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The International Social & Economic Rights Project (iSERP) is an international network of lawyers, judges, legal academics, and human rights advocates that focuses on the effectiveness of legally entrenched social and economic rights (SER) in promoting real change in people's lives.

In recent decades, a growing number of jurisdictions in both the Global South and the industrialized world, as well as numerous transnational jurisdictions, have guaranteed social and economic rights in constitutions, transnational instruments, and other quasi-constitutional legal forms. Well-known national examples are the constitutions of Colombia, India, and South Africa. iSERP's mission is to study and document the legal, political, and practical questions that arise in efforts to enforce SER with the goal of actually increasing access to housing, food, water, medical care, education, social welfare, and environmental security at grassroots level. iSERP has been meeting for over 10 years and has held conferences in Bellagio, Bloemfontein, Boston, Bogotá, Delhi, Medellín, London, and Pretoria. For an overview, see Helena Alviar García, Karl Klare & Lucy A. Williams, eds., *Social and Economic Rights in Theory and Practice: Critical Inquiries*, Routledge, 2015.

iSERP brings together participants from a broad range of perspectives and intellectual traditions but it should be considered in significant part a descendant of CLS. The direct line of descent is through the group's originators and conveners, Lucy Williams and Karl Klare, who participated in CLS. CLS ideas, the CLS experience, and the influence of cognate movements such as Critical Race, Fem-Crit, and Queer Theory, appear diffusely through the contributions of numerous iSERP participants.

The iSERP approach is a branch of the human rights discourse that sets itself against "human rights fundamentalism" or "purism." In this respect, our work is deeply influenced by the fabled "critique of rights debate" that raged within CLS in the 1980s. The debate called attention to the risk that human rights can become elite dominated at the expense of grassroots leadership. True enough, but we take this as an important note of caution about how lawyers need to work within mass movements, not as an argument against legal activism. Some argued that human rights discourse is inherently Eurocentric, individualistic, colonialist, etc. While some valuable points were made, this part of the "rights critique" lost force in recent decades as human rights discourse (at least in some, vibrant incarnations) displayed considerable openness to heterodox, gender-sensitive, sexually and culturally pluralistic and cosmopolitan concerns and sensibilities. On the other hand, we find the CLS "indeterminacy critique" to be enduring, and we attempt to bring its insights to bear on the way in which we approach legal and political questions. The power of the indeterminacy critique and the problems it exposes in conducting legal activism are a continuing challenge for our work, although also an illuminating source of opportunities.