to write my first ever academic work in English.

We subsequently became good friends and Peter came to lecture at Charles University in Prague. Almost symbolically, Peter never managed to walk up to the Hradčany Castle district despite his great admiration for Franz Kafka who used to live there. Instead, we discussed Kundera, Hrabal and Hašek, philosophy and politics, especially the Velvet Revolution, the fall of communism and emerging post-communist society full of expectations and disenchantments of those times.

Peter was interested in Czech culture and literature as much as I was fascinated by his then new book and nowadays classic title *The Mythology of Modern Law* (1992) which, indeed, opened by Foucault's famous quotation of Borghes's no less famous classification of animals from an imaginary Chinese encyclopaedia. Literature and law, philosophy and anthropology, sociological critique and negative dialectics all meet in this study which became cornerstone of the deconstructive turn in critical legal studies.

Peter's writing was always difficult but highly rewarding when his readers started digging carefully through different layers of arguments, interpretations, conceptualisations and critiques of doctrinal law and legal theory. His first monograph *Law and the State in Papua New Guinea* (1980) was one of the first studies in critical anthropology of law to address issues of postcolonial legal developments as much as the Eurocentrism of orthodox Marxism. It is still considered an important contribution to the critical law and development literature.

In *Mythology of Modern Law*, he dismantled the proclaimed contrast between rational modernity and pre-modern times of mythical thinking. Using Adorno and Horkheimer's critique of the Enlightenment, Peter argued that the modern rejection of myth actually consolidates it within the system of rational law, especially through the distinctions between race and law or savagery and civilisation.

This construction of modern cultural identity by the Enlightenment's contrast of civilised reason and the uncivilised savage as the other of the universal ideals of humanity and its progress, so typical of the European colonial spirit and tradition, was deconstructed by Peter's adoption of Derrida's critique of 'the white mythology' in the context of modern legal systems and their analytical jurisprudence.

Peter's work on racism stretched far beyond common criticisms of inequality, discrimination, hate and violence present in modern society. He argued that the white mythology and 'the trade for purity' was typical of analytical jurisprudence from Austin to Hart and their persistent search of the origins of law. According to him, the construction of jurisprudential concepts is typical of contradictions and suppressions which need to be explored by critical legal theory as much as what Peter described as 'the subversive implications of excluded knowledges for jurisprudence' in the volume *Dangerous Supplements*

(1991) edited by him and published even before *The Mythology of Modern Law*.

Throughout his academic life, Peter was building intellectual and academic bridges between critical legal theory and philosophy, anthropology and social theory. He was a major figure in the critical legal studies movement, yet also organised many socio-legal events and taught in the Masters programme of the International Institute for the Sociology of Law in Onati in the Basque country. His explorations of modern racism, law and the nation state inspired collaborative research which resulted in the publication of an edited volume *Nationalism, Racism and the Rule of Law* (1995). Peter's continuing engagement with Foucault's philosophy and its possible uses by legal philosophers and theorists also led to his collaboration with Ben Golder and publication of two volumes - *Foucault's Law* (2009) and *Foucault and Law* (2010).



Peter Fitzpatrick

It is also no coincidence that the volume *Critical Legal Studies* was edited by Peter Fitzpatrick and Alan Hunt as a special issue of the *Journal of Law and Society* and published as early as 1987. It is legitimate to assume that this collection of essays bringing together theoretically critical legal scholarship and politically critical sociologists and social theorists of law was the first publication exposing the British socio-legal community to the readings and interpretations of Lyotard and other philosophers of postmodernity and deconstruction.

Peter was a close collaborator of the *Journal of Law and Society* and served as its advisory board member until his death. His reports, suggestions and insights provided for a much-needed dialogue between critical philosophers, anthropologists and sociologists of law at times when interdisciplinary and contextual studies of law were a matter of intellectual passion and did not have any traces of the current managerial newspeak, typical of universities in the United Kingdom and elsewhere.

Peter's subsequent major work *Modernism and the Grounds of Law* (2001) elaborated on his earlier studies of the myth in modern law and mythologies of jurisprudence and legal theory. The book's organisation is closer to the world of fiction and essays than the common style of academic writing. It

opens with the most elaborate and original interpretation of Freud's myth of origin formulated in *Totem and Taboo*. Peter analysed a particular force of the myth of savage state and its persistence within civilisation. It is a myth of the savage origin of what is now called civilisation and the original mythic stage continues to be present in the formation of the law.

The savage outside thus becomes the inside of society and, according to Peter, 'it is precisely as a societal container of savage violence that law comes to be set against savagery and identified with civilization' (36). He considered legal theorists and practitioners complicit in this 'savagery' of modern law when commenting that 'the spirit of the people is silent ... until it is called forth by those lawyers who can divine it, and then allow it to influence their making of systemic law' (82). The nation, its constitution and law full of universal ideals and categories are thus inseparable from ethnic and racial particularities and no instrumental and systemic rationality can escape these modern grounds of law.

Peter lived with his wife Shelby in Sturry on the outskirts of Canterbury in Kent and often hosted friends and colleagues in their house and beautiful garden. It was the most inspiring place admired by different generations of scholars who came to discuss and learn about everything from philosophy and law to the arts and literature.

Peter spent two decades at University of Kent between the mid 1970s and 1990s during which he and his close collaborators established the Critical Legal Conference and gave it a distinct touch of postmodern thinking. After a brief period at the law faculty at Queen Mary, he became Anniversary Professor in Law at Birkbeck College, University of London until his retirement, as he intellectually influenced whole generations of legal scholars and thinkers within and beyond academia.

Peter's friends knew that he had initially trained to become a priest. Though leaving the seminary in the first year, he always paid as much priestly attention to the interpretation of different texts as to the close and even confessional conversations with other people. He was completely alien to the world of academic competition and prestige and it is probably why so many of us always admired him and wanted to follow his example of slow and deep thinking in the ever faster and shallower academic world.

I was looking forward to meeting Peter when he was invited to deliver the Centre of Law and Society Annual Lecture at Cardiff University in November 2019, but his illness eventually did not allow him to travel to Wales. We missed him terribly then and miss him even more now. However, I am sure he is still with us in his own ways and I am not the only one who keeps asking the questions What would Peter think? and What would Peter do? whenever I face a difficult text or task. I have been doing it since our first encounter in 1993 and I certainly will ask when we meet again.

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## ROBERTO BERGALLI: THE CREATION OF A SCHOOL OF CRITICAL CRIMINOLOGY ONCE IN EXILE

Bergalli was born on January 23rd, 1936, in Buenos Aires. While studying Law, he came into close contact with the well-known Spanish Republican jurist Luis Jiménez de Asúa (who was in exile in Argentina). He finished his degree in 1963, and presented his first research papers, which already went beyond the limits of penal sciences, in the Centro de Estudios José Ingenieros and the Istituto Italiano di Cultura. Between 1966 and 1970, he continued his academic studies in Great Britain and Italy, where he lived through, and personally experienced, the important cultural events and movements of the time, such as the 1968 student uprisings and occupation of universities. Once he had returned to Argentina, he defended his doctoral thesis (1971). He experienced the eventful years after the end of the dictatorship, instigating, from his position in the judiciary, the closure of the Camarón (a special court that had been set up some time before for the prosecution and imprisonment of political dissidents).

Between 1973 and 1975, thanks to a German grant - Stipendium Alexander von Humboldt Stiftung -he came into contact with prominent professors such as Hilde Kaufmann in Germany, Giuliano Vassalli in Italy and Marino Barbero Santos in Spain. Once he was back in Argentina, he was kidnapped from his house by a military command a month after the coup d'état by the Military Junta of Videla, Massera and Agosti on March 24th 1976. For over a year, he was deprived of his freedom. He endured terrifying and horrendous conditions, until he was liberated in April 1977 as the result of a widespread international campaign for his release. Once freed, Bergalli returned to Germany together with his family thanks to, once again, the support of the Alexander von Humboldt Stiftung. He continued his research and work at the Kriminologische Forschungsstelle, at the University of Köln, until 1979.



Roberto Bergalli

After preparing a second doctoral thesis (15-VI-1978) at the University of Salamanca in Spain, with Enrique Gimbernat as his advisor, and defending it before a

doctoral panel presided by Marino Barbero Santos, he worked as a professor at the Institute of Criminology at the University of Barcelona, where he settled in 1980. Together with Bustos and Miralles, he published the book "El pensamiento criminológico. Un análisis crítico" and he edited, also with Bustos, the journal Poder y Control. Revista hispano-latinoamericana de disciplinas sobre el control social. From that moment on, he dedicated his time to disseminating, throughout Spain, Europe and Latin America, the work of Baratta, Jock Young, Pavarini, Melossi, Hulsman, Scheerer, Zaffaroni, all of whom were critical researchers of the penal system. With them, from 1984, he promoted the Common Study Programme on Criminal Justice and Critical Criminology in universities in Spain, Italy, Holland, Germany, Greece, Belgium and Great Britain. Between 1993 and 1995, he was the Scientific Director of the International Institute for the Sociology of Law in Oñati (Euskadi/Basque Country). After returning to the University of Barcelona, he was involved with us in the creation of The Observatory of the Penal System and Human Rights (OSPDH), presiding over its International Committee.

Roberto Bergalli was professor and mentor to generations of students and researchers interested in critical thinking and the sociology of law in Catalonia, Spain, and Latin America. We learnt from him that it is not possible to understand Law without taking into account and keeping in mind the economic, cultural and political transformations in our society, a society in which Law acts as a punitive power. He stressed that we must not forget the role Law has as a key player in the dominance of capital and all the injustices that the latter causes. But Bergalli was also a great friend and colleague to so many of us. His intellectual eminence, his work and books, his immeasurable determination, his ethical and moral example, and his quest for justice, have laid the foundations of an authentic School of thought which already forms part of us and which has spread across "his two souls" (Latin America and Europe), and which we hope to continue disseminate and sustain.

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## HÉCTOR FELIPE FIX-FIERRO (1961-2020)

Héctor Felipe Fix-Fierro, 58, a beloved friend and mentor to many socio-legal scholars from around the world, and a distinguished and prolific academic in the law and society field, died peacefully at his home in Mexico City on May 27, 2020. Héctor is survived by his father, renowned scholar Hector Fix-Zamudio, his wife, son and daughters.

Héctor was born and raised in Mexico City. He received his law degree from the National Autonomous University of Mexico (UNAM) in 1987

and was appointed professor at its Instituto de Investigaciones Jurídicas (IIJ-UNAM) in 1991. In 1994, Héctor graduated from the master's program of the International Institute for the Sociology of Law in Oñati, and four years later obtained his doctorate (Ph.D) from the University of Bremen under the supervision of the late Volkmar Gessner.

Héctor was an enthusiastic promoter and a driving force in the development and internationalization of sociolegal studies in Mexico, a legendary teacher and mentor of younger generations of lawyers. He participated in the organization of important international conferences held in Mexico City, including the 1992 RCSL Meeting and the 2017 LSA-RCSL International Joint Meeting. Upon his return from Bremen in the mid-nineties, Héctor helped found the Sociology of Law Department at the IIJ-UNAM and became its director until his promotion as Director of the PhD Program at the same institution in 2000. Between 2008 and 2016, Héctor served as Director of the IIJ-UNAM, which helped cement the national and international reputation of sociolegal studies in Mexico.



Héctor Fix Fierro

A productive scholar with an outstanding comprehension of the process of modernization of law in Mexico and abroad, Héctor authored many works on a variety of topics. During his early years, his scholarship focused on the impact of the North American Free Trade Agreement and the economic analysis of law. Later on, Héctor's scholarly focus shifted to topics related to legal education, the legal professions, legal cultures, and the organization and operation of the courts. His latest book, "The Power of the Judicial Branch and the Legal Modernization of Contemporary Mexico" (UNAM 2020) was just published a month before his passing and has already received numerous acclaims.

Héctor's alma mater UNAM has created a dedicated webpage (<https://juridicas.padlet.org/docenciaij/e9ievx>

f2m0x91ftj) to celebrate his life and work of. Many of his friends, colleagues and former students have already shared their thoughts there. Former IACHR President Eduardo Ferrer Mac-Gregor wrote "few people radiate as much light on others as you have done. Thank you for your kindness, naturalness, rectitude and wisdom. My infinite gratitude for your generosity and friendship". Former Oñati Academic Director Vincenzo Ferrari expressed: "Hector was a top-level jurist, open to different ideas and trends. A magnanimous human being. A great friend to me. Kind and generous, he perfectly translated one of my books. Only few months ago, we discussed theory and practice of law with his students at UNAM. He carried his illness with serenity and optimism." Prof. Armin Von Bogdandy put into words "in his career, he was a true 'servant' in academics and formation to many generations of Mexican students and in a diversity of countries. Humble and without stinginess, he leaves his studies linked to the demand of changes in the public and social sphere. We will remember him because of his critical thought on Latin American constitutionalism."

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#### IN MEMORIAM: REZA BANAKAR (1959-2020)

Our beloved friend and colleague, Reza Banakar, passed away 27th August in Lund, Sweden, from a serious illness.

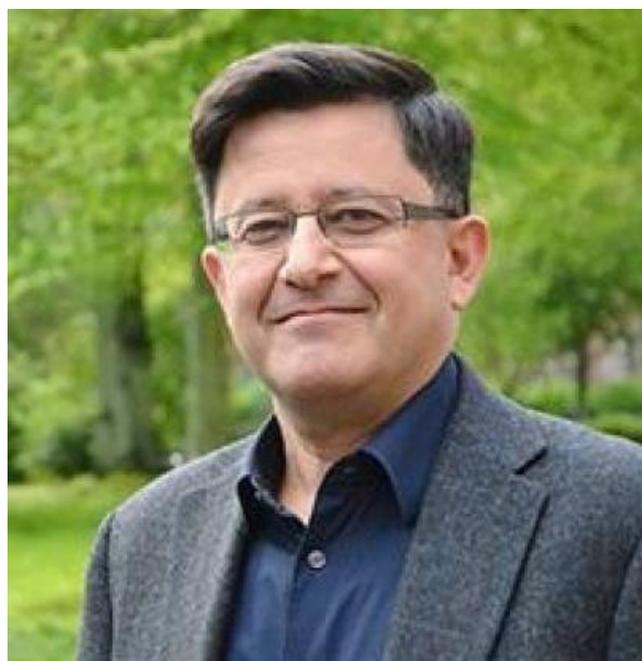
Reza was born in Shiraz, Iran. He went to school in England in the 1970s. Despite studying Maths at Aberystwyth University in Wales, Reza enrolled to study sociology of law in Lund in 1986. In 1994, he obtained his doctorate at the Department of Sociology of Law, Lund University with a thesis on the dilemmas and boundaries of the law and of official dispute handling in cases concerning ethnic discrimination in a multicultural Sweden (Banakar, 1998a). In 1997 he moved to the Centre for Socio-Legal Studies, University of Oxford to take up the Paul Dodyk Research Fellowship. In 2002 he received a chair at the University of Westminster. In 2013, he went back to Sweden take the chair in Sociology of law at Lund University.

Reza was an excellent and incredible productive scholar. He published five books (one in Swedish), (co-)edited five anthologies (including the high impact collections on law and social theory and socio-legal methodology edited together with Max Travers), and at least 21 book chapters, 26 journal articles, eight reviews and three entries to encyclopaedias and a range of papers.

Reza was a true academic; sociology of law was a form of vocation and his diligence and deep interest for the sociology of law and academia inspired newcomers to the field. Moreover, he always struggled for better conditions for the topic and for research in general both in his writings and in his

engagement in various socio-legal associations. He was very active in the Research Committee on the Sociology of Law and an active member of the Socio-Legal Studies Association. He was a devoted teacher and an excellent supervisor. He was a dear and caring friend, who was always there for you sharing his knowledge and network (and subtle form of humour) professionally and personally – no matter your stage of career, your language skills, background, etc.

In the Nordic countries, Reza was a driving force in internationalising the sociology of law. His stepchild-articles in *Retfærd. Nordic Journal of Law and Justice* (Banakar, 1998b, 2001b), which initiated a Nordic debate (see eg Dalberg-Larsen, 2000; Hellum, 2000; Hydén, 1999; Mathiesen, 1998; Petersen, 2000; Sand, 2000) about the stage and character of the sociology of law, have become standard readings for students coming into the Nordic field of sociology of law.



Reza Bankar

Reza's scholarship was wide ranging; he published about Kafka's concept of law (Banakar, 2010a), Iranian driving cultures and legal profession (Banakar, 2015; Banakar & Keyvan, 2020), ethnic discrimination in Sweden (Banakar, 1998a), politics, law and popularism (Banakar, 2019) and socio-legal methodology (see below) just to mention a few areas.

However, one may divide the different areas into three strings, as done below. Yet, it is important to stress that the snapshot does not serve Reza justice.

Firstly, Reza published intensively on socio-legal methodology and theory. His readings of classic socio-legal theory led to discussions about how sociology of law should have specific methodologies demarcated from other (sub-)disciplines. As noted, in the Nordic countries, his great concern for sociology of law sparked off – with an 1998-article in *Retfærd* "The Identity Crisis of a 'Stepchild'" (developed further

in Banakar, 2000) – an intense debate about the status and aim of sociology of law. Reza revised his original theory in the 2001-Retfærd article "A Passage to 'India': Toward a Transformative Interdisciplinary Discourse on Law and Society" based on the Retfærd debate. In the meantime, he read the founding fathers of sociology of law like Gurvitch (Banakar, 2001a), Ehrlich, Petrazyckis, Timasheff, Podgórecki (Banakar, 2013). His ideas were developed in the books *Merging Law and Sociology* and *Normativity in Legal Sociology: Methodological Reflections on Law and Regulation in Late Modernity* (Banakar, 2003, 2014). At the same time he worked closely with Max Travers (Banakar & Travers, 2005, 2013; Banakar & Travers, 2002) on what became the first books on socio-legal theory and methodology, which soon after publication turned out to be canonised readings in the sociology of law. In short, Reza's argument was that in order to develop sociology of law as a specific discipline, it had to be able to speak both to law and sociology despite their very different discourses, sources, methodologies and fields in general. To do that, the discipline needed to reconsider its methods and theories.

Secondly, Reza published on Iranian legal cultures (Banakar, 2015, 2018; Banakar & Fard, 2012; Banakar & Keyvan, 2018; Banakar & Keyvan, 2020); a topic he became increasingly interested in over the years. In his chapter on the Iranian legal profession, Reza shows how, since the 1979 Revolution, the clerical regime has been limiting the legal profession's autonomy by preventing members of the Iranian Bar Association (IBA) from freely electing their Board of Directors and by establishing a new body of lawyers – legal advisors of the judiciary – to contest the IBA's professional monopoly. As a result, the profession tripled between 2005-2015. The legal advisors entered the legal profession on an easier route of religious studies. They are subject to political and theocratic control (Banakar & Keyvan, 2020). In the book *Driving cultures in Iran*, Reza examined Iranian legal cultures through a particular case: Iranian driving cultures. Iran has one of the highest rates of road traffic accidents worldwide. Using interviews with a variety of Iranians with different backgrounds, the book argues that Iranians' driving behaviour signifies how they have historically related to each other and to their society at large, and how they have maintained a form of social order through law, culture and religion. The Iranian studies are clearly linked to Reza's understanding of law being more than black letter law and to his writings on theory and methodology. Reza based his Iranian studies on empirical work, which in Iran was a delicate issue.

Thirdly, Reza continuously examined aspects of discrimination and domination (see eg Banakar, 1998a, 2005, 2007, 2008, 2010b). As noted, his doctoral thesis was about anti-discrimination laws and enforcement in Sweden. It examined a number of cases processed by the Swedish Ombudsman against Ethnic Discrimination, and the possibilities of maximising the efficacy of the Swedish Act against Ethnic Discrimination. In subsequent papers, Reza presented the Swedish Ombudsman as a "toothless tiger". The edited volume *Rights in context: Law and*

*justice in late modern society* (Banakar, 2010b) examines how rights are debated and employed in public discourse to reshape legal and political relations. It examines how rights are used to challenge dominating structures by individuals and groups who seek justice, and the strategies developed to challenge existing rights by those who wish to change the social and political order.

There is no doubt that Reza's work will continue to inspire both new-comers to sociology of law and us, who are already here. Those of us, who have already met him in writing and/or in person, are deeply grateful for the great impact he had – both as a colleague and as a friend. Our thoughts are with his wife, Ann Williams.

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## DONALD HARRIS (1928-2020)

We are sad to report the death of Donald Harris, QC (Hon), BA LLM New Zealand, BCL MA Oxf, LLD Keele. He was a Fellow and Tutor in Jurisprudence at Balliol College 1956–1976, Senior Research Fellow 1977–1993 and Emeritus Fellow from 1993. He died on 10 August 2020. Don was a specialist in contract and tort and had a particular interest in remedies and the day to day reality of contractual relations. This interest in law in society led to his central role in

establishing the Centre for Socio-Legal Studies at Oxford in 1972 where he was Director for 21 years. This placed him at the forefront of the move in legal scholarship from traditional black-letter approaches to one supplemented by a socio-legal perspective. He was truly the “father” of socio-legal studies in the UK through the research conducted at the Centre, and the staff and research students brought there to develop multidisciplinary analysis of law, its institutions, its processes and impact.



Donald Harris

He had an enormous capacity for hard work, but it was his personality which made the Centre an exciting and happy place in which to work and he created a strong sense of collective effort and community. We remember him most for his personal qualities, his sheer humanity and decency, his modesty and willingness to forsake any kind of personal recognition, his optimism, sense of fun and, not least, his shining integrity. Don inspired enduring loyalty, respect and friendship in all those he worked with. He was an early supporter of the RC SL and worked behind the scenes in setting up and nurturing the Socio-Legal Studies Association. His legacy continues to be enjoyed by socio-legal scholars across the world.

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## REPORTS

## CONGRESS OF HUMAN RIGHTS FOR CHILDREN AND ADOLESCENTS

The Federal, International and Interdisciplinary Congress of Human Rights for Children and Adolescents, organized by the research team of the Project of the University of Buenos Aires, Secretary of Science and Technology (UBACyT) ‘Law, Society and Childhood’ directed by Professor Dr. Laura N. Lora, member of the Research Committee 53: Sociology of Childhood of the International Sociological Association (RC53 Sociology of Childhood/ISA), and board member of the Research Committee on Sociology of Law (RC SL) was held on 18 and 19 May via Zoom platform.

The Congress was held together with the Department of Social Sciences and the Legal and Social Investigations Institute ‘Ambrosio L. Gioja’, Faculty of Law, from which all the activities were broadcast live via YouTube channel.

Work experiences and ways of dealing with the conflicts faced by children and adolescents were shared from a wide interdisciplinary perspective. The three panels and five working committees included: activists, undergraduate and graduate students, teachers, researchers, scholars, sociologists, social workers, mediators, Communication Science graduates, professionals in the fields of education, health, law, psychology, social work and members of several agencies of the Executive, Legislative and Judicial Branches, Public Prosecutor's Offices and Defense Ministries, both from the country and abroad. The Congress had a wide representation from all the provinces of Argentina and the countries of Mexico, Brazil, Chile, Uruguay, Colombia, Costa Rica, El Salvador, Ecuador and Peru.

The opening ceremony was attended by Vice Dean Marcelo Gebhardt, the Director of the Social Sciences Department, Ricardo Rabinovich-Berkman, the Vice Director of the ‘Ambrosio L. Gioja’ Research Institute, Dr. Luciana Scotti and the Director of the Law, Society and Childhood Project, Dr. Laura N. Lora.

Ten presentations were made by renowned national and international specialists, divided into three panels, who were thanked, and recognized by those who listened to them as excellent and generous contributors to the topic of human rights of children and adolescents.

The first panel, entitled ‘Law, Society and Childhood’, was moderated by Prof. Laura N. Lora (UBA), and composed by Prof. Dr. Claudio Martyniuk (UBA), who presented a paper entitled ‘Childhood and Anomie’. In the same panel after this presentation, the President of the United Nations Committee on the Rights of the Child, Luis Pedernera, took the floor, referring to ‘The pandemic, uncertainty, threats and strengths for the rights of the child’.

Professor Dr. Mary Beloff (UBA) then referred to ‘The rights of children and adolescents as rights of provision’. Likewise, the Defender of the Rights of Children and Adolescents, Professor Marisa Graham, referred to ‘The rights of children and adolescents. Old and new challenges in times of COVID-19.’

The second panel, entitled 'Interdisciplinary Theory and Practice for Childhood and Adolescence' was composed by psychoanalysts Silvia Tendlarz and Patricio Álvarez Bayón, and included the participation of Psychologist Alejandra Barcala. The activity was moderated by Prof. Jorge Douglas Price from the University of Comahue.

Silvia Tendlarz covered 'Autism: technological objects and pandemic'. Álvarez Bayón approached the subject of 'Trans childhood from a psychoanalytic perspective'. Alejandra Barcala, who holds a degree in Psychology, addressed the subject 'Inequalities and Violence in childhood with psychic suffering and social vulnerability.'

The third panel, under the title of 'Migration and Cultural Diversity' was composed by Guillermo Treacy, who referred to the International Standards for the Protection of Children in the area of migration. Marina Salmain presented 'Rights of children and adolescents in migratory processes of expulsion of their parents', and finally, Paula Barberi referred to the issue of 'Access to justice for indigenous children and adolescents'.

In the closing words of the Conference the Project Director, Laura N. Lora, presented a summary of the activities, which, in addition to the panels already mentioned, consisted of five working commissions, three of which were divided into two working sessions each:

Working Commission number 1: 'Access to Justice: Enforceability of the Rights of Children and Adolescents' (one working session was held on 18 May and the second on 19 May 2020).

Working commission number 2: 'Criminal System, its impact on persons under eighteen years of age' was also divided into two working sessions

Working commission number 3: 'Interdisciplinary Theories and Practices for Children and Adolescents', conducted on May 19.

Working commission number 4: 'Migrants, refugees and displaced persons' had one session.

Working commission number 5: 'Native People and Childhood' was split into two sub-commissions.

The work of all the speakers received compliments in both zoom meeting chats and YouTube channel chats with live transmission. The speakers made great contributions to the themes of the commissions and were congratulated for the way in which they presented them. Sixty-two papers were presented by the 84 speakers who participated were from Argentina, Brazil, Chile, Colombia, Ecuador, Mexico, Uruguay and Peru. All the presentations will be available soon through an Electronic Magazine that will be uploaded to the page of the Faculty of Law of the University of Buenos Aires.

Words of recognition were given to those who participated in the organization of the Congress for generating an academic space for reflection based on a proposal that transcended many frontiers.

In this way, the members of the 'Law Society and Childhood Team' have contributed to generating an exchange about the dilemmas that are presented to those who address these issues and transfer them, sharing the state of the art and pointing out the

progress and challenges still pending, of each of the local, regional and international contexts of those who participated.

Undoubtedly, this knowledge transfer is a valuable contribution to interdisciplinary studies and research on human actions, policies and programs around the Children and Adolescent's Rights.

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### **UNDERSTANDING THE COVID-19 CRISIS CRITICAL REFLECTIONS ON THE CONTRIBUTIONS OF THE SOCIOLOGY OF LAW REPORT OF WEB SEMINAR**

The Research Committee for Sociology of Law (RCSL 12) at the International Sociological Association (ISA) working with the Latin-American Sociological Association (ALAS) and the Arnold-Bergstraesser Institut organized a two-day web Seminar "Understanding the COVID-19 crisis. Critical reflections on the contributions of the Sociology of Law" on June 18 and 19, 2020, to discuss the role that sociologists of law play in the current global crisis.

The global spread of the COVID-19 Pandemic has significantly affected our daily lives. It also has substantial legal ramifications. On the one hand, several governments have taken legal measures, for instance, declaring a state of emergency, closing borders, enforcing social isolation, implementing unemployment compensation, promulgating new rules for the use of police force, restricting access to some justice services, providing new medical care regulations, and adopting policies for the reduction of prison populations. On the other hand, the Pandemic and these measures may further increase social inequalities of various kinds and reduce possibilities for the exercise of legal rights and access to justice.

This conference aimed to address some of the legal implications of the COVID-19 Pandemic for understanding law in society, in particular the role of law in enabling government policies and the implications for legal rights.

With this in mind, we designed the Web seminar with two components: first, the opening and the closing session to think about the role of socio-legal research in the context of COVID-19 crisis, and second, three panels on topics of interest for sociology of law scholars: (i) Access to justice, (ii) Domestic violence, violence against women and gender violence, and (iii) Legal enforcement and punishment.

We summoned a selected group of socio-legal scholars as speakers and panels coordinators.

The web seminar began on Thursday, June 18, at 15:00 (German time). After the Welcome Addresses of Jaime Ríos Burga, President of ALAS, our Speaker for the Opening Conference was Ulrike Schultz, current President of the RCSL 12 at ISA. Under the Title "Global coronavirus crisis and the role of

Sociology of Law scholars," Ulrike argued that the COVID-19 did not actually create the crisis but increased the one we already had. She suggested that socio-legal scholars should take more action to describe, point out mistakes, analyze processes and decisions, and discuss solutions in our areas of expertise.

There were three different expert panels.

The first Session about Access to Justice was moderated by Aaron Verona Badajoz, Pontificia Universidad Católica del Perú, and Luciano González Groneman, University of Freiburg. The first speaker comes from Latin America, specifically from the University of the Andes, Venezuela. Vladimir Aguilar Castro introduced us to the issue of access to justice by indigenous people at the current time. The second speaker was Sara Araujo from the Center for Social Studies, University of Coimbra, Portugal. With a perspective of Epistemologies of the South, she described coronavirus and justice problems. After an interesting discussion, the first web seminar day came to an end at about 16:30 (German time).

On Friday, June 19, at 15:00 the second day of the web seminar opened with Session two: "Domestic violence, violence against women, and gender violence." This Session was moderated by Wilson Hernández Breña, Group on the Analysis of Development, Peru (GRADE), and Sheila Fernández Míguez, Arnold Bergstraesser Institut. The first speaker was Kerry Carrington from Queensland University of Technology, Australia. She has been pivotal in the development of a criminology for the Global South. Carrington elaborated on the state response to the pandemic, focusing on the police response to domestic violence. From the United States of America, Leigh Goodmark, University of Maryland, Baltimore also spoke about domestic violence, but with examples of non-repressive measures. Finally, Lars Alberth, Leuphana University of Lüneburg, gave us an overview of the violence against children in Germany, with quantitative and qualitative information about the topic.

The third session was about prisons: "Legal enforcement and punishment" moderated by Paz Irrarázabal, University of O'Higgins, and Karina Uribe, University of Valparaiso, both from Chile. The first speaker was Olga Espinoza, University of Chile. She explained the prison crisis in Latin America and prison as a focus of contagion of the coronavirus. After her, Frieder Dünkel, University of Greifswald, developed a comparison between countries. Focusing on Europe, he compared the situation of prisons in several states to show various crisis scenarios.

Alke Jenss, from Arnold-Bergstraesser Institut, was the speaker for the closing of the Conference, which was moderated by Anibal Galvez, ALAS. In her presentation, "Thinking through multiple crises: sociological contributions to understanding a global pandemic," Jenss analyzed the pandemic through the glass of global inequalities at different scales and the relation of intersecting inequalities with the increasingly punitive strategies, focusing in homes, hospitals and prisons.

With 110 registered persons, the expected seminar audience came from about 30 different countries, from

all five continents: Argentina, Australia, Belgium, Brasil, Canada, Chile, China, Colombia, Croatia, Ecuador, France, Germany, Guatemala, Hong Kong, Indonesia, India, Italy, Japan, Latvia, Netherlands, Nigeria, Peru, Philippines, Singapore, Spain, South Africa, United Kingdom and United States. 70 percent were women, and there were scholars ranging from Ph.D. students to senior professors and researchers. We also had volunteers from NGOs and people dedicated to development advising legal directors, and editors, among other professional profiles.

In summary, using web seminar technologies, in alliance with important academic institutions, and summoning a selected group of speakers and coordinators, the RCSL 12 at ISA reached out to a broad audience around the world to think about the role of socio-legal scholars in the Pandemic.

The web seminar's videos are available on the following links:

<https://youtu.be/YLoO8HEvbLU>

**Welcome Addresses**, Jaime Ríos, President of ALAS

**Opening Conference: Global coronavirus crisis and the role of Sociology of Law scholars**, Ulrike Schultz, President of RCSL, RC 12 ISA Moderator: César Bazán Seminario, ABI, ALAS

<https://youtu.be/puGk8MIYyEs>

**Session I: Access to justice**  
Vladimir Aguilar Castro, University of the Andes of Venezuela

Sara Araujo, CES-Coimbra  
Moderators: Aaron Verona Badajoz, Pontificia Universidad Católica de Perú, and Luciano González Groneman, University of Freiburg

<https://youtu.be/2b9ZPn9z4oQ>

**Session II: Domestic violence, violence against women and gender violence**  
Kerry Carrington, Queensland University of Technology

Leigh Goodmark, U. of Maryland, Baltimore  
Lars Alberth, Leuphana University of Lüneburg  
Moderator: Wilson Hernández Breña, GRADE, and Sheila Fernández Míguez, ABI

<https://youtu.be/nuuA0waG0u4>

**Session III: Legal enforcement and punishment:**  
Olga Espinoza, Universidad of Chile  
Frieder Dünkel, University of Greifswald  
Moderators: Paz Irrarázabal, University O'Higgins, and Karina Uribe, University of Valparaiso

<https://youtu.be/416-7fDYkRs>

**Closing Conference: Thinking through multiple crises: sociological contributions to understanding a global pandemic**, Alke Jenss, ABI  
Moderator: Anibal Galvez, ALAS, and César Bazán Seminario, ABI, ALAS

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## ULRIKE SCHULTZ HONOURED WITH INTERNATIONAL PRIZE 2020 OF THE LSA

This year the Law and Society Association awarded its International Prize 2020 to Ulrike Schultz, RC SL President since 2018. With Ulrike Schultz, the Award Committee honoured an outstanding and truly international scholar who has promoted international scholarship in socio-legal studies in many ways, and has assumed national and international leadership in our field of the sociology of law. She is an inspiring colleague for all of us in the RC SL, and for decades has brought together colleagues around the world with numerous conferences, meetings and publications. In particular, she has shaped the field of gender and law for now more than four decades.

With her enthusiastic presence, always pro-active and forward-looking leadership and reliable partnership she makes things happen in our scientific community of socio-legal scholars. Ulrike Schultz is an inspiration for her colleagues because she is passionate about our field, in terms of research, teaching and organizing. She combines excellence in scholarship with a rare talent for bringing together diverse interests, nationalities and languages for a common cause. Her energy and skills in organising international scholarship in our field across the boundaries of nationalities and disciplines are unrivalled. Over the past decades she has been decisive and path breaking in establishing and organising international collaboration in our field and laying the groundwork for a thriving international community in particular of women scholars in our field.

Her activities and research span several decades since the 1970s during which the field of socio-legal studies and the sociology of law was thriving both in her native Germany and internationally. Her first empirical socio-legal research focused on lawyers in the European Community in the 1970s, and issues of freedom of establishment in Europe, which has become a timely topic again. In 1980 she joined the famous Abel/Lewis group which edited the three path-breaking volumes on Lawyers in Society (1988/89); here she prepared the article on Germany. She is co-organiser and co-editor of the follow-up to the Lawyers in Society project together with Richard Abel, Hillary Sommerlad and Ole Hammerslev. The project "Lawyers in the 21st Century Societies" will publish two comprehensive volumes, one with national reports on 46 countries, and a second one with thematic chapters. The first volume was published in February this year, the second one will follow at the beginning of 2021.

It thus was a natural progression for her to become one of the co-founders of the Legal Profession Group at the RC SL meeting in Aix-en-Provence in 1985. Today, this Group is one of the most active and successful networks within the international community of socio-legal scholars. Ever since then she has been a driving force within the group, always present at meetings and inaugurating numerous projects, from 2010 to 2014 as Chair.

Ulrike Schultz has always been passionate about the global gender imbalances in society, and about the ways how women address and use the law, how they work as lawyers and judges, and how law can contribute to improving women's position in society. As such she added important gender aspects to the theory of the profession. It speaks to the importance of her work that it has been published in many European and several East Asian countries, with translations into Portuguese, Russian, Italian and Japanese. In 1994 she founded the Women/Gender in the Legal Profession Subgroup, of which she became the Chair. This group has been highly active and visible ever since. Ulrike Schultz has an impressive record here, with organizing up to seven panels at all major socio-legal conferences since the inauguration of the group and has further been the leading organizer for three special meetings/workshops. Today, Ulrike Schultz is the vibrant hub of a wide international network of scholars working on gender issues in the legal professions and occupations as well as on gender and law.

Her work on gender and law resulted in an impressive publication record including: Women in the World's Legal Professions (Oxford: Hart 2003) with 26 contribution on fifteen countries from four continents; Gender and Judging (Oxford: Hart 2013) with 29 contributions on the situation in 19 countries across the globe; and Gender and Careers in the Legal Academy (together with Gisela Shaw, Margaret Thornton and Rosemary Auchmuty, 2020) complementing her trilogy on women in law and gender in legal work. In addition to these volumes she and Gisela Shaw have edited several special issues of the International Journal of the Legal Profession on Women in the Legal Profession, on Women in the Judiciary, and together with Brettel Dawson on Gender and Judicial Education, with the latter two published as books by Routledge. Another special issue on Gender and Judicial Appointment, which she has edited together with Tabeth Masengu from South Africa is in print.

As a researcher, Ulrike Schultz has initiated and contributed to many socio-legal research projects, both in her native Germany, in Europe and internationally. Many colleagues in our field have profited from her expertise. Projects where she was and is involved include EU-funded projects on Teaching Legal Ethics to the Legal Professions of Europe, on Women Judges in the Muslim World led by colleagues from Oslo and Leiden, on communication in youth courts led by colleagues from Florence, a project on social cohesion in Latin America (EURO-SociAL), and a project on cultural expertise in Europe. She has led two major research projects on women in the legal profession, 'Women in Leading Positions in the Judiciary', and 'Gender and Careers in the Legal Academy'.

Throughout her career Ulrike Schultz has provided invaluable services to the community of socio-legal scholars, in her native Germany as well as internationally. She has served on the RC SL Board for two periods from 2004 – 2014 and has been a member of the IISL Board since 2004. In 2018 she

was elected President of the RC SL for the term ending 2022. Her presence on the Board of the International Institute for the Sociology of Law (IISL) in Oñati has been highly lauded and appreciated, and she presently navigates the IISL through difficult times. She is a vigorous fighter for the future of the IISL. Her services to the IISL and the socio-legal community include membership on editorial boards of the Onati Socio-Legal Journal, the International Journal of the Legal Profession and Law in Context. She took a very active role in the efforts to establish a World Consortium of Law and Society, a long-term project with a home at the IISL in Oñati.

Ulrike enthusiastically cares for the younger generation of socio-legal scholars through mentorship, support and teaching. She was decisive in bringing young scholars from various countries to the Law and Society Conferences. In the Oñati Master Course she teaches the induction week on Rhetoric, Communication, Negotiation and Mediation since 2010. At her home university she was chair of the Didactics Unit of the Law Faculty for thirty years, specializing in media work. Her teaching commitments throughout Germany, across Europe particularly in East Europe (e.g. Bulgaria), in Latin American countries as well as at the IISL demonstrate that she is a sought-after teacher in her field, for students as well as legal professionals. These activities speak to her dedication to the cause of legal education, and they demonstrate Ulrike's relentless commitment to and work for young scholars. She has been inspirational for many women scholars, of her generation and younger colleagues, has mentored many of them and been incredibly supportive to all of them.

Ulrike Schultz never was somebody to stay in academia's ivory tower. She works as international expert on Gender, Judging, Legal Education, and Women's Rights issues for many organizations and in many countries. These include consultancies on ethics for the EU Commission and for the European Parliament, as gender expert for the European Institute for Gender Equality (EIGE), as human rights and gender expert for ODIHR (OSCE) in Warsaw/Poland, as Governmental Adviser for the Ministry of Justice and the government in Tiflis/Georgia, and as governmental adviser to the Vice-President of Bulgaria.

We congratulate an inspiring colleague and scholar on a so well-deserved award and honour.

More details on her work can be found on her website [www.ulrikeschultz.de](http://www.ulrikeschultz.de), and also on her web-portal Law and Gender <http://www.fernuni-hagen.de/rechtundgender/>.

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#### LSA INTERNATIONAL PRIZE 2020 STEFAN MACHURA

Stefan Machura, Bangor University (UK), has received the International Prize Honorable Mention

2020 of the Law and Society Association (LSA) "in recognition of significant contributions to the advancement of knowledge in the field of law and society."

Stefan Machura works on topics such as the cooperation of lay and professional judges in courts, on fairness and legitimacy of courts and the police, and on law in film and television. He chairs the RC SL working group Law and Popular Culture and has served as chair of the editorial board of the RC SL Newsletter from 2014-2018, being a member of the editorial committee since. Stefan Machura is also on the boards of the German sociology of law associations and a co-editor of the German journal of sociology of law *Zeitschrift für Rechtssoziologie*.

With Michael Asimow and colleagues, Stefan Machura studied the influence of television on law students' perception of the legal profession, covering Argentina, Australia, England, Germany, Scotland and California. On the lighter side of scholarship, Stefan Machura published an article this year in the International Journal for the Semiotics of Law with his collaborator for many years, Olga Litvinova, Honorary Research Fellow at Bangor University, on conflict and law in the tv comedy series "Frasier". Here, people laugh about the worst aspects of law and lawyers, but also about the all-too-human misdemeanours in everyday life. His book publications include the Oxford Encyclopedia on Crime, Media, and Popular Culture, co-edited with Nicole Rafter, Michelle Brown and others in 2018.

Between 2008 and 2019, Stefan Machura published a series of articles investigating the relation of people in north Wales with the police, based on collaborative work with postgraduate students. The reality of how professionals interact when safeguarding children and how they felt supported by their agency formed another empirical project in cooperation with the Local Safeguarding Children Board for Gwynedd and Mon. With Fay Short from Bangor Psychology and a group of MA students, the ability of police officers to recognise cases of modern slavery was compared in another recent article with those of students, standing in for a wider lay public. Other publications address the influence of the works of Eugen Ehrlich and Niklas Luhmann, and the situation of sociology of law in academia.

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#### OPPORTUNITIES

#### NEW INTERNATIONAL RESEARCH COLLABORATIVES

RC SL members have launched new research groups which have been granted the status of International Research Collaborative (IRC). Since 2005 the

American Law and Society Association (LSA) has promoted the formation of these groups for the big International Socio-Legal Meetings. (Berlin 2007, Honolulu 2012, Mexico City 2017). The next one will be in Lisbon 2022. LSA has applied for funding to the American Science Foundation which helped to finance journeys from colleagues from B and C countries to the international meetings. LSA also gave out of its own means some travel funding for the meetings in the year before. This travel funding has helped to include into the research projects colleagues from financially weak countries who could not have afforded to attend the meetings. This has been important in order to extend the international spread of these projects. I have been involved in research initiatives on “Gender and Judging” (2007 Berlin) which has generated an amazing amount of research and publications, as most of you will know,(1) “Gender and Judicial Education” (2012 Honolulu),(2) “Women in Large Law Firms” (2012 Honolulu), which have also lead to several publications, “Gender and Careers in the Legal Academy” (2017 Mexico City),(3) “Lawyers in 21<sup>st</sup> Century Societies” (Mexico City 2017) (4). These research groups have also had special meetings, mainly at the IISL in Onati.

The new IRCs I want to mention are: “*Gender in Customary Law and Proceedings*” (contact person: Ulrike.Schultz@FernUni-Hagen.de) , *The “Notariat Across Borders”* (contact person: Ulrike.Schultz@FernUni-Hagen.de) and “*Lawyers and state transformations*” (contact person: sara.dezalay@gmail.com) and “*Criminal Legalities in the Global South*” (contact person: Pablo Leandro Ciochini, ciochini@gmail.com)(5). The groups are open to more participants. If you would like to be included, please, write to the contact persons.

## NOTES

(1) E.g. Schultz/Shaw: *Gender and Judging*, Oxford: Hart 2013 with 30 contributions on 19 countries of the five continents of the world ; several special issues of the *International Journal of the Legal Profession* and many other international collections (e.g. Sonneveld/Lindbeck: *Women in Muslim Court of Law*, Leiden: Brill 2017) and national publications.

(2) Schultz/Shaw/Dawson: *Gender and Judicial Education*, London, New York: Routledge 2016, reprint of several articles in the *International Journal of the Legal Profession*.

(3) Schultz/Shaw/Thornton/Auchmuty: *Gender and Careers in the Legal Education*, Oxford: Hart 2021.

(4) Abel/Hammerslev/Sommerlad/Schultz: *Lawyers in 21<sup>st</sup> Century Societies*, vol 1, Oxford: Hart 2020; vol. 2 is due for 2021.

(5) See the contribution in this issue by Pablo Ciochini.

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## GENDER IN CUSTOMARY/INDIGENOUS LAW AND PROCEEDINGS

Postcolonial societies live with the reality of plural legal systems where customary law (including religious law) commonly co-exists with formal law enacted by the state. Customary law (also known as indigenous law or traditional law) is by nature flexible and fluid and consists of a wide diversity of mostly unwritten norms practiced among different local communities. Despite initial predictions that it would ‘wither away’, customary law has persisted through colonization to this day. It thus continues to be relevant to the majority of people, particularly in rural areas, as it mediates social relationships, entitlement to resources and participation in decision making. In some countries, an array of customary law norms and institutions have been juridified and thereby undergone certain modification.

Recent juridification of customary law bears certain similarities to the process of colonization, which involved reproduction and reconstruction of indigenous norms. Coupled with capitalism, this has resulted in distortions and ‘reinventions’ of customary law. Attempts at codification of custom have led to rigidification or ‘ossification’ (hardening) of flexible and fluid norms. State courts, using a legal centralist approach, have applied these ossified versions of customary law, often giving rise to a disconnect between ‘official’ or ‘judges’ customary law and the ‘living’ law practiced by communities. A binary opposition has been set up between customary law and state law, which are considered as parallel systems, rather than as overlapping, mutually constitutive normative orders.

The dominant “modernist” narrative often assumes (sometimes incorrectly) that women are victims of custom and culture. Customary law is frequently viewed as incompatible with human rights principles including gender equality; hence only rights guaranteed under state law (constitution, statutes) can be of benefit to women. However, there is a growing body of scholarship that seeks to understand customary law and its impact on women ‘from the ground up’, i.e. starting from the lived realities of women towards analysis of how these realities shape women’s interaction with plural legal systems. These scholars argue that custom can be a source of entitlement and that women navigating plural legal orders can and do exercise agency in reshaping and influencing the content and processes of customary law.

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## THE NOTARIAT ACROSS BORDERS

The notarial profession is a highly fragmented one. Despite notaries across different countries having shared historical origins and many commonalities in

the functions they fulfill, the realities of their legal work differ in many respects, depending on the jurisdiction in which notaries practice their trade. Although notaries figure among the best-paid legal professionals in some countries; in other countries, they have considerably less prestige, enjoy lower levels of protection, face considerable challenges.

In general, the notarial profession has attracted considerably less attention than other legal professions—including lawyers (solicitors and barristers) and paralegals. The notarial profession has even been called a profession ‘under the veil’ or ‘in hiding’. Existing studies fall into three main categories: historical studies focusing on the evolution of the notarial profession in specific settings, legal analyses of the role of notaries from national perspective, and socio-legal studies of the work undertaken by notaries. Overall, socio-legal studies of the notariat remain rare and do not comprise a comparative aspect. The few existing collections of ‘country reports’ are mainly outdated and do not offer comparative analyses. A socio-legal comparative study of the notarial profession across countries would therefore deliver important insights into the reality of this segment of the legal profession and its functions in different nations.

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## LAWYERS AND STATE TRANSFORMATIONS

The aim of this IRC is to bring together scholars who are working on the interaction between lawyers and state transformations.

We draw strength from the six-year project *Lawyers in 21<sup>st</sup>-Century Societies*, spearheaded by R. Abel, O. Hammerslev, H. Sommerlad, and U. Schultz, which was formalized as an IRC and produced two volumes tracing changes in legal professions across the world since the landmark three-volume *Lawyers in Society* (volume I, Hart 2020) and continental, thematic and methodological trends (volume II, Hart, forthcoming). This collective work globalized the comparative ambit of the *Working Group for Comparative Study of Legal Professions*, by chronicling changes across 46 jurisdictions. It also produced interrogations on the relationship between legal professions and the state, which we seek to explore in this next phase of the project.

The *Lawyers in 21<sup>st</sup>-Century Societies* used a flexible definition of the category of legal professions as common ground to comparatively trace the entanglement between national historical traditions in the organisation of legal professions, and exogenous forces, foremost globalization and the neoliberal turn in the past thirty years. This approach proved less helpful to explain variations in legal professions’ engagement with the state at the national level. In particular, surveys of developments in regions hitherto outside the scope of the sociology of legal professions – the African South and the Middle East –

tested the inherent Western ethnocentrism of this approach and the limitations of methodological nationalism (Hammerslev and Sommerlad, forthcoming; S. Dezalay forthcoming).

Part of these difficulties revolve around a knowledge gap on the state, which remains posited as an exogenous variable signifying a coherent entity, with state transformations merely seen as a series of national transitions – colonialism to independence, state-led economy to market economy, authoritarianism to democracy.

Against this backdrop, this IRC suggests shifting the focus from the category of legal professions towards an exploration of state transformations.

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## THE NEW RCSL WORKING GROUP “LEGAL PLURALISM”

### Why Do We Need a RCSL Working Group on Legal Pluralism?

Over the past decade, there appeared a number of overview publications on the issue of legal pluralism from theoretical and methodological perspectives vital to the debate today. They attest to the fact that the validity of the concept as an analytical category has meanwhile been widely accepted not only among legal anthropologists and socio-legal studies scholars, but also among jurists, legal practitioners, economists, political scientists, donor agencies, transnational corporations, and politicians, and so forth.

The article “Legal Pluralism, Social Theory, and the State”, published by Keebet von Benda-Beckmann(1) and Bertram Turner(2) in 2018, advances the concept of legal pluralism basically as a useful heuristic category for comparing the (politics around the) production of normative orders within a variety of state and non-state domains, as well as their interaction. This heuristic rather than explanatory application of the concept of legal pluralism to research into law-making in the contemporary world is greatly influenced by American lawyer and anthropologist Sally Falk Moore’s seminal legal anthropological work in the 1970s. Moore pioneered, as we know, the understanding of how, in any modern society today, (state) law is mediated through the filter of the written and unwritten normative arrangements of non-legal “semi-autonomous” social domains or “fields”, like trade conventions in certain markets for instance.(3)

On the basis of inter alia Moore’s research, a new research focus on processes and mechanism of “law production” by plural public and private organisations, including national and international NGOs, transnational businesses, or development aid projects (“project law”) and their mutual accommodation, emerged in the 1990s. The factual co-existence of plural, frequently overlapping legal orders in our world today effectively prevents not only the development of a coherent international legal system, but also the (re-)constitution of consistent national ones. In sum,

within the anthropology and sociology of law today, 'legal pluralism' as an analytical category provides a frame for a comparative study of different legal orders and their interrelationship, including mutual accommodation, law export, cultural translation of law,(4) and a whole range of problems of 'interlegality' (Sousa Santos 1987). It furthermore enhances our sensibility for the possibility that, at times, one and the same social activity may fall under the jurisdiction of a variety of legal systems, which has decreased legal certainty and increased 'lawfare', i.e. "the resort to legal instruments, to the violence inherent in the law, to commit acts of political coercion, even erasure" (Comaroff and Comaroff 2007: 145).(5)

Edward S. Cohen(6) and A. Claire Cutler(7) share this notion of legal pluralism and added the following examples of new legal regimes that have inserted themselves into the political economy, thereby increasing the degree of national and international legal pluralism: the proliferation of private transnational governance arrangements, the emergence of a transnational criminal law regime, efforts of legitimation through law of the global private security industry, the World Trade Organization dispute resolution process, the arbitration regime in investor-state treaties, including NAFTA, the creation of regulations for market discipline and governance (Cohen and Cutler 2013: 614-616). Elsewhere, Cohen highlights the role of private corporate agents in the make-up of the new transnational legal pluralism that has emerged with the global neo-liberal regime following the end of the Cold War. Private agents of resource-rich corporations as well as private legal experts are often important partners of states in the production of commercial law, which underscores the fact that law production today is not any longer the sole prerogative of states. The new global legal pluralism of today in fact consists in the totality of the different private and official sites of contemporary law-making that together form a transnational network of potentially cooperating or competing law-making bodies, despite the fact that, since the 2008 financial crisis, states have strived for recuperating more power from private actors to influence the national and international law production (Cohen 2013: 682-687, 693-695, 697).

The resurgence of religion in the public space of many states across the globe, the increasing vocality and sway of the international indigenous rights movement and the global migration waves have, so Martin Ramstedt (8), put additional pressure on all contemporary societies, including Western liberal democracies, to accommodate non-national and non-state normative orders. Most Western liberal democracies have usually been more successful in resisting the pressure to accommodate religious normativity, compared to non-Western ones, like Indonesia, Turkey, or Israel for example. However, religious movements in the US, like the pro-life movement or different Buddhist communities, have consciously engaged in non-legal areas, such as the therapeutic field, to recruit people outside their established consti-tuen-cies, who might support the

juridification of religious norms. They have, for instance, established crisis pregnancy centres in the case of the former, and have transposed meditation as mindfulness training into public facilities, such as schools, prisons and hospitals, in the case of the latter, in order to enlist added support of the issuance of anti-abortion legislation and the integration of mindfulness training into public health regulations.(9)

The beginnings of the indigenous rights movement reach back into the 19th century and originates with First Nations in the classical settler countries (US, Canada, Australia, New Zealand, and Russia/Soviet Union), seeking autonomy and affirmative action policies from the governments they found themselves subjected to. From its foundation in 1919 onwards, the International Labour Organization (ILO) paid attention to the appalling working conditions of indentured labourers on South American plantations, many of whom were members of indigenous peoples. However, national governments started to sign into law fair treatment and suffrage for members of indigenous peoples only after World War II. Since then, the indigenous rights movement increasingly advocated cultural rights, the right to religious freedom and parental rights, as children of indigenous families were still frequently taken away from their parents and put into orphanages, missionary and industrial schools, in order to estrange them from the "primitive" and often criminalised culture of their forebears. Milestones for indigenous rights activism were a couple of ILO conventions geared towards the protection of indigenous rights, including indigenous peoples' communal right to ancestral land and its resources, particularly ILO Convention No. 169 on Indigenous and Tribal Peoples from 1989. The inclusion of "tribal peoples" in the convention did justice to the fact that during the 1980s indigenous rights started to be translated to African and Asian countries, where no ethnic group could legitimately claim to be more "indigenous" than members of the mainstream society (Ramstedt 2017: 54-55).

Robert Niezen(10) has shown that due to the increasing success of the indigenous rights movement in the international public sphere, which culminated in the United Nation's Declaration on the Rights of Indigenous Peoples (UNDRIP) from 2007, the movement today consists of highly diverse marginalised groups in both the global south and the global north. They are united in sentiments of rage, hopelessness and disappointed expectations, rooted in common long-term exposure to structural disempowerment, dispossession, discrimination and destruction. Over the past decades, these groups have brought forth from among their membership activists with the legal, organisational and digital wherewithal to harness "culture" in a common discourse for distinct political ends, including law-making (Niezen 2009: 11-18, 32-91). Moreover, they succeeded in garnering the support of a growing number of non-indigenous people dwelling in the urban centres in the global south and the global north, who share in a pervasive experience of the growing fragility of social bonds and the rapid destruction of the environment under the condition of neo-liberal

globalisation. These urban dwellers, many of whom members of the increasingly pressured middle class, have lent legitimacy to the indigenous rights movement, by linking it to the discourses of environmentalism, alternative healing, feminism, and communalism (Niezen 2009: xiv-xv).

The direct or indirect recognition of religious and indigenous norms and institutions by secular nation states throws into stark relief the necessity to investigate the issue of access to justice in “living” religious and indigenous or customary law, such as freedom of religion or gender equality and violence (Ramstedt 2016: 55, Ramstedt forthcoming). Of vital importance here is, to my mind, empirical and comparative follow-up research on the implementation of the multicultural jurisprudence model of transformative accommodation, proposed by Ayelet Shachar(11) in 2001. Transformative accommodation promises to be a viable mode of joint governance within liberal multicultural democracies, as it allows for the accommodation of plural normativities, while simultaneously fostering the entrenchment of human rights in each stakeholder group. The model entails that legally recognized groups within a certain multicultural state have jurisdiction over matters of particular concern to them, while at the same time legal protection is granted to vulnerable in-group minorities, like women, children, and so forth (Shachar 2001).

Another issue has been repeatedly highlighted by the longstanding research on actor-oriented indigenous dispute resolution since the beginning of the 20th century, namely that the accommodation of customary/indigenous/religious law in colonial as well as postcolonial state law invariably entails great changes of the former(12). This refers us back to the important reflexive question, Emma Patrignani(13) reminded us of in her 2016 contribution to the Oñati Socio-Legal Studies Series, that is, the question regarding the relationship between the concept of legal pluralism, the knowledge it helps to produce, and “the social reality it refers to” (Patrignani 2016: 709).

## NOTES

(1) Professor emerita of the Anthropology of Law at the Faculty of Law, Erasmus University Rotterdam and – together with her late husband, Franz von Benda-Beckmann – Co-Chair of the Project Group “Legal Pluralism” at the Max Planck Institute for the Sociology of Law, which operated from 2000 to 2012.

(2) Senior researcher in the Project Group “Legal Pluralism” from 2000 to 2012 and tenured senior researcher at the “Law and Anthropology” Department of the Max Planck Institute for Social Anthropology in Halle, Germany.

(3) See also Benda-Beckmann and Turner 2018: 259; Moore 1972-1973.

(4) See Merry 2006: 134-178; Rottenburg 2009; Ramstedt 2017.

(5) See also Tamanaha 2011; Benda-Beckmann and Turner 2018: 260-267.

(6) Professor of Political Science, Westminster College.

(7) Professor of Political Science, Faculty of Social Sciences, University of Victoria, Canada.

(8) Senior researcher in the Project Group “Legal Pluralism” from 2006 to 2012, senior researcher at the “Law and Anthropology Department” of the Max Planck Institute for Social Anthropology in Halle, Germany, from 2012 to 2014, fellow at the Käte Hamburger Centre of Advanced Studies “Law as Culture”, senior fellow at the Humanities Centre of Advanced Studies “Multiple Secularities – Beyond the West, Beyond Modernities”, Leipzig University, Deputy Professor at the Faculty of Philosophy and Social Sciences, Halle University, from 2017 to 2019, together with Kim Economides and Leslie Ferraz global thematic coordinator for anthropological and postcolonial approaches within the Global Access to Justice Project (general coordinators: Alan Paterson, Bryant Garth, Cleber Francisco Alves, Diogo Esteves and Earl Johnson Jr.), and currently Scientific Director of the Oñati International Institute for the Sociology of Law, Basque Country (Spain).

(9) See e.g., Ramstedt 2015: 43; Ramstedt 2016: 46-47; Munson 2008: 5-6; Munson 2013: 37-39.

(10) Professor of Anthropology at the Department of Anthropology and Associate Member of the Faculty of Law, McGill University, Montreal, Canada. Niezen held the Katharine A. Pearson Chair in Civil Society and Public Policy in the Faculties of Law and of Arts between 2013 and 2020, as well as the Canada Research Chair in the Anthropology of Law between 2012 and 2019.

(11) Currently Director of the Ethics, Law, and Politics Department at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Göttingen. Previously, she held the Canada Research Chair in Citizenship and Multiculturalism at the Faculty of Law, Toronto University, and the Leah Kaplan Visiting Professorship in Human Rights at Stanford University. Shachar was also Jeremiah Smith Jr. Visiting Professor at Harvard Law School.

(12) See also Ramstedt 2015: 53-54; Benda-Beckmann and Turner 2018: 258; Zenker and Hoehne 2018: 2.

(13) Researcher at the University of Lapland, Faculty of Law.

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## IRC CRIMINAL LEGALITIES IN THE GLOBAL SOUTH

Law and Society Association has recently granted International Research Collaborative (IRC) status to the working group “Criminal Legalities in the Global South.” The working group was originally organized as an IRC in 2015 as “Judicial Reform in the Global South”. “Criminal Legalities in the Global South” is led by Pablo Ciochini (University of Liverpool) and George Radics (National University of Singapore). The IRC’s main objective is to produce knowledge on how criminal law, and the institutions in charge of interpreting it, operates in the Global South. It focuses on the social and political institutions that interpret and enforce criminal law to understand the level and pervasiveness of violence, both symbolic and physical, that take place in many Global South societies, as well as the apparent lack of social order that is commonly attributed as its cause.

Although the IRC’s main rationality is to highlight the diversity of conditions and social arrangements in the Global South and the inadequacy of theoretical approaches that impose universal values and logics to these different contexts, we seek commonalities such as cultural tensions and a shared colonial history, but also acknowledge how such pasts shape current societies, and how such societies take very different forms. Thus, scholarship from this IRC examines issues such as the tensions between the criminal law and local culture, institutional and social practices, and global versus local politics. These tensions can be found in every society; but the borders between the different dimensions of social life, such as the distinction between the public and private sphere, and the interrelationship between politics, religion, and the law are notoriously intense, yet paradoxically porous in the Global South. Many times this condition is interpreted from the North as chaos. However, it is important to recognize that on the one hand such an interpretation is based on an ethnocentric assumption of how societies should ideally operate; and, on the other, such porosity is the result of tensions that originated in the colonial past and continued by contemporaneous neocolonial politics—an example being the ongoing efforts to import alien legal solutions from the Global North into the Global South. Recognizing that the distance between the law and the law in practice may be significantly larger in

societies of the Global South than in societies of the Global North, we have chosen to employ the concept of “legalities.” Instead of focusing on strictly formal institutions, the concept of “legality” is used in this IRC to overcome the limitations of official legal definitions of crime to encompass the plurality, and sometimes ambiguity, of the phenomena considered “criminal” in the explored societies. By using legalities, the emphasis is placed on the precariousness of the status of the “law.” The concept of legality also captures how the tensions between diverse informal and formal legal orders are more apparent in the Global South.

Since 2015, the IRC has organized panels with the financial support from the LSA at the annual meetings in 2016 (New Orleans), 2017 (Mexico City), 2019 (Washington, DC) and 2020 (Denver). It has also had presence in the inaugural Asian Law and Society Association conference in Singapore in 2016 and the Asian Law Institute annual conference in Manila, Philippines, in 2017. In preparation for these major conferences, two international workshops were organized in Singapore: the first at the University of Liverpool campus in Singapore in 2016 and the second at the National University of Singapore in 2018. Out of all of these activities, the IRC has produced an edited volume published by Routledge entitled *Criminal Legalities in the Global South: Cultural Dynamics, Political Tensions, and Institutional Practices* (Ciocchini and Radics, 2019), numerous articles, and two special issues, one in the *Asian Journal of Social Science* (Radics and Ciocchini, 2018) and the other in *Revista de Derecho y Ciencias Sociales in Spanish* (Ciocchini and Kostenwein, 2017).

The IRC is currently working in a project titled ‘Criminal Legalities and Minorities in the Global South.’ Criminal law and the institutions in charge of interpreting it bring constitutional protections enshrined in the law to life. Institutions such as the police, the public prosecutor office, and the courts are supposed to deliver justice, rehabilitate offenders, and prevent crime. Many times in the Global South, however, such institutions do the opposite—violating the rights of citizens and creating criminals by defining the boundaries of what constitutes “legal” and “illegal” activities and behaviors in a manner that conflicts with everyday lived realities. Minorities in particular are often times affected even more, disproportionately suffering from the symbolic and physical violence of the state due to their marginal identities. While this situation arguably exists in the North, it is aggravated in the South by factors such as the legacy of colonial experiences, authoritarian governments, extreme inequality, and neo-liberal economic policies of the state.

In this project we are inviting scholars working on the Global South to explore how the law, particularly criminal law, and the institutions of the criminal justice system, expose minorities to different types of violence, either directly, through discrimination and harassment, or indirectly, by creating the conditions that make them vulnerable to violence from other groups of society. In particular, we are looking for contributions that generally fall into the categories of

gender, sexuality, race, and class. A workshop at the IISL will be held in July 2021 and a series of publications in form of edited volumes and special issues are expected to be the outcome of this project.

If you are interested in joining the IRC please contact Pablo Ciocchini (p.ciocchini@liverpool.ac.uk) or George Radics (radics@nus.edu.sg).

### REFERENCES

- Ciocchini, P. and Kostenwein, E. (2017) *Estudios Críticos de la Administración de Justicia Penal, Derecho y Ciencias Sociales*, Vol. 17.
- Ciocchini, P. and Radics, G. (2019) *Criminal Legalities in the Global South: Cultural Dynamics, Political Tensions, and Institutional Practices*, Routledge: London.
- Radics, G. and Ciocchini P. (2018) Continuities and Ruptures in Global North Legal Pressures on Global South Societies, *Asian Journal of Social Sciences*, Vol 46, Issue 4.

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### ONATI COMMUNITY

Oñati Community (OC) is the newest initiative from the Oñati Institute.

The project, which was launched informally in 2016, was incorporated into the range of activities of the International Institute for the Sociology of Law in 2017.

OC brings together the community of scholars, Master students, research visitors, workshop and Conference participants who take an active part and interest in the activities of the Institute, and wish to be connected and networked for many kinds of Academic initiatives and social activities including joint projects, social parallel gatherings organised around academic events, news about the Oñati Institute and OC members, meeting OC members around the globe, organising future events and remembering past events.

The OC also brings news about Oñati and the Basque Country and Basque culture.

Membership is open to all persons who are enthusiastic about the genuine Oñati experience. Some degree of active involvement in the OC is expected from the members, and a voluntary contribution to a small fund that can be used to support the OC activities and provide small but important financial help for students or Conference participation.

Please take a moment and visit <http://onati.community> now and add the address to your bookmarks!

INTERVIEWS with members of the OÑATI COMMUNITY: <https://bit.ly/3eedMdi>

OC has organised Live interviews available through Instagram and the Youtube Channel (May & June), with protagonists all over the world and Susana as interviewer. These sessions were organised:

Ihintza Palacin (Master's student)

Johannes Feest (Scientific Director and Master's professor)

Camilo Umaña (Master's Student and Professor)

Annette Lansink (Visiting Scholar)

On June 11, 2020 OC celebrated its first International Day of the Oñati Community (Corpus Christi Day) with a Blog on Corpus Festivity and photos by members of the OC <http://onati.community/bcc/9025358>

OC received specific donations to help this year students who stayed at the Residencia during the lockdown (400 € for food expenses). Students very much appreciated this, since they had run short of money as they unable to return to their own countries.



Susana Arrese (above) conducting interviews with Camilo Umaña (bottom-left), Johannes Feest (bottom centre) and Ihintza Palacin (bottom-right).

## MANOLO CALVO GRANT

A special Grant to honour Manuel Calvo will be given to a master's student. The OC will dedicate 600€ as a starting point; the aim would be to reach 1500€ for a grant to a Master student.

There are two ways to contribute to this grant:

- Through the platform Stripe/Oñati Community (mentioning Manolo Calvo Grant)
- Bank account of the Oñati Community: IBAN ES71 0182 0326 17 0201530312 (mentioning Manolo Calvo grant, Oñati Community, IISL).

Susana Arrese  
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## RCSL MEMBERSHIP AND FEES RENEWAL

RCSL's members whose membership expired or expires can renew it by using the form under this link: [http://rcsl.iscte.pt/rcsl\\_join.htm](http://rcsl.iscte.pt/rcsl_join.htm)

Please send the completed form to our membership office:

Manttoni Kortabarria Madina ([manttoni@iisj.es](mailto:manttoni@iisj.es)).

## CALL FOR BOOK DONATIONS

The wonderful Library of the International Institute for the Sociology of Law is suffering. For the last ten years, the institute's budget has been almost "frozen" and the library could hardly keep pace with new developments. It is still perhaps the world's most comprehensive library in our field. A most recent analysis of the acquisitions showed that, especially for the years 2015-2018, an insufficient number of books came to fill up the shelves there. This was especially true for four of the seven areas of the library, e.g. Legal Norms, Social Control, Conflict Resolution and Legal and Judicial Occupations. For other significant subjects, such as law & behavioral sciences and law and digital technologies, as well as for anthropology of law, gaps are particularly visible. Non-English publications, also, are far less available than in the early days of the Institute.

The RCSL invites its members to contribute by offering a free copy of their own recent publications as a donation to the IISL library. This gesture would be helpful for solving our problems and would of course be highly appreciated. You can easily check on-line whether your publications are already present there (<http://www.iisj.net/en/library/about-library>).

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