

## Call for Contributions – Postmigrant Lawyers’ Conference 2026

We are delighted to announce the first Postmigrant Lawyers’ Conference (Postmigrantische Jurist\*innenkonferenz – PoMiKo), which will take place from 25 to 27 September 2026 under the title “**Aspects of a Postmigrant Law.**” For this conference, we are seeking contributions from racialised, Jewish, and migrantized scholars and practitioners.

In line with the mission of the Postmigrantischer Jurist\*innenbund e. V. (PMJB), the first PoMiKo will explore how voices shaped by experiences of racism are marginalised in legal debates across all areas of law through institutional mechanisms of power and exclusion, how this marginalisation affects the interpretation and application of democratic law, and what real-world consequences this entails. Simultaneously, PoMiKo aims not only to identify existing injustices but also to **work towards a postmigrant law** that can be mobilised for emancipatory purposes. What might such a postmigrant law look like? What value does a pluralisation of perspectives bring to democratic lawmaking and to interpretations and applications of law grounded in democratic principles? How can law be used in ways that do not reproduce structural inequalities but instead help dismantle them? And where are the limits of invoking the law as an emancipatory tool?

PoMiKo addresses these questions both within different streams of legal thought and across disciplines in three parallel thematic streams. Each stream will be complemented by fishbowl discussions, aimed at identifying shared fields of action between legal professionals and civil society, thereby bringing the lived reality of law into focus. The different streams will be brought together in a closing plenary session. Stream 1 examines the ideals of objectivity and neutrality in law and asks whether, and how, alternative concepts might be imagined in a postmigrant society. Stream 2 focuses on the relationship between the law’s normative promise of equality and socially produced inequalities in legal reality, and more broadly on the interactions between formal equality and material inequality. Stream 3 explores the possibilities and limits of law as an instrument of emancipation.

### Apply now!

We warmly invite racialised, Jewish, and migrantized scholars and practitioners to submit proposals for workshops, short interventions, or other innovative formats within one of the three thematic streams (details on the streams and their guiding questions can be found in the appendix to this call).

PoMiKo understands itself as interdisciplinary, innovative, and open to new concepts. The streams should therefore be understood as guiding ideas rather than fixed thematic categories. They offer perspectives from which both concrete legal questions and broader reflections related to law may be addressed. We explicitly welcome contributions from all disciplines and areas of law, provided they engage with legal aspects.

Accordingly, we invite proposals from scholars at all career stages and from all disciplines working on law, as well as legal professionals in public administration, legal practice, and the judiciary, and actors from civil society organisations.

We particularly welcome contributions that:

- engage with one of the three major fields of law (private law, criminal law, or public law);
- come from disciplines such as sociology, political science, literary studies, criminology, philosophy, psychology, geography, linguistics, or other fields with a legal dimension;
- emerge from civil society perspectives, including activist and community-based work;
- experiment with innovative formats.

**Please submit an abstract of up to 500 words together with a short CV by 3 May 2026 via email to [events@pmjb.de](mailto:events@pmjb.de).**

Proposals will be reviewed by the organising team by 7 June 2026, taking into account substantive fit, methodological and thematic diversity, and the diversity of speakers.

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## Appendix: The Streams in Detail

The following guiding questions may serve as an orientation when formulating a proposal for a workshop or short intervention.

### *Stream 1: The Role of Objectivity and Neutrality in Law – Are Alternative Concepts Needed in a Postmigrant Society?*

The authority of law derives, not least, from its claim to objectivity and neutrality. Objectivity and neutrality are often understood as the very means through which equality before the law is ensured. This idea is frequently illustrated through the allegory of Lady Justice, who wears a blindfold and thereby decides without regard to the person. Yet the appearance of objectivity often conceals the fact that a particular perspective, namely that of the white German majority society, is elevated as the only legitimate perspective, while perspectives shaped by experiences of racism are devalued. Under the banner of neutrality, women who wear headscarves are also excluded from legal professions. Against this background, the first thematic stream of PoMiKo addresses the following questions: Can and should objectivity and neutrality in law be rethought? What alternative concepts might instead prove productive for a postmigrant law?

### *Stream 2: Legal Norms and Their Reality – The Relationship Between Formal Equality Before the Law and Actual Inequality*

Formal understandings of equality are central to democracies and have long been at the center of feminist and anti-racist engagements with law. Precisely through the interaction between formal equality before the law and material inequality, that material inequality is often maintained. A famous quote by Anatole France illustrates above all the class dimension of this encounter between formal equality and material inequality: “The law, in its majestic equality, forbids the rich as well as the poor to sleep under bridges, to beg in the streets, and to steal bread.” This stream explores how law participates in the production, perpetuation, or potential dismantling of structural inequalities. The perspective is explicitly intersectional and considers the interaction of multiple axes of oppression, including racialization, class, gender, disability, and migration experience. In which areas of law does the application of abstract and general norms produce or reinforce concrete disadvantages? What role does the application of law by administrative authorities, courts, and the police play in the production of social inequality and difference? How can intersectional mechanisms of inequality be addressed through law without reducing or individualising the issues?

### *Stream 3: Law as a Means of Emancipation – Possibilities and Limits*

For emancipatory movements, law plays an ambivalent role. Structurally, it stabilises the status quo against which emancipatory movements often struggle. At the same

time, law is frequently an indispensable tool for pursuing collective struggles, claiming legal protection, and shifting broader processes of social negotiation. The third thematic stream, therefore, asks: Under what conditions does law become an instrument of postmigrant emancipation? Where are the limits of legal strategies, and when might extra-legal forms of mobilisation be better suited to achieving structural change? How do courts, legislation, public administration, and both academic and non-academic forms of legal knowledge production shape these processes? The aim is to map the scope of action available to actors working toward a postmigrant law, while critically examining how law can be used strategically, solitarily, and effectively as a resource.