

**“Rethinking Race, the Colonial and the Postcolonial in Contemporary France”  
University of Chicago Center in Paris, December, 13-15, 2022**

Empirical studies of the last two decades have incontrovertibly demonstrated that race has consequence for people’s experiences and life chances in contemporary France (Beauchemin and al., 2015). Furthermore, French social scientists working on the racial question in colonial and postcolonial France have not only documented the reality of race, racialization, and racism in France but proposed powerful new explanations for continued race marking and racial inequality in a supposedly “race-blind” society. The sociologists, anthropologists, political scientists and jurists carrying out this research have done so in a context of extraordinarily heated controversies in the public sphere about the legitimacy of the concepts upon which their work relies – race, racialization, and intersectionality. This conference will provide a venue to assess the current state of scholarship, reflect on the reasons for, and consequences of, the gap between academic and “common sense” modes of thinking about race, and suggest new ways forward. Supporting and advancing this new work is essential to understanding past and new inequalities shaping French society and to address the issue of social justice in France.

*Race, Law, and the Social Sciences*

Since the beginning of the new millennium, numerous qualitative and quantitative sociological and anthropological studies have analyzed: the transformations of racist ideology and public discourse on the racial question in France (Devriendt *et al.*, 2018; Dhume and Cohen, 2018; Fassin, 2010, 2002; Fassin and Fassin, 2006; Guénif-Souilamas, 2006; Guénif-Souilamas and Macé, 2005); on the extent of racial discrimination in various sectors of French society, including employment, housing, and politics (Beauchemin *et al.*, 2015, 2010; Geisser and Soum, 2008); on the forms of institutional racism in various domains of public action including the police and the judiciary (Hajjat *et al.*, 2019; Jobard, 2009; Jobard and Nevanen, 2007; Sala Pala, 2013; Spire, 2008); lived experience of racialization and of everyday racism (Eberhard, 2010; Eberhard and Rabaud, 2013; Galonnier, 2015; Karimi, 2018; Trawalé, 2016); antiracist and/or feminist mobilization (Boubeker and Hajjat, 2008; Brahim, 2017; Laplanche-Servigne, 2014; Larcher, 2017, 2015; Nasri, 2013; Picot, 2016); and, “diversity” policies and the struggle against discrimination (Bereni and Jaunait, 2009; Doytcheva, 2015; Simon et Stavo-Debaugé, 2004), etc. Recent conferences and workshops are evidence of the liveliness of this field of research<sup>1</sup>.

---

<sup>1</sup> For example, « La condition blanche. Réflexion sur une majorité française » (EHESS, 2018) ; « Racisme et discrimination raciale, de l’école à l’université » (Université Paris Diderot, 2018) ; « Faire face aux discriminations : expériences et (dé)mobilisations dans les quartiers populaires » (Université de Lille, 2019) ; « Critical Race Theory » (Université Paris 1, 2019) ; « Qualifier le racisme » (Université Paris Diderot, 2019) ; « Le mot ‘race’ » (Université Paris 8, 2019), « Whiteness Studies : réflexions sur un rapport social » (Université Paris 1, 2019), « Des féminismes noirs en contexte (post)impérial français? Histoires, expériences et théories » (Campus Condorcet Paris-Aubervilliers, 2020), « Race, racismes et racialisations » (Université Côte d’Azur, 2020), etc.

Simultaneously, French and international scholarship on race and racism in France has been deepened through recent works on the history of slavery and the meaning of freedom related to the forms of politicization of slaves in the French Atlantic (Carotenuto, 2013 ; Dubois, 2004; Gainot, 2017 ; Le Glaunec, 2014 ; Patterson, 1982; Régent, Gonfrier et Maillard, 2015 ; Rogers, 2015); on the imperial policies that produced racial difference and attempted to control sexuality (Merle and Muckle, 2019; Saada, 2007; Stoler, 2002); on the crucial role played by early social sciences and theories of French liberalism in the invention of racial categories and thought on freedom and on race (Doron, 2017; Reynaud-Paligot, 2006; Sibeud, 2002); and, on the masculine and/or feminine forms of struggles against the racial order (Boittin, 2010; Germain and Larcher, 2018; Paris, 2018).

French legal studies, by contrast, have been on the margins of these investigations. While Critical Race Theory is relatively well established in law schools in the United States and Great Britain, the same is not true in either French (or European) law faculties (Bentouhami and Möschel, 2017; Möschel, 2014). It has been very difficult to gain acceptance in law faculties for analysis of the role of race in legal history and in contemporary work on the interpretation of juridical categories (one may, however, cite F. Charlin 2008; Y. Urban 2009, S-L. Bada 2014). Although it is clear that the socio-history of juridical categories are essential to a better understanding of the relations between race and law, there is still an enormous amount of work to do on this topic from a legal scientist standpoint.

Building on the foundation of recent advances in the social sciences, this conference seeks to engage some crucial neglected topics: comparisons of regimes of racialization; the implementation of antiracist legislation; the racial question in the academic world; and the reception of the concept of intersectionality.

### *Comparison of regimes of racialization*

The quality and quantity of academic research in the United States on race and racism means that it is now impossible to work on the topic without considering this production. That said, the centrality of the comparison with the United States in French research on race has resulted in a relative paucity of comparisons with other European societies that, like France, have a colonial past, and are still shaped by postcolonial migrations. There are many ongoing research projects in other former colonial European metropolises (Great Britain, Portugal, the Netherlands, and Spain) that interrogate the historicity of the complex forms of the construction and operationalization of race (its institutionalization, but also the language that underlies those institutional forms) in their national contexts (Anderson et al., 2019 ; Bethencourt & Pearce, 2012 ; Hall & McClelland, 2010 ; Feros, 2017 ; Gilroy, 1987 ; Gilroy, 2004; Patterson, 2016; Wekker, 2016). The goal is to take seriously the place of colonialism in the heterogeneity of what we call “regimes of racialization” in social relations, varying according to places and periods, and to come back in the end to the specificities of the French experience. We seek to raise the visibility of these

comparative studies, as well as those that integrate the colonial question in their analysis of racialization in contemporary national contexts.

### *Implementation of antiracist legislation*

Legislation that uses the concept of “race” in its language is inscribed in a global legal system constructed after the Second World War. This system includes civil law, both national and European labor law (concerning racial discrimination), public law, penal law (hate speech and crime) and European rights, the European convention on human rights and European Union law. In France, there are very few studies that have attempted a critical analysis of the concepts underlying the juridical regime of these various dispositions (Brahim 2017 ; Jones, 2017 ; Möschel 2014, 2011 ; Solanke 2009, 2012). One of the causes for this neglect is the lack of definition of the term “race” that has been used in these legislative texts and rulings of positive law, but it is also a result of the implicit taboo of the concept of race in French doctrine. This makes it very difficult to mobilize a critical concept race that could be used to elucidate the relative ineffectiveness of the normative system of anti-racist legislation, whether it be French or European. In an effort to compensate for this ineffectiveness, judges prefer to use the category of “discrimination” rather than that of “race”. Starting from this observation, it is appropriate to return to the history of the principal pieces of anti-racist legislation that emerged in France after the Second World War. This contextual work will shed light on the contemporary difficulties in putting into place effective anti-racist legislation in France. A comparative approach is important for the same reason.

### *The Racial Question in the Academic World*

In addition, while class and gender inequalities in the Academy have been the subject of much study in French social sciences, those of racial inequality have met with a strange silence. It is a question not only of demonstrating the extent and form of racial discrimination in higher education and in research, in France and other Western countries, but also to reflect on the individual experiences of underrepresented minorities and their “survival” strategies (Ahmed 2012; Bhopal 2017; Sian 2019). The goal is to reflect on the intellectual and epistemological consequences of the penury of minority scholars in France (Collins 1986; Harding, 1986). This is not only a matter of discrimination, of injustice, or an analysis of professional trajectories. We seek to highlight the ways in which this exclusion produces an impoverishment of knowledge.

### *The concept of Intersectionality*

Finally, it is a result of the foundational articles of Kimberle Crenshaw that the idea of intersectionality was introduced in France in 2005 (Crenshaw, 1989, 2005). The work first became known among scholars of feminist and gender studies and was then mobilized more broadly by sociologists working on social inequality and discrimination. Promoted, on the one hand, by those who saw in the concept a key to

radical emancipation, and vilified, on the other, by those who saw it as a sign of the “Americanization” of French elites, the concept has been the object of regular, quite violent, controversy among and between politicians, intellectuals, and journalists. Our panel on intersectionality will address the particularities of the French reception of intersectionality and its multiple and simultaneous mobilizations in the French context. We will address the consequences of the term’s voyage across the Atlantic. What has happened between the invention of the term in the United States and its reception in the French academy? What do we know about the circulation of the idea between the US and French, or European, contexts, and its mobilization in the domain of feminist and antiracist activism? Finally, what do these various transformations and reinterpretations (academic and activist) of intersectionality teach us about the imbrications of social relations in French society itself?

Much has already been written on race – understood very broadly here – in the humanities (postcolonial, decolonial and black studies). We argue that it is essential to enrich this perspective, through the richly empirical approach situated in social science disciplines and the law.

## Program

Location: **University of Chicago Center in Paris (6, rue Thomas Mann, 75013)**

Dates: From December 13, 2022, 13h30, to December 15, 18h

### **Tuesday, December 13**

#### **I. 13.30-15.30: Welcome, Introduction and Keynote Lecture**

*Welcome:* Salikoko S. Mufwene

*Introduction:* Abdellali Hajjat, Silyane Larcher, Lionel Zevounou & Leora Auslander

*Keynote:* Elijah Anderson (Yale University)  
“Black in White Space”

#### **II. Race and Coloniality: Thinking regimes of racialization beyond the comparison of France and the US**

*Chair:* Abdellali Hajjat (*Université Libre de Bruxelles*)

##### **Part I: 15.45-17.15**

Claude-Olivier Doron (*Université de Paris Diderot*)

“Why should we radically historicize the category of ‘race’? Places and displacements of the category of race in various regimes of socio-political distinction”

Daphné Bédinadé (*EHESS*)

“Operationalization of Race in France and Brazil: the Case of Racial Markers in the Context of the Beauty Market and the Cosmetics Industry”

*Respondent:* Miranda Spieler (*American University in Paris*)

##### **Part II: 17.30-19.30**

Irène Dos Santos (*CNRS*)

“Elements for thinking about the racial question and racism in contemporary Portugal”

Chikako Mori (*Doshisha University, Kyoto*)

“‘Black Lives Mattered’: The Black Condition and its Changes in Contemporary Japan”

*Respondent:* Waverly Duck (*University of California, Santa Barbara*)

**Wednesday, December 14**

**III. Genesis and Implementation of Anti-racist legislation**

*Chair: Joyce Bell (University of Chicago)*

**Part I: 9.00-11.00**

Sunita Memetovic & Mathias Möschel (Central European University)  
“Using fundamental rights to challenge racist anti-Roma begging prohibitions”

Anne-Charlotte Martineau (Université Paris Nanterre)  
“Reparations for Colonial Crimes in Times When “Black Life Matters””

*Respondent: Angela Koczé (Central European University)*

**Part II: 11.15-13.15**

Lionel Zevounou (Université Paris Nanterre)  
“The Case of Moroccan Workers at the SNCF (1970-2018): A Racial Discrimination that Does Not Say its Name”

Christopher Gevers (KwaZulu-Natal University)  
“Re-thinking race in International Law”

*Respondent: Mikhaïl Xifaras (Sciences Po)*

**Lunch at the Center**

**IV. The Reception of Intersectionality: Political/activist uses, academic uses**

*Chair: Leora Auslander (University of Chicago)*

**Part I: 14.30-16.30**

Myriam Paris (CNRS)  
“The intersectional approach in an academic trajectory in France”

Jennifer Anne Boittin (Pennsylvania State University)  
““Wishing, with All Our French Heart, to Be and Remain French:” Senegalese Women and the 1944 Suffrage Ordinance”

*Respondent: Isabelle Clair (CNRS)*

**Part II: 16.45-18.45**

Evelia Mayenga (Université de Paris Sorbonne)

“French Translations of Intersectionality. Race, Academia, and Intellectual Profits”

Fania Noël (New School of Social Research)

“Paris Is Burning: location and circulation of intersectionality in France”

*Respondent: Jules Falquet (Paris 8)*

## **Thursday, December 15**

### **V. The race question in the Academy: racialized academics and the production of knowledge**

*Chair: Omar McRoberts (University of Chicago)*

#### **Part I: 9.00-11.00**

Christelle Hamel (Institut National des Etudes Démographiques & CNRS)

“University staff facing racist discrimination in France”

Abdellali Hajjat (Université Libre de Bruxelles)

“Safe or violent space? Understanding students’ experiences of racism in France”

*Respondent: Marwan Mohammed (CNRS)*

#### **Part II: 11.15-13.15**

Thomas Holt (University of Chicago)

“Alienated Scholars: How African American Scholars Adapted Racially Segregated Spaces for Racial Critique during the Inter-war Decades”

Dounia Bourabain (University of Hasselt)

“Gendered Racism in the Ivory Tower: the struggles and the resistance”

*Respondent: Omar McRoberts (University of Chicago)*

## **Lunch at the Center**

### **VI. Conclusion**

#### **14.30-17.30**

Round-table discussions among participants about ways forward.

## Biographies

**Elijah Anderson** is the Sterling Professor of Sociology and of African American Studies at Yale University, and one of the leading urban ethnographers in the United States. His publications include *Code of the Street: Decency, Violence, and the Moral Life of the Inner City* (1999), winner of the Komarovsky Award from the Eastern Sociological Society; *Streetwise: Race, Class, and Change in an Urban Community* (1990), winner of the American Sociological Association's Robert E. Park Award for the best published book in the area of Urban Sociology; and the classic sociological work, *A Place on the Corner* (1978; 2nd ed., 2003); *The Cosmopolitan Canopy: Race and Civility in Everyday Life* was published by WW Norton in 2011. Anderson's most recent ethnographic work, *Black in White Space: The Enduring Impact of Color in Everyday Life* was published by the University of Chicago Press in 2022. Additionally, Professor Anderson is the recipient of the 2017 Merit Award from the Eastern Sociological Society and three prestigious awards from the American Sociological Association, including the 2013 Cox-Johnson-Frazier Award, the 2018 W.E.B. DuBois Career of Distinguished Scholarship Award, and the 2021 Robert and Helen Lynd Award for Lifetime Achievement. He is the 2021 winner of the Stockholm Prize in Criminology.

**Leora Auslander** is Arthur and Joann Rasmussen Professor in Western Civilization in the College; Professor in the Departments of Race, Diaspora, and Indigeneity, and History, Associate Chair RDI at the University of Chicago, where she was the founding director of the Center for the Study of Gender & Sexuality. She has held visiting positions and fellowships in France, Germany and the United States. She is on the editorial board of *Clio: Femmes, Genres, Sociétés* and has published in the fields of material culture, feminist and critical race studies, and the history of the everyday. Among her publications relevant to this conference are: ; "Negotiating Embodied Difference: Veils, Minarets, *Kippas* and *Sukkot* in Contemporary Europe," *Archiv für Sozialgeschichte*; "Accommodation, Resistance, and Eigensinn: Evolués and Sapeurs between Africa and Europe." in *Alltag, Erfahrung, Eigensinn: and "Sambo in Paris,"* (with Tom Holt) in *The Color of Liberty*.. She is currently at work on, among other things, *Atlantic Crossings: The Production and Reproduction of Race in the Atlantic World* (with Tom Holt).

**Daphné Bédinadé** is a PhD candidate in Ethnology and Social Anthropology at the École des Hautes Études en Sciences Sociales (EHESS), member of the Centre Européen de Sociologie et de Science Politique (CESSP). As a temporary teaching and research assistant (ATER) at the University of Paris 1 Panthéon-Sorbonne, she is currently working on a thesis entitled "Race and beauty: the "ethnic" beauty market and cosmetics industry in France and Brazil". She also co-organized with Evélie Mayenga the CESSP seminar "*Pratiques d'enquêtes sur les rapports sociaux de race en France ultramarine et hexagonale*" between 2020 and 2022 at the EHESS.

**Joyce Bell** is Associate Professor in the Departments of Race, Diaspora, and Indigeneity and the Department of Sociology at the University of Chicago. Her first book, *The Black Power Movement and American Social Work* (2014, Columbia University Press) details how Black professionals used the steam of the movement to bring change to their profession. Her second research area is concerned with diversity as a racial project. She is interested in how the notion of diversity works as a tool to co-opt progressive racial policy, movements, and discourse. I research the role of diversity discourse in organizations, higher education policy, and in the law. Currently, I'm writing a book on Black Power Law and developing courses and research projects focused on Black futures, visions for liberatory organizations, Black internationalism and Black fashion.

**Jennifer Anne Boittin** is an associate professor of French, Francophone Studies and History and Women's, Gender, and Sexuality Studies at The Pennsylvania State University. Her first book, *Colonial Metropolis: The Urban Grounds of Anti-Imperialism and Feminism in Interwar Paris* (Nebraska UP) is an innovative, intersectional history of radical politics. Her second book, *Undesirable: Passionate Mobility and Women's Defiance of French Colonial Policing, 1919-1952* (UP Chicago) unearths hundreds of stories of women in West Africa or Southeast Asia who were tagged as potential undesirables because they were poor, ill, women of color, or women with intimate lives deemed unruly. *Undesirable* illuminates pressing contemporary issues of migration and violence.

**Dounia Bourabain** is a doctor-assistant at the School of Social Sciences of Hasselt University. She defended her PhD in sociology in 2022 titled 'Everyday Racism and Sexism in the Ivory Tower. The Struggles and Resistance of Women Early Career Researchers in Belgium'. Her work has been published in *Gender, Work and Organization*; the *Journal of Ethnic and Migration Studies*; the *DuBois Review*; *Race, Ethnicity and Education*; and *Higher Education Policy* among others. She is associate editor of the race and ethnicity section of *Sociology Compass* and editorial member of the *Journal of Gender Studies*. She is a Fulbright scholar and has been a visiting fellow at the University of Cambridge. She also serves as advisor to the Belgian federal evaluation committee on anti-discrimination law and other Belgian anti-discrimination organizations.

**Isabelle Clair** is a sociologist, director of research at the CNRS, within the Institut de recherche interdisciplinaire sur les enjeux sociaux (IRIS, UMR 8156, CNRS, EHESS, USPN, Inserm). Her empirical work to date has focused on the experience of love in three contrasting French youths (low-income housing estates in the Paris suburbs, rural working classes, and the Paris cultural bourgeoisie); a book reviewing all of his investigations is to be published by Seuil in March 2023, under the title *Les choses sérieuses. Sociologie des amours adolescentes*. She is also the author of *Sociologie du genre* (Armand Colin, collection 128, 2012) and editor of the journal *Cahiers du genre* – which has made available to the French-speaking public the two founding texts of the concept of intersectionality by Kimberlé W. Crenshaw, in 2005 for the

first time. Crenshaw's two founding texts of the concept of intersectionality, one in 2005, the other in 2021.

**Claude-Olivier Doron** is Associate Professor in History and Philosophy of science at the Université Paris Cité/IHSS-SPHERE. He has long worked on the history of psychiatry and the relationship between psychiatry and justice. He has been very interested in the history of the notion of degeneration and the emergence of knowledge about 'abnormals'. For many years, he has been conducting research on the epistemological and political history of the concepts of race, which has been the subject of a book (*L'homme altéré. Races et dégénérescence (XVIIe-XIXe siècles)*, Champ Vallon, 2016), a double special issue of the *RHMC* (Race, sang et couleurs à l'époque moderne in co-edition with Elie Haddad, 2021) and various articles. His current work focuses on the relationship between race and liberalism in France in the first nineteenth century, as well as on the transformations of the scientific and political uses of the category of race in biology and medicine through the development of genetics and then genomics in the twentieth century. He has also contributed to or edited several of Foucault's courses (*Théories et institutions pénales, Cours sur la sexualité*).

**Irène Dos Santos** is a doctor in social anthropology from the Ecole des Hautes Etudes en Sciences sociales (Paris), a CNRS researcher assigned to the Migration and Society Research Unit (URMIS) of the Université Paris Cité, and a fellow of the Convergence Migrations Institute. Her work focuses on the temporalities of the migratory experience and othering of the "descendants" of European immigrants in France, and on contemporary mobilities within the former Portuguese colonial empire. Since 2021 she has been editor-in-chief of the journal *Lusotopie*, founded in 1994 to disseminate research on societies and territories resulting from Portuguese history and colonization, and of which several volumes have focused on the racial question (available online at Perseus, OpenEditionJournals and Brill).

**Waverly Duck** is an urban ethnographer and the North Hall Chair Endowed Professor of Sociology at the University of California, Santa Barbara. He is the author of *No Way Out: Precarious Living in the Shadow of Poverty and Drug Dealing* (University of Chicago Press, 2015), a finalist for the Society for the Study of Social Problems 2016 C. Wright Mills Book Award. His second book on unconscious racism, *Tacit Racism*, co-authored with Anne Rawls (also with the University of Chicago Press), was the 2021 winner of the Charles Horton Cooley Book Award from the Society for the Study of Symbolic Interaction and the 2022 Book Award winner for the North Central Sociological Association. He also co-authored and curated a new book with Anne Rawls and Kevin Whitehead, titled *Black Lives Matter: Ethnomethodological and Conversation Analytic Studies of Race and Systemic Racism in Everyday Interaction* (Taylor and Francis, 2020). Like his earlier work, his current research investigates the challenges faced by socially marginal groups. However, his work is more directly concerned with the interaction order of marginalized communities and how participants identify problems and what they think are viable solutions.

**Jules Falquet** is a member of the Laboratoire d'études et de recherches sur les Logiques Contemporaines de la Philosophie (LLCP) and Professor in the Department of Philosophy at the University of Paris 8-St Denis. Her research on social movements and minority epistemologies is part of the triple filiation of Francophone materialist feminism, Latin American and Caribbean "autonomous" feminism, and decolonial feminist perspectives. Her latest personal work, *Imbrication. Femmes, race et classe dans les mouvements sociaux* (2020, Paris: Le Croquant) has also been published in Spanish (2022). Personal page: <http://julesfalquet.com/>

**Christopher Gevers** teaches International Law and Jurisprudence in the School of Law, University of KwaZulu-Natal. His research focusses on Black Internationalism, Third world Approaches to International Law, Critical Race Theory and Law & Literature. Since 2015 he has been a faculty member of the Institute for Global Law and Policy at Harvard Law School and he has held visiting Fellowships at the University of Oxford and Harvard Law School. He is a member of the Editorial Board of the *South African Journal of Human Rights*.

**Abdellali Hajjat** is Associate Professor of Sociology at the Université libre de Bruxelles. He was Associate Professor of Political Science at the University Paris Nanterre (2010-2019) and EURIAS Junior Fellow at the Institute for Advanced Studies in the Humanities (University of Edinburgh). He is the co-founder and editor-in-chief of *Marronnages: Race & Social Sciences*. His research interests focus on various issues: citizenship and race in French law; urban uprisings and political mobilizations by postcolonial immigrants; Islamophobia; hate crime and criminal justice system; postcolonial controversies in Belgium.

**Christelle Hamel** is a sociologist and a researcher at the French Institute for Demographic Studies. She specializes in conducting quantitative population-based surveys. She coordinated the Trajectories and Origins Survey on the living conditions and experience of discrimination of immigrants and children of immigrants living in France (2009). She also led the Violence and Gender Relations Survey, on violence against women in France. She is currently involved in the coordination of the ACADISCR survey on discrimination in higher education.

**Tom Holt** is Professor of American and African American History Emeritus at the University of Chicago. His principal area of interest has been the comparative experiences of people in the African diaspora, particularly those in the Caribbean and the United States. Holt's first book was, *Black Over White: Negro Political Leadership in South Carolina During Reconstruction* (1977). Given his growing interest in trans-national and comparative history, Prof. Holt pursued similar themes and methods in his study of British Jamaica's economy, politics, and society after slavery, *The Problem of Freedom: Race, Labor, and Politics in Jamaica and Britain, 1832-1938* (1992) and awarded the Elsa Goveia Prize by the Association of Caribbean Historians in 1995. His Nathan I. Huggins' lectures, *The Problem of Race in the 21st Century*, came out in 2000, followed by his synthetic account of African

American History from its 16<sup>th</sup> century beginnings to the present era, *Children of Fire: A History of African American* in 2010. Prof. Holt's most recent monograph, *The Movement: The African American Struggle for Civil Rights* was published by Oxford University Press in 2021. Other works are *Beyond Slavery: Explorations of Race, Labor, and Citizenship in Postemancipation Societies*, co-authored with Rebecca J. Scott and Frederick Cooper (2000); and *Race*, a collection of essays exploring the multi-racial—as opposed to the more conventional bi-racial--history and present of the American South, co-edited with Laurie Beth Green, which is the 24<sup>th</sup> volume of the *Encyclopedia of Southern Culture* (2013).

**Angéla Kóczé** is an Assistant Professor, Chair of Romani Studies and Academic Director of the Roma Graduate Preparation Program at Central European University in Budapest and Vienna. She has published several peer-reviewed articles and book chapters with various international presses, including Palgrave Macmillan, Ashgate, Routledge and CEU Press, as well as several thematic policy papers related to social inclusion, gender equality, social justice and civil society. In 2013, the Woodrow Wilson International Center for Scholars in Washington, DC, honored Kóczé with the Ion Ratiu Democracy Award for her interdisciplinary research approach, which combines community engagement and policymaking with in-depth participatory research on the situation of the Roma. She is a co-editor of *The Romani Women's Movement: Struggles and Debates in Central and Eastern Europe* (Routledge, 2019, with Violetta Zentai, Jelena Jovanović and Enikő Vincze) and *The Roma and their Struggle for Identity in Contemporary Europe* (Oxford: Berghahn, 2020, with Huub van Baar).

**Silyane Larcher** is a Research fellow in political science at the French National Center for Scientific Research (CNRS-IRIS). She works on race and gender in the French Atlantic context, at the crossroads of historical sociology, political sociology and political philosophy. She notably published *L'Autre citoyen. L'idéal républicain et les Antilles après l'esclavage* (2014, Armand Colin ; recently republished in paperback at Point-Seuil) and co-edited with Félix Germain, *Black French Women and the Struggle for Equality. 1848-1946* (2018, University of Nebraska Press). Her next book, *Afroféministes. Femmes noires françaises en quête d'émancipation*, is forthcoming at the Seuil press in 2023.

**Omar M. McRoberts** is an Associate Professor in the Departments of Sociology and Race, Diaspora, & Indigeneity at the University of Chicago. McRoberts' scholarly and teaching interests include the sociology of religion, urban sociology, urban poverty, race, and collective action. His first book, *Streets of Glory: Church and Community in a Black Urban Neighborhood* is based on an ethnographic study of religious life in Four Corners: a poor, predominantly black neighborhood in Boston containing twenty-nine congregations. McRoberts currently is conducting a study of black religious responses to, and influences on, social welfare policy since the New Deal, culminating with George W. Bush's Office of Faith Based and Community Initiatives. He is also initiating an ethnographic project on cultures of death and dying among black congregations in low-income urban contexts.

**Anne-Charlotte Martineau** is a tenured researcher at CNRS (Centre national de la recherche scientifique). Her field of interest is international law – both diachronically and synchronically. For the last couple of years, she has aimed to provide a counter-history of the relationship between slavery and international law. She is currently responsible of a research project (funded by the Institut des Études et de la Recherche sur le Droit et la Justice) to shed light on the juridical-theological justifications of the transatlantic slave trade in the 16<sup>th</sup> century.

**Évelia Mayenga** is a PhD candidate at the Department of Political Science of Université Paris 1 Panthéon-Sorbonne (Paris, France), affiliated to the Centre Européen de Sociologie et de Science Politique (CESSP, CNRS). Her academic works address the recomposition of race relations in the French contemporary context, working with political sociology, race studies, feminist studies, social history of ideas. Her Masters' dissertation focused on the French academic reception of intersectionality. Her ongoing PhD research analyses the French visual media sector, exploring the contemporary evolutions of French diversity politics and race relations in the film and television industries.

**Marwan Mohammed** is a sociologist at the National center for the scientific research (France) at the Maurice Halbwachs Centre in Paris. His main research interests are inequality, crime and racism. He has been conducting comparative research on careers and markets in organized crime in France and the United States. He has published several books on youth gangs, desistance or racism. His latest book is on the politicization of the word "communitarianism" (edited with Julien Talpin at the Presse Universitaire de France).

**Mathias Möschel** is Associate Professor at the Legal Studies Department of Central European University (CEU), Vienna (Austria) and currently Visiting Professor at Sciences-Po Ecole de droit (Paris). His research, teaching and publications fall broadly in the field of comparative (constitutional) law, international human rights law and non-discrimination law, mainly from a critical race theory and legal feminist perspective. Apart from various articles and book chapters, his latest book publication is an edited volume on anti-discrimination law in civil law jurisdictions with Barbara Havelková (Oxford University Press, 2019).

**Chikako Mori** is a Professor of Sociology at the Department of Sociology, Doshisha University, Kyoto and Associate Research Fellow at Sciences Po Paris (Centre for International Studies, CERI). She holds a Ph.D. in Sociology from the Ecole des Hautes Etudes en Sciences Sociales (EHESS). Her research interests span comparative urban sociology, residential segregation, migration, racism and gentrification. She is the author of *The Banished Suburb* (Haijo to teiko no kogai, The University of Tokyo Press, 2016). Her current research focuses on urban renewal policies and racism in the working-class immigrant neighborhoods of Paris, New York and Tokyo.

**Fania Noel** is an Afrofeminist activist and essayist, a doctoral student in sociology at The New School for Social Research (NY), Mellon fellow, her dissertation "Noir in Place: Spatializing Black Politics in contemporary France" focuses on the political and ideological spaces of Black organizations in France. Her research interests are in Black and Africana studies with an emphasis on radical theories of Black feminism and cultural studies.

**Myriam Paris** is a research fellow at the Centre universitaire de recherche sur l'action publique et le politique (CURAPP-ESS) of the Université de Picardie Jules Verne in Amiens. Her dissertation (*"Nous qui versons la vie goutte à goutte" : féminismes, économie reproductive et pouvoir colonial à la Réunion*, Paris, Dalloz, 2020) focused on anti-colonial feminism in La Réunion. At the crossroads of sociology of public action, postcolonial studies, gender studies and critical race theories, her work focuses more generally on the overseas state, subaltern feminist mobilizations and reproductive politics in postcolonial peripheries.

**Miranda Spieler** is Professor of History at the American University of Paris. She is an historian of France and the overseas empire and writes about law and imperial violence. She is especially interested in using archives to recover the elusive and fragmentary traces of marginal people, including slaves, former slaves, immigrants, prisoners, and vagabonds in France and in former colonies.

**Mikhail Xifaras** is a legal theorist and historian of legal thought. He has been Professor of Legal Studies at New York University in Abu Dhabi since 2021 and Professor of Public Law at Sciences Po, Paris, since 2008, where he headed the doctoral program from 2009 to 2018. Xifaras has been a regular Visiting Professor at Harvard Law School (2011-2015), Keio School of Law (2012-2018), Buchmann Faculty of Law at Tel Aviv University (2016,2020,2022), and New York University in Abu Dhabi (2018-2020). He has published extensively on the theory of property, history of modern legal thought, legal theory, and political philosophy.

**Lionel Zevouou** is a legal scholar, Associate Professor in Public Law at the University of Paris Nanterre, and researcher at the Center for Theory and Analysis of Law (CTAD, UMR 7074). His main research areas cover Jurisprudence and European Economic Law. He is now working on the relationship between race and law, particularly the tensions generated by the universalist claim of French law and colonial domination through the category of assimilation. He edited *Race et droit*, Institut francophone pour la justice et la démocratie, 2021. He is the co-founder of the Collective for Africa Renewal (CORA).

## Abstracts

### I. Keynote Lecture

#### **Elijah Anderson: “Black in White Space”**

Since the end of the civil rights movement of the 1950s and 1960s, large numbers of Black people have made their way from segregated communities into settings previously occupied exclusively by whites. They have received mixed receptions. Spaces in the American city today are often thought of as Black space, racially mixed space or what I have described as “cosmopolitan canopies,” and White space. White people typically avoid Black space, but Black people must navigate the white Space as a condition of their existence. The challenges Black people face while navigating white spaces are the subject of my talk, “Black in White Space: The Enduring Impact of Color in Everyday Life,” which draws on my 40-some years of qualitative fieldwork, including the social observation of the lived experience and many interviews with local Black and white people. My presentation will document the unique challenges facing Black people as they navigate “white space.”

### II. Race and Coloniality: Thinking regimes of racialization beyond the comparison of France and the US

#### **Claude-Olivier Doron: “Why we should radically historicize the category of 'race'? Places and displacements of the category of race in various regimes of socio-political distinction”**

Drawing, in particular, on the results of a recent double special issue of the *RHMC* that I have co-edited, my paper will insist on the need to distinguish, in historical researches, between an *analytical* use of the category of race by some researchers, and a more *emic* perspective, which examines the actual, plural uses of such category by specific actors, in fields and for purposes that are themselves heterogeneous. One should systematically situate these uses in their precise epistemic, political and social contexts and study their specific political effects. I will therefore argue for a radical historicization of the category of 'race' that restores the contingency and the complexity of its process of construction, rather than taking it as an obvious category, referring either to a series of general operations (naturalization and absolutization of differences, exclusion, domination...), or to particular characteristics (colors, somatic differences, etc.). One of the underlying arguments is that this way of proceeding allows for a better account of the strategic stakes and the specific political effects of the uses of race as a category of identification and social distinction, as well as of its extension at the end of the eighteenth and beginning of the nineteenth century. One of the risks of using the analytical category of race in an uncritical way in historical research is that it may lead to losing sight of the strong originality and specific strategic roles of the notion of race itself in the wider interplay of categories of social ranking. This issue is of particular importance for studying colonial worlds in the early modern period. In these worlds, the category of race was a particular and well-defined element in a wider panoply of distinctions that defined the quality of an individual or a group; a category that came to play specific roles in justifying continued discriminations beyond the erasure of

the free/slave division, specifically targeting free people of color, from the mid-eighteenth century onwards.

To illustrate some these points, I will examine (too schematically) some places and some shifts of the category of race in the systems of social ranking in the early modern period, with a first moment centered on the question of blood purity and nobility (15th-18th centuries). Then, a second moment will study some transformations that took place at the end of the 18th and the beginning of the 19th centuries, when race became a specific tool of distinction in a world theoretically liberal. In this regard, I will focus on two ambivalent dimensions of the category of race: 1) The emphasis on color as a hereditary stain, a sign of the servile origin of ancestors, justifying exclusions of free people of color; and its progressive naturalization as a sign associated with natural inequalities of abilities (and, more generally, the importance of the notion of race for thinking about hereditary natural inequalities in a liberal space) 2) At the same time, the uses of race as a tool of struggles for recognition and emancipation within the framework of the liberal movements of the first nineteenth century.

### **Daphné Bédinadé: “Operationalization of Race in France and Brazil: the Case of Racial Markers in the Context of the Beauty Market and the Cosmetics Industry”**

This paper is based on fieldwork carried out between 2015 and 2019 as part of a PhD thesis in anthropology. The abstract presented, still at the stage of reflection, will focus on the comparison between two post-colonial and post-slavery spaces with different statuses: France, a former colonizing country, and Brazil, a former colonized country. I will first discuss how the structuring of a Eurocentric standards' cosmetic industry is based on the historical and intertwined construction of beauty norms, racial ideologies and racialized body and social markers. Then, based on the data collected during fieldwork as well as the analysis of my position in the fieldwork relationships, I will highlight the ways in which differentiated *regimes of racialisation* are observed and operate in these contexts. Thus, I will show that the market is restructured by a “natural movement” of revalorization of Afro hair. This movement is taking place at the same time in France and in Brazil, with different modalities, stakes and meanings for the racialized people taking part in it. It is characterized by disputes and struggles over their existence and visibility within the beauty market. Finally, the industry's response shows through its capacity for capitalist adaptation, despite attempts to recompose and broaden beauty standards, a maintenance and updating of its representations and practices inherited from colonial contexts.

### **Irène Dos Santos: "Elements for thinking the racial question and racism in contemporary Portugal"**

This presentation aims to bring to the discussion some elements of reflection drawn from the Portuguese case: a former metropolis of a European colonial empire (until 1975) and young democracy (1974). Several themes will be addressed, in particular the reasons why the representations of the colonial past and the post-colonial present (immigration; construction of an imagined post-empire community) produce a blindness of society to the racism that structures it. It will also reflect on the way in which the Portuguese academy has taken up this issue, distinguishing between the

contributions of different disciplines and showing the difficulty of apprehending contemporary racial stereotypes as historically constructed.

**Chikako Mori: ““Black Lives Mattered” : The Black Condition and its Changes in Contemporary Japan”**

The last decade has seen an increasing number of studies on the racial question in Japan: most of them focus on what would form the great singularity of the Japanese situation compared to Western cases, i.e. the non-physiological dimension of the racial question in Japan, as in the case of the Burakumin or Koreans coming from postcolonial immigration, whose signs of physiological difference would be considered weak a priori. Without presuming the validity of these works, our paper aims at shedding light on another important aspect of the Japanese regime of racialization, by examining the case of another racialized group that has existed since the middle of the 20th century but remains marginalized in academic research: the Black Japanese. Based on a corpus composed of different data, we will try to describe the "black condition" in Japan from the 1940s to the present day, in order to further deepen comparative studies of regimes of racialization.

**III. Genesis and Implementation of Anti-racist legislation**

**Sunita Memetovic & Mathias Möschel: “Using fundamental rights to challenge anti-Roma racism of prohibitions to beg”**

This contribution intends to analyze the phenomenon of various anti-begging regulations that have sprung up (mostly) in Western European countries at a time that former Central and Eastern European (CEE) countries joined the European Union (EU). Some of these regulations have been the object of litigation at the national level and, more recently, also internationally. However, such challenges barely ever touched upon the racial meaning of such measures. While overall, the increased litigation and attention over the past years is a positive sign, we posit that national and international challenges should be increased and improved, in particular by highlighting the discriminatory aspects behind anti-begging measures.

**Anne-Charlotte Martineau: Reparations For Colonial Crimes In Times When “Black Life Matters”**

My intervention will look at an on-going judicial affair, in order to look at the issue of reparations for colonial (and racially based) crimes. In 2019, Belgium formally apologized for kidnapping thousands of mixed-race children from Congo between 1959 and 1962, in a move to (partially) address the legacy of its brutal 80 years of African colonization. I will recall that Belgium’s colonial-era segregation laws banned interracial marriage, and that children born from a Congolese mother and Belgian father were considered to represent the abuse of those laws and removed from their families. Even though Belgium’s formal apology was judged by many as necessary, it has not been followed with material or financial reparations. On 14 October 2021, the Court of First Instance in Brussels ruled that the forced placement of mixed-race children in orphanages in the Belgian Congo in the years leading up to independence (1948-1961) could not be qualified as a "crime against humanity". I

will analyze this court proceeding with an intention to address the legal question of reparations.

**Lionel Zevounou: “The Case of Moroccan Workers at the SNCF (1970-2018): A Racial Discrimination that Does Not Say its Name”**

This research project addresses the issue of race in French law through a 2018 ruling by the Paris Court of Appeals that compensated several Moroccan SNCF workers who had been systematically discriminated against. Largely ignored by the legal discipline in France, the relationship between law and race nonetheless makes it possible to propose a complex approach to the ordinary universalist and so called “French republican ideal” narrative. From this point of view, an intellectual revolution deserves to be undertaken. Through this case study, I propose to shed light on the specificities of French racism by drawing a comparison with the work carried out on the subject in the United States. To do so, I propose a socio-historical reading of the construction of the legal regime that gave rise to the discrimination suffered by Moroccan workers. Ultimately, this project will allow me to apply for a full professorship and to supervise doctoral students working on topics related to the relationship between law and race.

**Christopher Gevers: “Re-thinking race in International Law”**

Modern International Law was founded on a Racial Contract: as ‘the rules... internationally recognized between *white men*’ and ‘[b]etween states of the white race’, arising out of ‘the *international society* of the white race’, as John Westlake repeatedly insisted. From Westlake’s time to the present, however, within international legal scholarship the subject of race has consistently been met with ‘silence and evasion’ (Morrison). For this reason, placing ‘race’ on International Law’s research agenda is necessary but not sufficient, one also needs to re-conceptualize how race has been understood in international legal scholarship; to *re-think* race in a different sense. Only then can we account for how race is ‘evaded’ in and through accounts of international law, including those of European regional courts; how its articulations have been rendered ‘conceptually invisible’ (Mills) by the adoption of an account of ‘race’ and racial domination that is *depoliticized, dehistoricized* and *domesticated*.

**IV. The race question in the Academy: racialized academics and the production of knowledge**

**Christelle Hamel: “University staff facing racist discrimination in France”**

ACADISCRIS is an online survey, the aim of which is to measure discrimination in higher education, whatever the discriminatory motive (sexism, racism, LGBT-phobia...). It was conducted among teaching and administrative staff and is the only database to date that describes the situation of these employees in relation to racist behavior. The results of the pilot survey carried out in 2020 show, firstly, that racialized groups are unevenly distributed in the university hierarchy, being concentrated in the least well-paid jobs and statuses in the institution. They also

reveal that those perceived as Black or North African are the most severely affected by racially unequal treatments.

**Abdellali Hajjat: “Safe or violent space? Understanding students’ experiences of racism in France”**

The objective of this paper is to present the results of a quantitative sociological investigation on the racism experienced by racialized students in a French university (n=949). The aim is to ask the following questions: Can one speak of a unique or differentiated experience of racism in the academic world? How can these experiences inform us about the forms taken by institutional racism? How do racialized students think about and respond to concrete expressions of racism (microaggressions, discrimination, insults and violence)? The aim is to study the experiences of racism according to several variables: gender, ethnicity, social class, disciplines, etc. The results show a spectrum of experiences of racism that vary greatly according to the social trajectories of racialized students, ranging from a "safe space" (in comparison with other social spaces) to a place of "great violence". The challenge is to understand this variety by combining micro, meso and macro-sociological analyses.

**Thomas Holt: “Alienated Scholars: How African American Scholars Adapted Racially Segregated Spaces for Racial Critique during the Inter-war Decades”**

This paper examines the apparent contradiction that predominantly black institutions (especially historically black colleges and universities, or HBCU's) were essential spaces anchoring challenges to the American racial order in the interwar period (1919-1940). The paper will conclude with a discussion of how this history (as well as similar developments later, e/g/., the Civil Rights Movement) puts into question contemporary notions of “racial blindness” and/or the erasure of racial identities.

**Dounia Bourabain: “Gendered Racism in the Ivory Tower: the struggles and the resistance”**

Racial inequality is pervasive in academia. In recent years, scholars have discussed the "concrete ceiling" that racialized women experience in the university, pointing to structural barriers such as hiring and recruitment. Much less discussed is what goes wrong in the day-to-day workplace. In this paper, I present the forms of gendered racism that racialized women academics experience in the university, with a particular focus on the barriers they experience in professional socialization. However, we cannot call these women victims. Rather, they are active agents who seek ways to resist the discrimination they face. Inspired by Puwar's concept of "space invaders," I pay attention to the kinds of strategies they develop and how this relates to the use of (academic) space.

## V. **The Reception of Intersectionality: Political/activist uses, academic uses**

### **Myriam Paris: “The intersectional approach in an academic trajectory in France”**

In my work on the state, colonial power and feminist mobilizations overseas, I have mobilized an approach that is now labelled "intersectional". How did this approach come about? What theoretical and methodological bricolages did it involve? What receptions has it given rise to? By reconstructing an academic and intellectual trajectory, I wish to share and submit for discussion the construction of a positioning and the questions it raises.

### **Jennifer Anne Boittin: “Wishing, with All Our French Heart, to Be and Remain French:” Senegalese Women and the 1944 Suffrage Ordinance”**

The ordinance of 21 April 1944 maintained that French women were, for the first time, “voters and eligible for election to office under the same conditions as male French citizens.” This ordinance was applied in metropolitan France, but only unevenly extended to the rest of the French empire. In coastal Senegal, where it was not immediately applied, the perceived racial and gendered injustice led to massive demonstrations and heated debates regarding whether Senegalese women who were French citizens should be allowed to vote in the upcoming local elections. This paper explores the conference’s themes of racialized regimes and intersectionality in relation to the law via women’s and French colonial administrators’ reactions to the question of women’s suffrage in the colonies.

### **Evelia Mayenga: “French Translations of Intersectionality. Race, Academia, and Intellectual Profits”**

This presentation studies the translation and reception of the concept of intersectionality within French Academia. It aims to comprehend how social and intellectual positions and power relations structure the production of academic knowledge on race in contemporary France. It argues that translations *say* something about political and intellectual interests, and that translations *do* something to the people undertaking them. Within French feminist studies and race studies where intersectionality was mostly appropriated, translations and uses of the concept have indeed enabled the (re)positioning of a number of scholars and restated their ideological and academic oppositions. This presentation analyses the intellectual profits and oppositions generated by the translation of intersectionality, through text analysis (n=27), citation analysis (n=1128) and interviews with specialized scholars (n=8). Doing so, it reflects on the ideological implications of the French translations of intersectionality, asking how the concept and its appropriations might have changed the dominant genealogies and paradigms to think about gender, race, class, and their intersections in contemporary France.

### **Fania Noel: “Paris Is Burning : location and circulation of intersectionality in France”**

This intervention aims to map two paradoxical movements of intersectionality. The

first is how intersectionality has shaped some of the opposition between anti-racist and/or feminist organizations in France. The second is intersectionality as a photophobic object. For some, the tool is at the origin of new neoliberal drifts, identity-based reductionism or instrument of femonationalism, while at the same time the reconfiguration of reactionary discourses in France has placed intersectionality/"intersectionalist" on the anti-universalist/separatist bench.

## Bibliography

- Ahmed, S. 2012. *On Being Included: Racism and Diversity in Institutional Life*. Durham: Duke University Press.
- Anderson, W., Roque, R., Ventura Santos, R., 2019. *Luso-tropicalism and its discontents. The Making and unmaking of racial exceptionalism*, New York & Oxford, Berghahn books.
- Bada, S-L., « Lorsque le mot est symptôme des maux : la notion de race, objet de censure et d'autocensure en droit français » in, Ghislaine Rolland-Lozachmeur (dir.), *Les mots en force dans le discours. Le pouvoir des mots et la peur qu'ils suscitent*. Tome 2, Université de Bretagne Occidentale, 2014, p.399-411.
- Beauchemin, C., Hamel, C., Lesné, M., Simon, P., TeO, E., 2010. « Les discriminations: une question de minorités visibles ». *Popul. Sociétés* 466, 1-4.
- Beauchemin, C., Hamel, C., Simon, P., Héran, F., 2015. *Trajectoires et origines : enquête sur la diversité des populations en France*. Ined éditions, Paris.
- Bentouhami, H., Möschel, M., 2017. *Critical race theory: Une introduction aux grands textes fondateurs*. Dalloz.
- Bereni, L., Jaunait, A., 2009. *Usages de la diversité*. *Raisons Polit.* 5-9.
- Bessone, Magali. 2013. *Sans distinction de race?: une analyse critique du concept de race et de ses effets pratiques*. Paris: J. Vrin.
- Bessone, Magali, and Daniel Sabbagh. 2015. *Race, racisme, discriminations: anthologie de textes fondamentaux*. Paris: Hermann Éditeurs.
- Bethencourt, F., Pearce, A., 2019. *Racism and ethnic relations in the Portuguese-speaking world*, Oxford, Oxford University Press.
- Bhopal, K. 2017. *The Experiences of Black and Minority Ethnic Academics: A Comparative Study of the Unequal Academy*. London: Routledge.
- Boittin, J.A., 2010. *Colonial Metropolis: The Urban Grounds of Anti-Imperialism and Feminism in Interwar Paris*. U of Nebraska Press.
- Boubeker, Ahmed., Hajjat, Abdellali. (Eds.), 2008. *Histoire politique des immigrations (post)coloniales : France, 1920-2008*. Editions Amsterdam, Paris.
- Bouzelmat, I., 2019. *Le sous-champ de la question raciale dans les sciences sociales françaises*. Mouvements. URL <http://mouvements.info/le-sous-champ-de-la-question-raciale-dans-les-sciences-sociales-francaises/> (accessed 9.23.19).
- Brahim, R., 2017. *La race tue deux fois : particularisation et universalisation des groupes ethniquement minorisés dans la France contemporaine, 2003-1970*, Thèse, Aix-Marseille.
- Carotenuto, A., 2013. « Résister à l'esclavage à l'île Bourbon : le cas des « résistances-agression » aux XVIII<sup>e</sup> et XIX<sup>e</sup> siècles » in Medard, H. et alli (eds), *Traites et esclavages en Afrique orientale et dans l'océan indien*, Paris, Karthala.
- Charlin F., *Homo servilis. Contribution à l'étude de la condition juridique de l'esclave en droit colonial français. 1635-1848*, Thèse, Grenoble, 2009.
- Collins, P. H. 1986. « Learning from the Outsider Within: The Sociological Significance of Black Feminist Thought ». *Social Problems* 33 (6): 14-32.
- Crenshaw, K.W., 2005. *Cartographies des marges: intersectionnalité, politique de l'identité et violences contre les femmes de couleur, Mapping the margins: Intersectionality, identity politics, and violence against women of color*. *Cah. Genre* 51-82. <https://doi.org/10.3917/cdge.039.0051>

- Devriendt, E., Monte, M., Sandré, M., 2018. *Analyse du discours et catégories « raciales » : problèmes, enjeux, perspectives*. Mots Lang. Polit. 116, 9–37.
- Dhume, F., Cohen, V., 2018. *Dire le racisme, taire la race, faire parler la nation. La représentation du problème du racisme à travers la presse locale*. Mots Lang. Polit. 116, 55–72.
- Doron, Cl-O., 2016. *L'homme altéré. Races et dégénérescence (XVII-XIXe siècles)*, Paris, Champvallon.
- Doytcheva, M., 2015. *Politiques de la diversité. Sociologie des discriminations et des politiques antidiscriminatoires au travail*. Peter Lang.
- Dubois, L., 2004. *Avengers of the New World : The Story of the Haitian Revolution*. Harvard University Press, Cambridge, Mass.
- Eberhard, M., 2010. « De l'expérience du racisme à sa reconnaissance comme discrimination. Stratégies discursives et conflits d'interprétation ». *Sociologie* 1, 479–495.
- Eberhard, M., Rabaud, A., 2013. Racisme et discrimination: une affaire de famille. *Migr. Société* 83–96.
- Fassin, D. (Ed.), 2010. *Les nouvelles frontières de la société française*, Bibliothèque de l'Iris. La Découverte, Paris.
- Fassin, D., 2002. L'invention française de la discrimination. *Rev. Fr. Sci. Polit.* 4, 395–415.
- Fassin, Didier., Fassin, Eric. (Eds.), 2006. *De la question sociale à la question raciale? Représenter la société française*. La Découverte, Paris.
- Feros, A., 2017. *Speaking of Spain. The evolution of race and nation in the Hispanic world*, Cambridge, University of Harvard press.
- Gainot, B., 2017. *La révolution des esclaves en Haïti. 1763-1803*, Paris, éditions Vendémiaire.
- Galonnier, J., 2015. The racialization of Muslims in France and the United States: Some insights from white converts to Islam. *Soc. Compass* 62, 570–583.
- Geisser, V., Soum, E.Y., 2008. *Discriminer pour mieux régner: Enquête sur la diversité dans les partis politiques*. Editions de l'Atelier.
- Germain, F., Larcher, S., 2018. *Black French Women and the Struggle for Equality, 1848-2016*. U of Nebraska Press.
- Guénif-Souilamas, N., 2006. *The Other French Exception: Virtuous Racism and the War of the Sexes in Postcolonial France*. *Fr. Polit. Cult. Soc.* 24, 23–41.
- Guénif-Souilamas, N., Macé, E., 2005. *Les féministes et le garçon arabe*. Editions de l'Aube, La Tour d'Aigues.
- Hall, C., McClelland K., 2010. *Race, nation and empire. Making histories, 1750 to the present*, Manchester, Manchester university Press.
- Hajjat, A., Keyhani, N., Rodrigues, C., 2019. Infraction raciste (non) confirmée. Sociologie du traitement judiciaire des infractions racistes dans trois tribunaux correctionnels. *Rev. Fr. Sci. Polit.* 69, 1–32.
- Harding, S., 1986. *The Science Question in Feminism*, Ithaca, Cornell University Press.
- Jobard, F., 2009. Police, justice et discriminations raciales, in: D. Fassin, É.F. (Ed.), *De La Question Sociale à La Question Raciale ? Représenter La Société Française*. La Découverte, pp. 211–229.
- Jobard, F., Nevanen, S., 2007. La couleur du jugement. *Rev. Fr. Sociol.* 48, 243–272.

- Jones, E-B., 2017. *Race in the Shadow of Law. State violence in contemporary Europe*, Routledge.
- Karimi, H., 2018. The Hijab and Work: Female Entrepreneurship in Response to Islamophobia. *Int. J. Polit. Cult. Soc.* 31, 421–435.
- Laplanche-Servigne, S., 2014. Quand les victimes de racisme se mobilisent. *Politix* 143–166. <https://doi.org/10.3917/pox.108.0143>
- Larcher, S., 2017. «Nos vies sont politiques!» L’afroféminisme en France ou la riposte des petites-filles de l’Empire. *Participations* 97–127.
- . 2015. Troubles dans la «race». De quelques fractures et points aveugles de l’antiracisme français contemporain. *Homme Soc.* 213–229.
- Le Glaunec, J-P., 2014. *L’armée indigène. La défaite de Napoléon en Haïti*, Montréal, Lux éditeur.
- Merle, I., Muckle, A., 2019. *L’Indigénat. Genèses dans l’empire français. Pratiques en Nouvelle-Calédonie*. CNRS.
- Möschel, M., 2014. *Law, Lawyers and Race: Critical Race Theory from the US to Europe*. Routledge.
- . 2011. « Race in mainland European legal analysis: Towards a European Critical Race Theory », *Ethnic and Racial Studies*, vol. 34, n°. 10, p. 1648-1664.
- Nasri, F., 2013. Permanences et discontinuités dans les mobilisations associatives des héritiers de l’immigration maghrébine au sein de l’agglomération lyonnaise: le cas de Zaâma d’Banlieue et des Jeunes Arabes de Lyon et Banlieue (1979-1998). Paris, Institut d’études politiques.
- Paris, M., 2018. « *Nous qui versons la vie goutte à goutte* » *Féminisme et économie reproductive : une sociohistoire du pouvoir colonial à La Réunion*, thèse pour le doctorat de science politique, université Paris 1 Panthéon-Sorbonne.
- Patterson, Orlando. 1982. *Slavery and Social Death*. Cambridge: Harvard University Press.
- . 1991. *Freedom in the Making of Western Culture*. London: I.B. Tauris.
- . 2016. *The Cultural Matrix: Understanding Black Youth*. Cambridge, Mass.: Harvard University Press.
- Picot, P., 2016. Quelques usages militants du concept de racisme institutionnel: le discours antiraciste postcolonial (France, 2005-2015). *Migr. Société* 47–60.
- Régent, F., Gonfier, G., Maillard, B., 2015. *Libres et sans fer. Paroles d’esclaves français*, Paris, Fayard.
- Reynaud-Paligot, C., 2006. *La république raciale: paradigme racial et idéologie républicaine (1860-1930)*, Sciences, histoire et société. Presses universitaires de France, Paris.
- Rogers, D., 2015. *Voix d’esclaves. Antilles, Guyane, Louisiane françaises, XVIIIe-XIXe siècle*, Paris, Karthala.
- Saada, Emmanuelle., 2007. Les enfants de la colonie : les métis de l’empire français entre sujétion et citoyenneté, *L’espace de l’histoire*. La Découverte, Paris.
- Sala Pala, V., 2013. *Discriminations ethniques. Les politiques du logement social en France et au Royaume-Uni*. Presses universitaires de Rennes, Rennes.
- Sian, K. P. 2019. *Navigating Institutional Racism in British Universities*. Cham: Palgrave MacMillan.

- Sibeud, E., 2002. Une science impériale pour l'Afrique: la construction des savoirs africanistes en France, 1878-1930. Éditions de l'École des hautes études en sciences sociales.
- Simon, P., Stavo-Debaugé, J., 2004. Les politiques anti-discrimination et les statistiques: paramètres d'une incohérence. *Sociétés Contemp.* 57-84.
- Solanke I., 2012. « Impact of Corporatism and Quasi- Civil Society on Anti-Racial Discrimination Law and Policy in Germany », in S. Fella, C. Ruzza (eds.) *Anti-racist movements in the EU*. Basingstoke: Palgrave Macmillan Publishers, pp. 106-127.
- Solanke I., 2009. *Making anti-racial discrimination law: a comparative history of social action and anti-racial discrimination law*. Routledge.
- Spire, Alexis., 2008. *Accueillir ou reconduire: enquête sur les guichets de l'immigration*. Raison d'agir, Paris.
- Stoler, A.L., 2002. *Carnal Knowledge and Imperial Power: Race and the Intimate in Colonial Rule*. Univ of California Press, Berkeley.
- Trawalé, D., 2016. La reproduction sans encombre des rapports de race: le cas des gays noirs. *Migr. Soc.* 61-74.
- Urban Y., *Race et nationalité dans le droit colonial français (1865-1955)*, Thèse, Université de Bourgogne, 2009.
- Wekker, G., 2016. *White innocence. Paradoxes of colonialism and race*, Durham, Duke university Press.