

Book of Abstracts

**Endangered Theories:
Standing by Critical Race Theory in the Age of
Ultra-Violence.**



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Endangered Theories: Standing by Critical Race Theory in the Age of Ultra-Violence

Book of Abstracts

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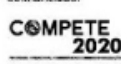
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Cofinanciado:



Summer School

Endangered Theories:

Standing by Critical Race Theory in the Age of Ultra-Violence

18-22 July 2022,

Centre for Social Studies, University of Coimbra (CES–UC)

Organizers:

Gaia Giuliani (CES), João Figueiredo (CEDIS), Maria Elena Indelicato (CES), and Carla Panico (CES).

Partners

[UNpacking POPulism: Comparing the formation of emotion narratives and their effects on political behaviour](#) (UNPOP; PTDC/CPO-CPO/3850/2020); [Inter-Thematic Group on Migrations](#) (ITM); Doctoral Programme 'Democracy in the Twenty-first Century' (CES-UC); [O Holocausto em português: um repositório dinâmico de recursos educativos](#) (FACC 21/7/9); [Il Razzismo é Una Brutta Storia](#).



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Introduction

The idea of proposing the summer school 'Endangered Theories' stemmed from three concurrences. The first one is still unfolding worldwide, from the United States to Europe and Australia, right and far right supporters' efforts to restore a conservative social order has resulted in a concerted attack against Critical Race Theory (CRT). By positing what is *defacto* a niche of critical legal theory as either a harmful pedagogy for white pupils, or a form of anti-white racism, or, at best, a highly divisive ideology, a disparate array of enraged far right and rightwing parents, pundits and politicians, have successfully leveraged the latest salvo against anti-racist social movements, Black Lives Matter *in primis*. In the USA, no less than twenty-two states have sought to pass legislation banning or limiting the teaching of race and racism in schools and/or universities. In Australia, where the attack against CRT was mounted by the same politician who rallied against the teaching of gender in schools, it renewed the legitimacy of the white hegemonic *status quo*. In France, it has lent a new rationale for state representatives to oppose the scrutinization of its national history, political values and identity. In Italy, where the far right and radical right politicians have been rallying against migrants and no-border activists for years, it re-asserted the myth that the 'nation' is 'white and 'in danger.'

The second occurrence took place in Europe, where, both the Black Lives Matter movement and racial inequities that the Covid-19 global pandemic brought in sharp relief led to the launch of the Action Plan Against Racism (APAR) in the spring of 2020. As the chair of The European Network Against Racism (ENAR), Karen Taylor, stated in the wake of its launch, APAR constitutes the very first European normative document that 'explicitly acknowledges the existence of structural, institutional and historical dimensions of racism in Europe' as well as the necessity of addressing them by adopting a critical race and intersectional approach. Not incidentally, the attacks against CRT began at the same time as anti-racist organisations put renewed pressure on the president of the European Commission, Ursula von der Leyen, to enforce the recommendations of APAR, including involving racial and ethnic minorities in European policymaking, and redressing European national histories of colonialism, enslavement and genocides.

The third occurrence unfolded in Portugal. Following a string of racially motivated crimes that culminated in the murder of Bruno Candé in July 2020, the Commissioner for Human Rights of the Council of Europe, Dunja Mijatović, issued the Memorandum on combating racism and violence against women in Portugal. In this document, Mijatović urged the Portuguese government to 'acknowledge the legacy of the repressive structures put in place by past colonial policies' and to identify and correct 'ingrained racist biases and their present-day ramifications'. Heeding this request, the National Plan Against Racism and Discrimination (NPARD) was launched in 2021 presenting 'intersectionality' and deconstruction of 'stereotypes' as its guiding principles. Albeit nowhere in the NPARD is clarified how exactly CRT will inform the anti-racist interventions of the state, well-known rightwing pundits have systematically attacked CRT inspired scholarship and activism.

Because of these three occurrences, CRT has been in the public eye both as a dangerous political ideology and a suitable tool to redress racism. In the first instance, CRT has operated as an empty

signifier, by which far right and rightwingers have conflated affirmative actions with multiculturalism, wokeism, identity politics, political correctness, and cancel culture. In the second instance, CRT has worked as an anti-racism tool, by which activists have advanced their demands for social justice. Either way, no comprehensive explanation has been offered about what CRT is, how it distinguishes itself from and/ or relates with other theoretical paradigms concerned with race and racism and, more importantly, if and how it accounts for the various ways in which racialized minorities have been oppressed from country to country in Europe and elsewhere.

The summer school 'Endangered Theories' addressed these questions through a programme that mixed introductory lectures on relevant theoretical paradigms concerned with the intersections of power relations and social divisions that are structured by race, gender, class, and nationality with lectures that illustrated their application in a variety of national contexts (i.e., the UK, Italy, Portugal, Brazil, USA, and South Africa), roundtables with experts, workshops with participants, and social events. Each day was dedicated to one of the five selected models: CRT; Critical Whiteness Studies; Postcolonial Europe; Afro-Pessimism; and Settler Colonial Studies. Besides reflecting the expertise of the organizers, these paradigms afford prospective participants the opportunity to approach standing debates with new theoretical lenses. Afro-Pessimism and Settler Colonial Studies, for instance, have been rarely deployed to examine the various phases of the Portuguese empire, let alone the formation of its national myths and identities.

Acknowledgments

By all means, the support provided by the scientific community of CES proved to be crucial for the successful organization of the School. Special mention goes to Cristiano Gianolla, leading investigator of 'UNPacking POPulism: Comparing the formation of emotion narratives and their effects on political behavior (UNPOP)', colleagues from the 'Interthematic Group on Migrations (ITM)', Júlia Garraio, research team member of 'O Holocausto em português: um repositório dinâmico de recursos educativos,' and Marta Araujo and Ana Raquel Matos, coordinators of the PhD Programme 'Democracy in the '21th century'. We are also grateful for the logistic and financial support provided by Razzismo Brutta Storia (RBS). The School would not have been the success that it was without the administrative staff of CES. Our gratitude goes especially to Inês Costa, whose managerial efficiency and professionalism guaranteed the smooth running of the School. We also want to thank Pedro Dias da Silva, Pedro Abreu and Ana Caldeira for taking care of any other administrative and technical issue we faced throughout the organization of the School. We are also indebted to Fernanda Jesus Nobre Bolito for overseeing the organization of the coffee breaks, Salão Brasil for lending their venue for the keynote of the School, and, last but not least, the communitarian students houses of Coimbra: República Prá-Kys-Tão and República Ninho da Matulonia, for kindly providing free accommodation to some of the participants of the School.

Programme Overview

	Monday/July 18	Tuesday/July 19	Wednesday/July 20	Thursday/July 21	Friday/July 22
09:30-11:30	'Reflections on "race." Displacement and the intersectionality of Struggles' [Ruba Salih]	"No Critical Whiteness Studies, No Revolution." The troubled labour towards a not-universal postcolonial and anti-racist white feminist perspective' [Gaia Giuliani]	'Decolonising Europe, decolonising the modern world' [Meera Sabaratnam]	'Afro-pessimism and Futures of...*' by [Linette Park]	'Apartheid: colonialism of a special type' [Leopold Podlashuc]
11:30-12:00	Coffee break	Coffee break	Coffee break	Coffee break	Coffee break
12:00-13:00	Q&A session mediated by organizers	Q&A session mediated by organizers	Q&A session mediated by organizers	Book Preview 'Of Effacement**' [David Marriott]	Q&A session mediated by organizers
13:00-14:00	Lunch	Lunch	Lunch	Lunch	Lunch
14:00-15:30	'Black gaze at the margins of cinema in Portuguese language' [Ana Cristina Pereira]	Roundtable 'Media and white gaze in Italy, Portugal and Brazil' [Annalisa Frisina, Luciane Lucas dos Santos, Silvia Roque, and Carla Panico]	Roundtable 'The emotional dimension of the rise of the populist extreme right in Europe' [Júlia Garraio, Cristiano Gianolla, Manuel Cruz, and Sérgio Barbosa]	The case for Luso-Afro pessimism: the liberal afterlives of slavery' [João Figueiredo]	'Bantustan banking: social welfare and settler colonial legacies' [Erin Torkelson]
15:30-16:00	Coffee break	Coffee break	Coffee break	Coffee break	Coffee break

<p>16:00-17:30</p>	<p>The hyper-erotization of exotic: a mulata approach [Melaza X] <u>Discussants:</u> Ana Cristina Pereira and Ruba Salih.</p> <p>The aesthetic neoliberal varnishing facades, erasing memory. The construction of beautiful white spaces in stigmatized neighborhoods. [Laura Racannelli] <u>Discussants:</u> João Figueiredo and Ana Cristina Pereira.</p>	<p>The colonial racial borders of humanitarianism: A semiotic visual analysis of how SAR NGOs images perpetuate racism in the Mediterranean. [Eréndira León Salvador] <u>Discussants:</u> Annalisa Frisina, Gaia Giuliani, and Carla Panico.</p> <p>Investigating migrant farmworkers' struggles, organization and resistance in the province of Foggia through a decolonial and intersectional perspective. [Camilla Macciani] <u>Discussants:</u> Carla Panico, Meera Sabaratnam, and Ruba Salih.</p>	<p>Political generations and gender in the Romani mobilization in Italy: an intersectional perspective. [Vittorio Tavagliutti] <u>Discussants:</u> oão Figueiredo and Annalisa Frisina.</p> <p>Responding to Racial Gaslighting: The British State's Nationalities and Borders Bill, Non-governmental Organizations, Intersectionality and Decolonisation [Andrew North and Victoria Araj] <u>Discussants:</u> Maria Elena Indelicato and Meera Sabaratnam.</p>	<p>From Colston to Montanelli: the collective subject in the processes of colonization and decolonization [Martina Grinello] <u>Discussants:</u> Gaia Giuliani and Carla Panico.</p> <p>Not properly "white". Notes on the Italian Razza Maledetta and on the "Internal Colonialism" in Modern Italy. [Gaetano Marco Latronico] <u>Discussants:</u> Gaia Giuliani and Carla Panico.</p> <p>Being a Black woman asylum seeker in Portugal [Erica Briozzo] <u>Discussants:</u> Annalisa Frisina and Gaia Giuliani.</p> <p>Palestinian Women at the Intersection of Colonial and Patriarchal Violence: Cultural renegotiations of religion and tradition in Gaza [Hala Shoman] <u>Discussants:</u> Gaia Giuliani and Alana Lentin.</p>	<p>Declarations of anti-Semitism: "The UNRWA Became a Kraken" [Anna-E. Younes] <u>Discussants:</u> Maria Elena Indelicato and Alana Lentin.</p> <p>Challenging 'Anti-white Racism': White Fragility, Settler Colonialism, and Eurocentric Racism in Kanaky/New Caledonia. [Anaís Duong-Pedica] <u>Discussants:</u> Maria Elena Indelicato and Alana Lentin.</p>
<p>18:00-19:30</p>			<p>How the critical race wars threaten radical antiracism [Alana Lentin]</p> <p>Networking event [Salão Brazil]</p>	<p>Dinner</p>	
<p>20:00-22:00</p>	<p>Screening of 'Alcindo' and Q&A Session [Ana Cristina Pereira]</p>				

Day 1 – Monday, July 18

Reflections on “race.” Displacement and the intersectionality of struggles

Lecture by Ruba Salih

(9.30-11.30)

Abstract:

Afropessimism, as a metatheory, is premised on the idea that the world is divided into Whites and their junior partners, other people of colour (POC), or Non-Black POC (NBPOC) members of all other minority groups who are not Black. On the other side, there are Blacks. Whites and their junior partners dehumanize Black people and become Human in the process. The historical and contemporary violence against Black people, and their suffering, is incommensurable with those of other groups. Afropessimism however has been under heavy scrutiny for failing to grasp intersectionality as a theory, as a process of identity formation and as a form of transversal mobilization. In this session, we look at necropolitics and grievability across times and spaces and explore the potential of an intersectional gaze on vulnerability to critically interrogate the Afropessimist racial hierarchies of suffering. We will also analyze these debates and address praxis such as the ‘intersectionality of struggles’ (A. Y. Davis) and ‘radical kinship’ (Aouragh) as counter to Afropessimist articulations of racial oppression and emancipation

Bio:

Ruba Salih is a Professor at the Department of Anthropology and Sociology of the School of Oriental and African Studies (SOAS), University of London. She has been a visiting scholar at the University of Cambridge and at Ca’ Foscari University of Venice and at Brown University. She is the author of *Gender in Transnationalism: Home, Longing and Belonging Among Moroccan Migrant Women*, and of *Musulmane Rivelate: Donne, Islam Modernità* (winner of the Premio Pozzale 2011). Currently, she is working on a book on the aesthetics of waiting and the politics of return among Palestinian refugees, which is to be published by Cambridge University Press. Among her publications are two co-edited special issues with Sophie Richter-Devroe: "Palestine and Self-determination Beyond National Frames: Emerging Politics, Cultures, and Claims" in the *South Atlantic Quarterly* (2018) and "Cultures of Resistance in Palestine and Beyond: On the Politics of Arts, Aesthetic and Affect" in the *Arab Studies Journal* (2014). Her most recent articles include: "Displacing the Anthropocene: Colonization, Extinction and the Unruliness of Nature in Palestine" with Olaf Corry in *Environment and Planning E. Nature and Space* (2021), and "From Standing Rock to Palestine We are United: diaspora politics, decolonisation and the intersectionality of struggles" with Elena Zambelli and Lynn Welchman in *Ethnic and Racial Studies* (2020).

Black gaze at the margins of cinema in Portuguese language.

Lecture by Ana Cristina Pereira

(14-15.30)

Abstract:

In different ways, around the world, an independent and/or peripheral film scene has emerged and shed light on the image producers with diverse social origins who live and operate outside large urban centers, at the fringes of cultural metropolises. This movement has challenged the system of production, circulation, and distribution of images and given rise to a political gesture of disidentification that, in turn, has proclaimed new identities, sexualities, and alterities. In Portugal, this movement has been fueled by voices struggling to come out of the silencing they have been doomed to, belonging to minority groups, immigrants and their descendants, as well as social movements.

Bio:

Ana Cristina Pereira is Afropean, and a member of the Portuguese Antiracist Movement. She holds a Ph.D. in Cultural Studies, from the University of Minho, with the thesis *Otherness and identity in cinematographic fiction in Portugal and Mozambique*, has a master's degree in Educational Sciences from the University of Aveiro, and a degree in Theater from the Superior Scholls of Theater and Cinema of Lisbon and Music and Performing Arts of Porto. Her main research interests are alterity(s)/identity(s), social memory, race, and gender in cinema, from an intersectional and decolonial perspective. Pereira was a post-doctoral researcher for the project (De)Othering (2020-2022, CES - University of Coimbra); researcher for the project CulturesPast&Present (2018-2022, CECS - University of Minho), and of the project *On the sidelines of Portuguese cinema: a study on Afro-descendant cinema produced in Portugal* (2018-2020, University of Coimbra). Currently, she coordinates the Investigation line of Migrant activism in the scope of the project MigraMediaActs (2022-2025, CECS – University of Minho). Among several national and international publications, she co-edited number 6 of VISTA Journal of *Visual Culture - (In)Visibilities: image and racism* (2020), number 54 of Journal of Communication and Languages (RLC) - *Gendering decolonizations: ways of seeing and knowing* (2021) and co-authored the book *Opening the Buds of Time: Conversations on Cinema in Mozambique* (2022).

Participant Presentations

(16-17.30)

Hyper-erotization of exotic: a mulata approach

Melaza X,
University Pablo de Olavide, Sevilla, Spain

Abstract:

In this occidental dominant world that we humans live, where some of the biggest oppressions systems are patriarchy and racism, black women are mistreated in a particular way in comparison with white women or black men. The Afro misogynist society's gaze that these racialized women receive is based on historical power relations of moral domination and economic exploitation from the neutral race (white European) to the others. In this colonial context, black women's bodies are still perceived as animalistic, while biracial bodies are viewed as in between this category and the white women's: the purity and savage image. This article will analyze this dual outside look attributed to biracial woman bodies and how they manage their sexuality living that dichotomy of internal racial bipartition struggle: whitening themselves and avoiding black regression by whitepassing. My theoretical framework would be shaped by applying Frantz Fanon and Bell Hooks theories about black and biracial woman sexuality and the outside white perspective to these bodies onto an auto corporal mapping technique. Thus, my contribution will also be constructed with an auto-ethnography lecture from my personal experience as a biracial Caribbean afro descendent woman living in Europe.

Discussants: Ana Cristina Pereira and Ruba Salih

The aesthetic neoliberal: varnishing facades, erasing memory. The construction of beautiful white spaces in stigmatized neighborhoods

Laura Racannelli,
University of Milano - Bicocca, Italy

Abstract:

This contribution aims to analyze the relationship between aesthetics and the city, connecting established studies of «territorial stigmatization» (Wacquant 2007; 2008; Wacquant et al. 2014) with the «critiques of aesthetic capitalism» (Böhme 2010; 2017) in the framework of postcolonial approaches, in particular critical whiteness studies, understanding the visual domain as a new field of value extraction and at the same time as a new arena for privilege and inequality production. My intention is to investigate the different ways in which the neoliberal (Harvey 1984) and creative (Peck 2005) city invests in the creation of aesthetically attractive spaces, producing and imposing its own dominant, homogeneous and standardized white images (Zukin 1995). My argument is that beautification practices in marginal public space become a model of governance in stigmatized neighborhoods. This operation aims to make the «urban exotic» (Fava 2008) accessible, domesticating the aesthetics of the urban "other", according to more desirable and attractive canons. This often

requires a whitening process of both the aesthetic appearance of the neighborhood and its inhabitants, implicitly collaborating in the expulsion of those who do not fit into the logic of aesthetic capitalism, that is, who do not participate in the extraction of economic value from the aesthetic domain. Within ethnographic methods, my research aims to examine the role that whiteness plays in establishing spaces of difference and taking part in processes of urban transformation, focusing on the analysis of what idea of whiteness and/or whitening is exhibited and used by the various redevelopment strategies, investigating the connections between the construction of whiteness and production of the decorous/indecorous city. Observing how white bodies make use of their privilege in the everyday life of multicultural neighborhoods, the research will enable to understand how top-down beautification operations mitigate, or sometimes completely mask the symbolic and the structural violence embedded in aestheticization operations (Herzfeld 2017).

Discussants: João Figueiredo and Ana Cristina Pereira.

Day 2 – Tuesday, July 19

“No Critical Whiteness Studies, No Revolution.” The troubled labour towards a not-universal postcolonial and anti-racist white feminist perspective

Lecture by Gaia Giuliani

(9.30-11.30)

Abstract:

My lecture will highlight the importance of a dialogue between critical race and whiteness studies, postcolonial studies, and gender studies, with the specific aim to unpack the coloniality of power relations in the context of border-crossings and hegemonic discourses produced on migrations towards the West.

Hegemonic discourses will be analyzed through CRT & WS/post-colonial/intersectional frameworks and analytical tools within a context that includes broader Europe, which is semiotically constructed through the convergence of institutions and media narratives.

More specifically, it will address two main issues: symbolic/material constructions of a dominant We and of its racialized Others. First, through an analysis of the persistence of the coloniality of biopolitical dispositifs as well as discourses on Europe and the West, it will try to locate and unpack violent narratives of an innocent, emancipatory and benevolent ‘We’ that must-be-defended because and yet sieged by incoming barbarians. Secondly, it will focus on the uses of specific and context-based figures of race – which are always gendered and sexualised in colonial and postcolonial contexts – that, in my view, help materialize the ‘We’ through the victimization or, conversely, the blaming and monstrification of the alleged Other. Through an analysis of such archives and figures, my lecture will discuss how different systems of oppression intersect symbolically and materially to determine who does and who does not belong to the European ‘We’ (the normative individual/collective subject that must-be-defended, sometimes identified as a national entity, other times identified as European or more broadly Western). I will thus shift the gaze of the ‘We’ from itself to its alleged Others, to focus on intersectional constructions of monstrosity predicated to sustain the normativity (emancipation, moral superiority, and higher rationality) of the ‘We’. My analysis is predicated to foreclose ‘The troubled labour towards a not-universal postcolonial and anti-racist white feminist perspective’ which questions the arrogant and violent constructions of the ‘We’ that sustain (while reproducing) intersectional inequalities, violent exploitation, extractivism and death.

Bio:

Gaia Giuliani is an Italian Critical whiteness studies pioneer and an anti-racist feminist activist and scholar. She is a political philosopher and a permanent researcher at the Centre for Social Studies (CES), University of Coimbra. She holds her PhD at the University of Torino (2005) and since then has worked at the Universities of Bologna, UTS (University of Technology Sydney, and Cambridge, and collaborated as research associate with the University of Padova, Leeds, London (Goldsmiths and Birkbeck College) and Fordham. Her research work aims to deconstruct post-colonial (visual) archives of monstrosity through the analysis of texts coding ‘fears of disasters and crisis’ and their symbolic

and material impact on European and Western self-representations in the context of the post-9/11 terrorist threat, the so-called migrant and refugee crises, and environmental catastrophes including the Covid-19 pandemic. Among her books, she is the author of *Monsters, Catastrophes and the Anthropocene. A postcolonial Critique* (Routledge 2021), *Race, Nation, and Gender in Modern Italy. Intersectional Representations in Visual Culture* (Palgrave Macmillan 2019) - Finalist, Fifth place ex-aequo of the Edinburgh Gadda Prize 2019, *Zombie, alieni e mutanti. Le paure dall'11 settembre ai giorni nostri* (Le Monnier-Mondadori Education 2016), *Bianco e nero. Storia dell'identità razziale degli italiani* with dr. Cristina Lombardi-Diop (Le Monnier-Mondadori Education 2013) - First prize in the 20th-21st century category by the American Association for Italian Studies, and *Beyond curiosity* (Aracne 2008). On her topics, she teaches and gives lectures and seminars in many universities (e.g. in Portugal, the UK, Italy, France, Germany, Brazil, the US, Canada, Australia and India).

Media and white gaze in Italy, Portugal and Brazil

Roundtable with Annalisa Frisina, Luciane Lucas dos Santos, Silvia Roque and Carla Panico

(14-15.30)

Abstract:

This round table is meant to set the terrain of a multilocal, interdisciplinary and transnational dialogue amongst researchers and activists involved in the deconstruction – through CRT, postcolonial and intersectional theoretical frameworks and analytical tools – of hegemonic media and institutional narratives on migrants, refugees, racialised citizens and residents. Those narratives both produce them as “Others” and structure the “white imagined community” that excludes them from the hegemonic Eurocentric “We”. Based on reflections about some European contexts (Italy, Portugal, UK and France) and Brazil, this dialogue aims to make postcolonial, feminist and CRT & WS (Critical Race Theory and Whiteness Studies) productive in analyzing and contrasting the reproduction of racism in national and international media.

Bios:

Annalisa Frisina is Associate Professor in Sociology at FISPPA Department, University of Padova (Italy), where she teaches a course on Contemporary Racisms, as well as courses on Qualitative and Visual Research Methods for undergraduate, graduate, postgraduate and doctoral students. Her main research interests are in sociology of racism and migrations, from a post and decolonial perspective. Her participatory video “Decolonising the City. Visual Dialogues in Padova” received two Visual Research Awards in 2021, by the International Visual Sociology Association (AntiColonial & AntiRacist Award for Visual Activism) and by the Festival DocuCity/MetiCittà, University of Milan in cooperation with the Museum of cultures. Currently she works as Research Affiliate at FIERI (Forum of International and European Research on Immigration) for the European project H2020: “BRIDGES. Assessing the production and impact of migration narratives” (<https://www.bridges-migration.eu/>) and as Scientific Supervisor for the University of Padova Unit in the national research project “MOBS. Mobilities, solidarities and imaginaries across the borders”.

Among her latest publications, (with Sandra Agyei Kyeremeh) (2022), Music and words against racism. A qualitative study with racialized artists in Italy, in *Ethnic and Racial Studies*, ; (with Sandra Agyei Kyeremeh) (2021), Art and counter-racialization processes. A qualitative research journey with Italy’s illegitimate children, in *Studi Culturali*, n. 2 (Agosto), pp. 243-262; (with Mackda Ghebremariam Tesfau) (2020), *Decolonizzare la città. L’antirazzismo come contro-politica della memoria. E poi?* (Decolonising the city. Antiracism as counterpolitics of memory. And then?), *Studi Culturali*, n. 3, pp. 399-412; the book *Razzismo Contemporanei. Le prospettive della sociologia* (Contemporary Racisms. Sociological Perspectives, Carocci, 2020).

Luciane Lucas dos Santos is an associate researcher at the Centre for Social Studies, University of Coimbra. She co-coordinates two Study Groups - one related to issues such as economic democracy and the other focused on religion, gender and politics. She holds a Ph.D. in Communication and Culture from the Federal University of Rio de Janeiro (2004), having had an academic career as an

assistant professor at the State University of Rio de Janeiro (UERJ/Brazil). From 2016 to 2018 was Visiting Associate Professor at the Federal University of Southern Bahia, also in Brazil. Now she has been a guest lecturer in the Ph.D. program "Democracy in the 21st century". She moved to Sociology 15 years ago, being focused on consumption studies and economic sociology. The most recent years have been dedicated to a sociological approach regarding three intertwined issues - gender, economy, and politics. Her main research issues are feminist economics, feminist aesthetics, postcolonial feminisms, postcolonial studies on consumption and Economics, poverty and social inequalities from an intersectional perspective, European identities, and the Otherness.

Carla Panico is a PhD candidate in the CES PhD Programme "Postcolonialism and Global Citizenship" and a FCT scholarship holder, where she is also a member of ITM - InterThematic group in migration. She participated as an associate fellow to the project "(De)othering. Deconstructing Risk and Otherness in Portuguese and European mediascapes". In 2019, she took part in the project "Cibermov—Cyberactivism, Digital Citizenship and New Urban Movements", with a visiting Research Internship at the University of Sevilla, Spain. She holds a master's degree in contemporary history from the University of Pisa, Italy and she is a member of the "Sis-Società italiana delle Storiche" from 2020. Among many other, her last publications are "The Re/production of a (White) People: Facing Italian Nationalistic Populism as a Gender and Race Issue" (2021); "From Colston to Montanelli: public memory and counter-monuments in the era of Black Lives Matter." (with Angelica Pesarini) (2021), "The Italian White Burden: Anti-racism, Paternalism and Sexism in Italian Public Discourse" (with Gaia Giuliani) (2022).

Sílvia Roque is an Associated Researcher at the Central for Social Studies, University of Coimbra. As an Invited Assistant Professor she taught the discipline "Globalization and International Relations in Africa" - Master in African Studies, ISCTE - during three years. She was the co-PI of the project De)Othering: Deconstructing Risk and Otherness: hegemonic scripts and counter-narratives on migrants/refugees and 'internal Others' in Portuguese and European mediascapes". She works in the areas of International Relations and Violence, Peace and Security, with a focus on Feminism and Gender in Global Politics

Participant Presentations (16-17.30)

The colonial racial borders of humanitarianism: A semiotic visual analysis of how SAR NGOs images perpetuate racism in the Mediterranean

Eréndira León Salvador,
Pompeu Fabra University, Spain /University of Liège, Belgium

Abstract: In Europe, everyone is familiarized with the images of immigrants arriving in rubber dinghies and crossing the Mediterranean Sea. While different politicians and media outlets have mainly taken this mediatic strategy, this has also been the case with Non-Governmental Organizations (NGOs) that seek to move the moral consciousness of European citizens to donate funds for their work. This research argues that after the closure of the Mare Nostrum Operation in 2014, several NGOs increasingly took on Search and Rescue (SAR) activities in the Mediterranean Sea, resorting to marketing-like strategies, usually using images that reproduce a 'border spectacularizing' and 'othering' practices. Thus, this inquiry seeks to explain how SAR NGOs otherize and perpetuate racist stereotypes through the visual representation of racialized immigrants. To do so, it does a 'Barthesian' semiotic analysis of three of the most representative images that usually these organizations use, framed on the conceptions of racism by Fanon, 'coloniality/modernity/decoloniality' by Quijano, Mignolo and Segato; and Ngo's 'Phenomenology of Racism and Racialised Bodies'. Additionally, the research includes two semi-structured interviews with refugees who used the Mediterranean routes to understand their opinions and feelings regarding these types of images. The aim of presenting their thoughts and ways to counteract such representations is part of this decolonial exercise to let them use this space to speak their minds. This research shows that these images are aimed to appeal to the 'collective imaginary' of the white-Christian European society, enhancing racist and racialized gendered stereotypes of 'refugeness' and enhancing 'racist bodily habits'.

Discussants: Annalisa Frisina, Gaia Giuliani and Carla Panico.

Investigating migrant farmworkers' struggles, organization and resistance in the province of Foggia (Southern Italy) through a decolonial and intersectional perspective

Camilla Macciani,
Università della Calabria

Abstract:

The present research aims to contribute to the growing debate about migrant farmworkers' exploitation and resistance in the context of industrial agriculture by adopting a decolonial and intersectional perspective. In the past decades, numerous investigations have highlighted the longstanding relationship between migrant labor and agri-food production in countries of the Global North, as well as the role played by the fragmentation of agricultural workforce along racial, ethnic,

gender and status lines in favoring the reproduction of an internally segmented labor market (Cruz 2010; Gadea et al 2017; Rau, Mesini 2008). However, for one thing, small attention has been paid to the impact of the intersection of processes of racialization, illegalization and precarization in defining migrant farmworkers' experiences. For another thing, the issue of exploitation has been investigated more than that of resistance, promoting a victimizing gaze on migrant farmworkers. Based on three years of fieldwork in the province of Foggia (Southern Italy) still ongoing, the project aims to investigate the forms of organization, resistance and struggle of migrant farmworkers of West African origin living and working in the province by adopting the theoretical and epistemological perspective of decoloniality (Quijano 2000; Lander 2000; De Sousa Santos 2018) as well as building on the theoretical contribution of Black and decolonial Marxist (Fanon 1968; Hall 1986; Robinson 1983) and feminist theorists (Crenshaw 1989; Lugones 2008). On the one hand, the research will investigate the ways in which the multiplicity of the issues at stake (such as labor exploitation, racism, illegalization) has been articulated, influencing different forms of struggle and resistance. On the other hand, it will look at the work of unions and other actors claiming to represent migrant farmworkers, to assess whether their understanding of the issues at stake corresponds to that of migrant farmworkers or instead they are informed by a colonial/victimizing gaze.

Discussants: Carla Panico, Ruba Salih and Meera Sabaratnam

Being a Black woman asylum seeker in Portugal

Erica Briozzo,¹

ISPA – Instituto Universitário, Lisbon, Portugal

The current migration system of control and securitization involves a series of practices and procedures that severely challenge people on the move (Emanuela C. del Re, 2018). In this contribution the lived experience of a woman seeking asylum in Portugal, starting from the Capability framework (Sacchetto, Ornelas, Calheiros & Shinn, 2018), particularly the dimension of bodily integrity, will be recounted. The thematic analysis of the interview will be used to conceptualize how asylum and its procedures threaten individuals and groups based on intersecting forms of power (Turnbull, Bhatia, & Lousley, 2020). In particular, the various patterns of violence that migrants systematically encounter (Kalir 2019, Turnbull, Bhatia, & Lousley, 2020) - based on class, gender, race will be explored. We will interrogate the ways in which along the migration 'spectrum' other relations of power (Bosworth et al. 2018a, b; Canning 2017; Sudbury 2005) are rooted in distinct and often marginalized experiences. The account reveals a continuous and seemingly ever-present suffering, mirroring the important material consequences of the immigration system on people's lives. Notwithstanding, the present testimony also reveals evidence of resistance, agency in response to state responses and controls.

Discussants: Annalisa Frisina and Gaia Giuliani.

¹ Presented by Erica Briozzo on behalf of co-authors José Ornelas and Maria João Vargas Moniz, APPsyCI, Applied Psychology Research Center Capabilities and Inclusion-UIDB05299/2020.

Day 3 – Wednesday, July 20

Decolonising Europe, decolonising the modern world

Lecture by Meera Sabaratnam

(9.30-11.30)

Abstract:

In this lecture, I will examine the ways in which 'Europe' has been elaborated as a colonial and racialised political subject by its supporters and critics, and explore intellectual and political strategies for re-making its relationship with the wider world. The lecture will first unpack conceptions of coloniality and racism, and look at how these were historically articulated at key moments in the development of Europe's self-understanding in both the distant and more recent past. It will connect these to the kinds of contemporary discourses around migration. The second part of the lecture looks at traditions of anti-racism as providing visions for transforming Europe's self-identity and relationship with the wider world, based on conceptions of reparations, reciprocity and, perhaps controversially, 'humanity'.

Bio: Meera Sabaratnam is Reader in International Relations at SOAS University of London. Her work focuses on the colonial and postcolonial dimensions of world politics, and she has examined these with regard to international statebuilding practices, research methods, and mainstream and critical approaches to International Relations Theory. Her award-winning book *Decolonising Intervention: International Statebuilding in Mozambique* is available to read online here for free. You can also download her article 'Is IR Theory White? Racialised Subject-Positioning in Three Canonical Texts' here. She is currently working on a Leverhulme Trust-funded project entitled 'Complex Indebtedness: A Postcolonial Theory of the International'. She co-edits a book series on Postcolonial International Relations at Manchester University Press and is the co-founder and former co-convenor of the Colonial/Postcolonial/Decolonial Working Group of the British International Studies Association.

The emotional dimension of the rise of the populist extreme right in Europe

Roundtable with Júlia Garraio, Cristiano Gianolla, Manuel Cruz, and Sérgio Barbosa

(14-15.30)

Abstract:

The rise of populism in Europe is characterized by an intense recourse to emotions. Although this is recognized as a self-evident fact, political leaders and in the media too often – and banally – identify it as a mere disqualified way of doing politics. However, the resistance and proliferation of populist phenomena in different countries urges us to go deeper in analyzing the roots of this entanglement. The scholarship is increasingly dealing with the complexity that relates populism and emotions and progressively attempts to disentangle this relationship from moral judgements in order to be able to properly assess the political relevance and effectiveness of emotions in politics even when associated with extremist ideas. In order to contribute to this effort, the roundtable engages with a theoretical framework that relates emotions elicited by populist parties and politicians in relation to the sociopolitical processes of identification substantiated with the discursive creation of political, social and cultural opponents. Through the analysis of case studies, the round table will relate with a number of challenges and evidence emerging in Germany, Portugal and Italy.

Bios:

Cristiano Gianolla is a researcher at the Centre for Social Studies (CES) of the University of Coimbra (UC), where he integrates research thematic line on Democracy, Justice and Human Rights. Cristiano is the Principal Investigator of the UNPOP project (FCT, 2021-2024) and was a team member of the FRANET (FRA, 2021-2022). ECHOES (H2020, 2018-2021), ALICE (ERC, 2011-2016) EU projects. He is a co-founding and co-coordinating member of the ITM – Inter-Thematic group on Migrations and co-coordinates the research programme “Epistemologies of the South” at CES. He is coordinating editor of Alice News, editor of *e-cadernos* scientific journal and *Rights!* blog and a reviewer for other scientific journals. Cristiano co-coordinates the PhD course “Democratic Theories and Institutions” and the MA course “Critical Intercultural Dialogue” at the Faculty of Economics of the UC, where he also teaches on the PhD course “State, Democracy and Legal Pluralism”. His research interests are: democratic theory, populism, post-colonialism, intercultural dialogue, heritage processes, movement-parties, citizenship, human rights, migrations and cosmopolitanism. Currently he focuses on emotions and narratives in democratic processes.

Júlia Garraio is researcher at the Centre for Social Studies/University of Coimbra, where she integrates the research line Democracy, Justice and Human Rights, is co-coordinator of WG-POLICREDOS (Religion, Gender and Society), is co-coordinator of the Observatory of Masculinities and integrates the WG-GPS (Research on Sexualities). She is member and co-founder of the International Research Group Sexual Violence in Armed Conflict (SVAC) (<http://www.warandgender.net>). She integrates the International Editorial Board of the *European Journal of Women's Studies*. Her current research interests include sexual violence, masculinities, feminisms, nationalism, migrations, memory, literature and media. She has participated in six national and international research projects in the areas of Gender

Studies, Memory Studies, Cultural Studies and Literature. Her main focus of research is narratives and the politics of representing sexual violence in literature and the media, namely in the following contexts: the rape of German women and girls in WWII, Portuguese colonialism and its legacies, the Angolan wars, the 2011 war in Libya, and contemporary migrations.

Manuel João Cruz is a 3rd year Ph.D. student in Communication Sciences at the Faculty of Arts, University of Coimbra. He is currently studying political narratives and the populist narrative of Chega. He works in the area of Social Sciences with an emphasis on Communication Sciences and Political Science. He is the author of several articles on Disinformation and Fake News, as well as a book chapter on education in Higher Education. He is a researcher at the Centre for Social Studies (CES) at the University of Coimbra (UC), where he's part of the thematic line on Democracy, Justice and Human Rights. At CES he's part of the project "UNPOP: Dismantling Populism: Comparing the formation of narratives of emotion and their effects on political behavior. He is also a member of the Organizing Committee of the Jornadas de Comunicação 2022 of the Faculty of Arts, University of Coimbra. Main research interests are: Media, Populism, Democracy.

Sérgio Barbosa is a PhD candidate in the program "Democracy in the Twenty-First Century" linked to the Centre for Social Studies (CES) at the University of Coimbra. From August 2020, he was awarded with a FCT (Portuguese Foundation for Science and Technology) Research Fellowship, grant reference: SFRH/BD/143495/2019. Prior to joining FCT cohort of fellows, Sérgio was a SYLFF (Ryoichi Sasakawa Young Leaders Fellowship Fund) fellow sponsored by Tokyo Foundation for Policy Research. Currently, he is a visiting researcher at CAIS (Center for Advanced Internet Studies), Bochum, Germany. Previously, Barbosa was a visiting researcher at University of Glasgow (2022), Utrecht University (2021) and University of Amsterdam (2019-2020). He is a member of the COST Action CA17135 'Constitution-Making and Deliberative Democracy'. His research interests include the emerging forms of political participation vis-à-vis the possibilities afforded by chat apps, with emphasis on WhatsApp for digital activism and social interaction, focusing on WhatsAppers, Digital Sociology, Digital Activism, and Data Ethics. His research has been published in peer-reviewed journals such as the Political Studies Review, Westminster Papers in Communication and Culture, and First Monday, among others.

Participant Presentations

(16-17.30)

Political generations and gender in the Romani mobilization in Italy: an intersectional perspective

Vittorio Tavagliutti,
University of Milano-Bicocca, Italy

Abstract: Recent works in Romani studies draw attention to different positionalities within Romani mobilizations and to the internal processes of change in terms of organizational and action repertoires and framing processes sparked by Romani youth and/or women. These studies demonstrate how ones' positionality not only shapes individual everyday experiences but produces conditions for mobilization as well. However, these works have so far mostly developed separately. Thus, they tend to overlook how different systems of oppression intersect in shaping activists' experiences of engagement.

The research project I am currently carrying out wishes to dialogue with and contribute to this literature by exploring how processes of racialization, sexism and age/generational belonging influence the engagement of Romani people in the Romani mobilization in Italy. In addition to its core conceptual objective, the research also wants to develop alternative interpretative framings on Romani political agency which might help to unsettle the victimhood and culturalist narratives that academia often consolidates.

The research, started in December 2021 and ending in January 2024, relies on semi-structured interviews and participant observation performed in online and offline spaces. Drawing on the empirical material collected so far, in the presentation I will outline some preliminary findings. I will also discuss the methodological choices and challenges that research on Romani movements entails, including some reflection on participatory strategies and on the effects of my positionality as an outsider in the field.

Discussants: João Figueiredo and Annalisa Frisina.

Responding to Racial Gaslighting: The British State's Nationalities and Borders Bill, Non-governmental Organizations, Intersectionality and Decolonisation

Andrew North and Victoria Araj,
University of Lincoln, UK

Abstract:

The 2008 financial crisis provoked a political shift in the British state away from a vertical and horizontal model of alliance-building political reproduction and towards nationalism and fortification. This marked the end of the human rights and post-WW2 Keynesian political consensus. Successive right-wing conservative governments have reproduced state discourse and policy away from internationalism and towards Brexit, austerity and the broader institutionalization of the historical politics of the 'British Empire'. This had led to the further marginalization of minorities and migrants

and a culture of racial gaslighting within policy formation and public communication. No policy initiative is more cognizant of this process than the 2022 Nationalities and Borders Bill. This paper will address the response to this bill within the non-governmental organization space in the UK through a critical race theory framework. It is argued that the norm of human rights praxis within the NGO sector needs to shift to include the broader ontological complexities of race, empire and marginalization that are at the foundations of the British state. The paper's conclusions will thus form the basis of an intersectional and decolonised EDI toolkit of NGO praxis for engagement with the Bill.

Discussants: Maria Elena Indelicato and Meera Sabaratnam.

Day 4 – Thursday, July 21

'Afro-pessimism and Futures of...'^{*}

Lecture by Linette Park²

(9.30-11.30)

Abstract:

The lecture will be divided into two parts. The first portion will familiarize participants on Afro-pessimism, one of the leading intellectual movements in critical black theories today. In doing so, we will explore what scholar, Frank Wilderson, has described as a gratuitous paradigm of anti-black violence and the political ontology of black social death. As our central interrogation, we will ruminate the abstraction of anti-blackness in law, politics, and language. In the second portion of the seminar, I turn to the political work of Ida B. Wells-Barnett to highlight the central tenants of Black feminist thought in Afro-Pessimism.

Bio:

Linette Park is a Visiting Assistant Professor in African American Studies at Emory University. She received her B.A. in Studio Art from the University of California, Los Angeles, her M.A. in Critical Studies: Aesthetics and Politics from the California Institute of the Arts, and a second MA and her Ph.D. in Culture and Theory from the University of California Irvine. Prior to joining Emory, Dr. Park was the Thurgood Marshall Fellow in the African and African American Studies Program at Dartmouth College. She was also a postdoctoral fellow in the African American Studies Department at Pennsylvania State University, a member of the Emerging Scholars Cohort in Political Theology program, and awarded the University of California- New Center for Psychoanalysis Interdisciplinary Hayman Fellowship. Before academia, Dr. Park has organized political education against the economy and expansion of prisons in re-entry homes for formerly incarcerated women and gender non- conforming (GNC) people in California. She has also worked as a community support educator for youth with mental and intellectual dis/abilities. She plans to return to these twin concerns in her future work.

'Of Effacement'

² Lecture delivered via Zoom.

Book Preview by David Marriott³

(12-13.00)

Bio: Poet and critic, David Marriott, was born and educated in England and received his Ph.D. in literature from the University of Sussex. His first book, *On Black Men* (Edinburgh University Press, 2000; Columbia University Press, 2000), was an interdisciplinary study of how models of selfhood come to acquire cultural recognition through the aberrant fictions of race. His second book, *Haunted Life* (Rutgers University Press, 2007), extends this meditation on discourses of inwardness and the paradigmatic aberrations of race into a comparative study of Black Atlantic modernism. His third critical book, *Whither Fanon? Studies in the Blackness of Being* (Stanford University Press, 2018), is a major reinterpretation of Frantz Fanon, and subverts the polarity psyche/politics, in ways which the psyche is made into something whose position in a structure is situated by politics. His fourth book, *Lacan Noir: Lacan and Afro-Pessimism* (Palgrave, 2021), is a study of how Lacan's theory of the signifier may be comprehended by the letter, and the letter's movement, in which in turn can be read as a question of blackness. His poetry books include: *Incognegro* (Salt Publications, 2006); *Hoodoo Voodoo* (Shearsman Books, 2008); *Duppies* (Commune Editions, 2018); and *Before Whiteness* (City Lights, 2022). His present project, *Of Effacement*, is a critical study of the question of blackness in philosophy, art, and politics

³ Delivered via Zoom.

The case for Luso-Afro pessimism: the liberal afterlives of slavery'

Lecture by João Figueiredo

(14-15.30)

Abstract:

The 'time of slavery' calls into question the ethics and epistemology of historiography (Hartman 2002; Marriott 2007; Warren 2016, 2018; Wilderson 2010). Constrained by the epistemic culture of their field, when faced with 'a dead time which never arrives and does not stop arriving, as though by arriving it never happened until it happens again, then it never happened' (Marriott 2007, xxi), historians are bound to construct narratives that nevertheless highlight 'linear temporality, bio-political futurity, perfection, betterment, and redress' (Warren 2015, 8). By ignoring the 'belated encounters' that evidence 'the ongoing paradigm of Black (non)existence' (Wilderson 2010) and 'illuminate the disparate temporalities of unfreedom' (Hartman 2002, 763), historiographers not only render Black suffering invisible but deny the very 'historicity of antiblackness' (Warren 2015, 10). According to Calvin Warren (2016), João Costa Vargas and Moon-Kie Jung (2021), addressing this historicity would not only unravel the epistemological basis of history(-writing) itself, but also those of modern social sciences, undermining some of our most cherished critical concepts (Vargas and Jung 2021, 6; Spillers 2003, 221). This is the case because recognizing the historicity of antiblackness involves acknowledging it as the 'ontological condition of possibility of modern world sociality' (Vargas and Jung 2021, 7; Wilderson 2010) and grasping that gratuitous or 'naked' antiblack violence (Patterson 1982, 3; Wilderson 2020, 217-218) is the foundational, un-inscribed act that 'worlds' us and things (Warren 2018, 76). In this seminar, I will first unpack some of the critiques of Afropessimism and Black Nihilism and then focus on the Third Portuguese Empire (1820-1975). I will pay close attention to the kind of belated encounters identified by Saidiya Hartman and refuse to reduce them to chronological events. This will allow me to evidence how Blacks came to assume 'the function of nothing' (Warren 2018: 6) in this specific context, and reveal how anti-imperialist, anti-racist, and decolonial critiques that fail to acknowledge the structural quality of antiblack gratuitous violence are bound to reproduce antiblackness.

Bio:

João Figueiredo is an anthropologist and historian specialized on the legal, cultural, and social impacts of the Atlantic slave trade and abolition in the Third Portuguese Empire (1820-1975). From 2019 to 2022, he was an Auxiliary Researcher at the Law School of the Nova University of Lisbon, where he conducted research on the interaction between western legal plural orders and African normative systems in the Portuguese African colonies in the immediate aftermath of the abolition of slave trade and slavery (c. 1836-1923). Currently, he is starting a fellowship at the Käte Hamburger Kolleg Einheit und Vielfalt im Recht [Legal Unity and Pluralism] (EViR) at the University of Münster, Germany.

Participant Presentations

(16-17.30)

From Colston to Montanelli: the collective subject in processes of colonization and Decolonization

Martina Grinello,
University of Bologna, Italy

Abstract:

I offer a semiotic perspective to the structural mechanisms that regulate the ecology of a culture, and to the interpretative devices that govern the social inclusion-exclusion. I analyze the vandalism of monuments after Floyd's murder to make explicit the "epistemology of ignorance" that they support, which is that of the white, cisgender, heterosexual, able-bodied male. Principally, I use Eco's model of the Encyclopaedia and Lotman's one of the Semiosphere, combining them thanks to C. Paolucci's ergative and eventemential perspective on enunciation, the idea of a collective subject of P. Fabbri e Deleuze and Guattari, and L. Hjelmslev's schema/norm/use/act structure. The analysis starts from the original monuments and their isotopic connection with the culture. Considering a monument as a "self-model", it normativizes certain valorisations. Thus, I identify the dominant narrative that depicts the subjects (Colston, King Leopold II, Montanelli) as elements of pride, and then the counter-one that dysphorically enhances them. The re-semiotizations transform monuments into postcolonial places which denounce the sedimentation of (mis)interpretations("Italiani brava gente") and the reductions of multiplicity to an exclusive canon, functional to the ideological government of interpretative processes. In fact, they exhibit "by difference" that history which the original monuments forget. This means that, at the level of enunciation praxis, a series of singular enunciation acts has stratified forming a tendency, which wants to modify the norm through its alteration in use. Thus, the new text speaks of the struggle between two historical narratives, but also induces to choose between two futures, since the modeling power of memory also acts prospectively.

Discussants: Gaia Giuliani and Carla Panico.

Not properly "white". Notes on the Italian Razza Maledetta and on "Internal Colonialism" in Modern Italy

Gaetano Marco Latronico,
University of Coimbra, Portugal

Abstract:

The present work proposes to investigate how the concept of "Race" has been articulated in Italy, a few decades the "National Unification", as a governmental device, starting from the reflections provided by Napoleone Colajanni's text, *Per la razza maledetta* (1898). It will be argued that the systematic racialization of Italians from Sardinia, Sicily and the continental Southern Italy has been instrumental to fixate the constant subordination of such peoples into a general frame of social and economic fracture of the Italian Peninsula, which required peculiar tools for its government. It will be stressed the double declination of such a government, in terms of territorial dominion and

gouvernementalité of human subjects. Special emphasis will be accorded to the role played by certain criminal anthropology of the time in shaping a human “type” as an epistemological foundation for a supposed natural proclivity to deviance of Sardinian, Sicilians and Southern Italians. Lastly, it will be stressed the connection between this racialization process and the internal “colonial” dimension of those territories, which “underdevelopment” had been functional to capital accumulation by the Italian Continental North-West based industrial elites of the time.

Discussants: Gaia Giuliani and Carla Panico.

Palestinian Women at the Intersection of Colonial and Patriarchal Violence: Cultural renegotiations of religion and tradition in Gaza

Hala Shoman,
Newcastle University, UK

This project examines the challenges of intervening in Violence Against Women (VAW) in Palestine, a patriarchal society, which is also under military-colonial occupation. With a focus on the Gaza Strip, the study examines Palestinian women’s perceptions and experiences of VAW as well as their attitudes toward the interventions on VAW implemented in their communities. It critically examines international secular models of interventions on VAW while, at the same time, exploring the possibility of combatting VAW by reappropriating certain religious and traditional norms, on which Palestinian social cohesion and survival rest in the context of settler colonial occupation. By doing so, it produces new knowledge on VAW at the intersection of military-colonial violence and patriarchy in Islamic societies. This is an applied research project, which is influenced by participatory action research. It uses qualitative methods to address how Gaza Palestinian women respond to VAW and how they experience the mostly secular models of interventions implemented in Gaza. The project will also involve key professional figures in the field of VAW (NGOs, police, psychologists) and community and religious leaders while foregrounding the voices, concerns of Palestinian women. This is a collaborative project with two Gaza-based Palestinian organisations—The Gaza Mental Health Programme and the Save Youth Future Society—with which the applicant has established working relationships. The applicant has extensive experience in the field of women rights, and she is planning to use the findings of the research for implementing new community-based pilot projects on VAW after the completion of the PhD.

Discussants: Gaia Giuliani and Alana Lentin.

Day 5 – Friday, July 22

Apartheid: colonialism of a special type

Lecture by Leopold Podlashuc

(9.30-11.30)

Abstract:

Under apartheid, South Africa's white minority settler regime was defined by key sectors of the liberation movement as a unique form of colonialism that had transformed the familiar pattern of European metropole and overseas hinterland, to one in which coloniser and colonised shared the same geography, that is, one in which the European metropole and the colonised hinterland were internal to one country. This analysis offered a useful means to understanding the endurance of apartheid. It also provided a lens to understanding other Eurocentric settler-states, such as the USA, Canada, Australia, New Zealand. With adaptation, it also allows understanding of many post-colonial comprador states. Today, it can provide useful strategic insights into the ongoing coloniality of global neoliberalism structured by racial-capitalism.

Bio:

Podlashuc is an African social historian and activist, researching the political economy of slums and social movements arising within them, with a focus upon the historical agency of the poor.

Since 2003, he has partnered with Umfelandawonye Wabantu Basemjondolo (The South African Leopold Homeless People's Federation) and similarly positioned movements across the South, confronting issues of governance and inclusion. Currently he teaches at Durham University and (online) at the Centre for African Studies, University of Cape Town.

Bantustan banking: social welfare and settler colonial legacies

Lecture by Erin Torkelson

(14-15.30)

Abstract:

In this talk, I argue that South Africa's cash transfer program extended the power of racial financial capitalism through the social welfare state. For two decades, there has been a surprising consensus – among Silicon Valley techies, World Bank bureaucrats, and liberal academics – that cash transfers can alleviate poverty by “just giving money to the poor.” Advocates boast that cash transfers are simple, value-neutral, payments from governments to their citizens. However, when the South African Social Security Agency outsourced grant payment to Net1 Technologies, there was nothing simple or apolitical about the welfare system they created. Between 2012 and 2018, Net1 used its monopoly control of grant distribution to compel grantees – 85% of which are Black women – to accept credit in the name of moral improvement and financial inclusion. Such credit was risk-free for Net1 because loan repayments were guaranteed by the regularity and security of digital cash transfer payments. Despite this, Net1 used the perception of Black women grantees as risky financial subjects to justify their forced removal into a separate digital financial space – what I call a Bantustan Bank – subject to indirect rule by a private corporation outside the protection of national financial authorities. As such, the post-apartheid state effectively financed the re-institution of racial and gendered segregation through the division not of territorial but of digital space.

Bio:

Erin Torkelson is a Lecturer in the Department of Geography at Durham University (UK). She is interested in the collision between normative assumptions about cash transfers as public goods and the lived experience of cash transfers as private debts in the Global South. She has published on the cultural politics of debt, social welfare and racial financial capital with articles appearing in journals such as *World Development*, *Environment and Planning D*, and the *Journal of Southern African Studies*. In addition to academic work, she is a friend and ally of the Black Sash, a 65-year old South African social justice organization, advocating for a comprehensive social welfare.

Participant Presentations

(16-17.30)

Declarations of anti-Antisemitism: “The UNRWA Became a Kraken”

Anna-Esther Younes,
Independent researcher, Germany

Abstract:

This presentation analyses a German parliamentary debate on the 70th anniversary of Israel in April 2018 and German-Israeli friendship. In my analysis I will show how “geopolitics”, birthed by the concept of “Lebensraum” (Living Space), became a constructive tool to bring together questions of policy, national belonging and international politics for a German nation in the colony, during WWII, and today: It is the concept of “Lebensraum”, as I will argue, that has essentially been articulating German racial belonging in a globalized world from the colonial past until today, articulated by a German colonial approach of “ruling through science.”

In summary, I will show that the parliamentarian’s debates around “memory work” or “German guilt” is discursively tight to colonial tropes around spatial belonging and race, border policing and drawing, and support for a “militant democracy” (wehrhafte Demokratie). It also shows how questions of replacement, cohabitation and dignity, peacefulness and democracy, the rule of law and conquest, as well as questions of responsibility and war are reminiscent of historical notions of “Lebensraum” as articulated by science - and politics - during the colonial and Nazi period of German state building.

Finally, by using Fanon’s insights around the sociogenesis of racism, I will attempt to give a definition of this particular type of German “crypto-racism,” as I call it. A racism, which articulates a recurrent “Kulturkampf” (cultural war) - as articulated by Lebensraum ideology - as immanent to the survival of a people, whilst manufactured its own ideology where the Black or brown body is now the carrier of racism and anti-Semitism.

Discussants: Maria Elena Indelicato and Alana Lentin.

Challenging ‘Anti-white Racism’: White Fragility, Settler Colonialism, and Eurocentric Racism in Kanaky/New Caledonia

Anaïs Duong-Pedica,
Åbo Akademi University, Finlande

Abstract:

Currently, this paper is on the colonial politics of the discourse on “anti-white racism” in the settler colonial context of Kanaky/New Caledonia. I am particularly interested in thinking through the discourse of “anti-white racism” in the French colony, and putting it in dialogue with the political life of this discourse in the French national context, therefore relating knowledges from the colonial periphery to the French national narrative. In this paper, I intend to interrogate how “anti-white racism” co-exists with the settler anti-independence political project of a multiracial French New

Caledonia, in which colonialism solely exists in the past. This paper is part of a broader exploration of Kanaka Maoli scholar Maile Arvin's argument that "settler colonialism in the Pacific noticeably overlaps with white supremacy" (Arvin 2019, p. 215). I analyze a few case studies where the discourses of "anti-white racism" and postcolonial multiraciality are directly or indirectly connected to highlight the subtle and less subtle ways in which settler colonialism reproduces itself through both discourses.

Discussants: Maria Elena Indelicato and Alana Lentin.

Public Events

Screening of 'Alcindo' and Q&A Session with Ana Cristina Pereira

Monday, July 18, 20-22 - Auditório Salgado Zenha.

Synopsis: On the 10th of June 1995, under the multiple pretext of celebrating the Race Day and the victory of Sporting for the Cup of Portugal, a large group of Portuguese ethno-nationalists went to the streets of Bairro Alto to beat up black people they met along the way. The official result was 11 victims, one of them deadly, whose tragic death on Rua Garret gives name to the court case - the Alcindo Monteiro case. Alcindo is a documentary about a long night - a night with the size of a country.

Project description: This documentary work was born out of Miguel Dores' master's project in Visual Anthropology. Over time, the importance of telling this story has transformed this master's project into a documentary feature film with bigger intentions than an academic publication. Today, 25 years away from the Alcindo Monteiro case, in the country with the longest colonial tradition in Europe, racial conflicts do not seem to lose their relevance - the cases of Kuku, Alfragide's squad, Jamaica's neighborhood, Giovanni, Cláudia Simões or Bruno Candé - are just examples of an unsettled account. The common discourse hangs, however, on the old Portuguese myth "of the meek customs". The maximum expression of this continuity is the 10th of June, the Day of Portugal, Camões and of the Portuguese Communities, involved in a system of solar colonial revisionism and in the ecumenical vocation of Portugal. That is why the documentary works on this genocidal event not as an apolitical spontaneity, or a hooligan phenomenon imported from Europe, but as a result of a social process.

The documentary approaches this event from several layers of memory, which correspond to different documentary devices: memories of loved ones of Alcindo; memories and problematizations of black youth about racism in Portugal in the 1990s; audiovisual archives, written and graphic press about racial violence in the 90s, home videos, pamphlets, court documents, political magazines; interviews and militancy performances by the anti-racist and anti-fascist movements; observation of colonial matrices present in the geography of the city of Lisbon; observation of contemporary social mobilizations. The documentary Alcindo has no intention of being a persecutory report centered on neo-Nazi violence. On the contrary, the film seeks first of all to be a tribute to those who resist and those who fall, and in this tribute illustrates the structurality of a social debate.

All of the film's interlocutors are chosen for their organic relationship with the Alcindo Monteiro case (family members, lawyers, Alcindo's co-workers, friends, people who were in Bairro Alto on that day, people who started participating in politics at this time, etc.) and will constitute their testimonies around their life trajectory.

How the critical race wars threaten radical antiracism

Lecture by Alana Lentin

Wednesday, July 20, 18-19,30 – Salão Brazil.

Abstract:

The war on critical race theory fanning out from the United States across the global north has very little to do with the CRT itself. Instead, an object referred to as 'CRT' has been made a cipher for a range of ideological constructs which the right is determined to attack. The attacks on the teaching of race and those on transgender people as well as the dismantling of reproductive rights are, as Black scholars have repeatedly shown, articulated with each other. Our interpretations of the current conjuncture must circumnavigate any appeal to 'liberal values' and be rooted in a Black and decolonial analytics that helps us unravel the racial-colonial roots of what makes an appearance as (just another) moral panic.

This talk is derived from research in progress into the meaning for antiracism of the war on CRT. I focus on one pressing problem: how to teach race amidst and against these attacks. It is based auto-ethnographically on my own experiences in the classroom. I explore the questions that arise while teaching race, taking inspiration from Stuart Hall's 1980 insistence that race is 'not a topic where an academic or intellectual neutrality is of much value.' I consider teaching race as a dangerous practice that conflicts with the hegemonic characterization of the study of race as a threat to whiteness. Far from engaging in white appeasement, I want to reflect on whether the classroom within the neoliberal university, where decolonizing and indigenizing discourses are abstractly co-opted shielding the university's deep investment in racial-colonial practices, can ever undermine racial capitalism and white power.

The lecture has been recorded and it is available at the following link:

<https://saladeimprensa.ces.uc.pt/index.php?col=canalces&id=40464#.YzxFA-xByWA>

Bio:

Teacher and writer, Alana Lentin is a Jewish European woman who is a settler on Gadigal-Wangal land (Sydney, Australia). She works on the critical theorization of race, racism and antiracism. Her latest book is *Why Race Still Matters* (Polity 2020) and she previously published *The Crises of Multiculturalism: Racism in a neoliberal age* with Gavan Titley (Zed, 2011). She co-edits the Rowman & Littlefield 'Challenging Migration Studies' books series and the 'Decolonization and Social Worlds' series at Bristol University Press. She is an editorial board member of *Ethnic and Racial Studies* and *Identities* among other journals. Her academic and media articles as well as videos, podcasts, and teaching materials are free to be used and available at www.alanalentin.net.

Networking event

Wednesday, July 20, 18-19,30 – Salão Brazil.

A public event to socialize and create networks and relationships, particularly between school participants and the community of the Center for Social Studies (CES) and the University of Coimbra. We invite students, researchers and other interested people to join us in this informal space of academic, political and social exchange.

Conference dinner

Thursday, July 21, 20.30 – Fangas Restaurant.

Dinner open to all the participants of the conferences. The dinner was organized with pre-arranged menus at an affordable price, with vegan and vegetarian options.

Participants

Dr. Victoria Araj (she/her) is a Post-doctoral Researcher with the 'Reimagining Lincolnshire' project at the University of Lincoln, UK. This public history project was initiated at the University of Lincoln in late 2020 and seeks to uncover hidden and neglected stories from Lincolnshire. The project addresses the complexities of both empire and slavery but is also about uncovering additional layers of marginalised stories relating to race, class, gender, sexuality and ableism, thus revealing the past in a more inclusive and thought-provoking light. Victoria holds a PhD in Peace Studies from the University of Bradford, UK and a Masters and BA in International Development: Poverty, Conflict, and Reconstruction from the University of Manchester. Her PhD was titled 'The Turkish model, the double-security dilemma, and the political reproduction of state polities in the Middle East' Previously, she was a visiting scholar in Sustainable Peacebuilding at Sabanci University in Istanbul with the European Commission and at Carnegie Middle East Center in Beirut. Outside academia she works with UK and Turkey-based refugee charities and in refugee education and child protection.

Sameena Azhar is an Assistant Professor at the Fordham University Graduate School of Social Service in New York City. Sameena completed a PhD from the University of Chicago, a Master's in Social Work and a Master's in Public Health from the University of Pennsylvania, and a BA in Philosophy from UC Berkeley. She is a licensed clinical social worker in the states of California and Illinois. Sameena's area of research focuses on the intersections between mental health, addiction, sex work, and gender nonconformity, particularly in South Asian contexts. Her research has been funded through the Substance Abuse and Mental Health Services Association (SAMHSA)/Council on Social Work Education's Minority Fellowship Program, the Foreign Language and Area Studies Fellowship in Urdu through the U.S. Department of Education, Ford Foundation, and the National Institute of Drug Abuse (NIDA).

Erica Briozzo is a Phd student in Community Psychology at the ISPA- Instituto Universitário of Lisbon. Her research focuses primarily on Refugees' lived experiences in Portugal, namely in the urban area of Lisbon. In particular, drawing on the Capability Approach (Sacchetto, Ornelas, Calheiros & Shinn, 2018). She explores how Community Based Organizations (CBOs) (e.g. Civil Society and Refugees Community Organizations (RCOs)) support people to be part of Portuguese society and live a life worth living. She set up fieldwork on Community Based Participatory Research (Cbpr). She collaborated as a researcher in a PhD project in community psychology on detention of illegalized migrants in Italy and Portugal. Today, she is still a collaborator. She collaborated in Action-research based in a self-produced neighborhood (Bairro da Lata) with people from a migrant background. She worked in the field of Community Mental Health, for AEIPS- Associação para o Estudo e Integração Psicossocial.

Jenson Deokiesingh is a PhD candidate from Trinidad and Tobago in the Second Language Education Research Group at the Faculty of Education, University of Cambridge. His research emerges from his own corporeal experiences with racism and delves into the personal and professional experiences of Anglophone Caribbean teachers with racisms in the English language Teaching industry. His PhD engages with Critical Race Theory and (de)coloniality to illuminate how the hegemony of the white, North American-Eurocentric, heteronormative, Christian, capitalistic patriarchy entrenched in the

Teaching English to Speakers of Other Languages (TESOL) fraternity invalidates racialised Anglophone Caribbean teachers from their own language and limits their participation in the field. His research interests include, but not limited to, (anti)racism, (de)coloniality, language teacher identities and decolonising methodologies, and more recently racial neoliberalism. He has over eight years of teaching experience in TESOL in Japan, Macau, Trinidad and Tobago and the United Kingdom. He is also the founder and committee member of the 'Decolonising Language Education Collective' at the Faculty of Education, Cambridge.

Anaïs Duong-Pedica is a PhD candidate from Kanaky-New-Caledonia (KNC) currently based in Finland. Her research explores discourses of multiracialism and settler colonialism in KNC. She is particularly interested in how "mixed-raceness" is deployed in media, political and popular discourse and what work this deployment and social category does in a settler colonial context. Her work takes root in the fields of critical (mixed-)race studies and settler colonial studies, and it is also nourished by Pacific studies and Indigenous studies.. Her research interests are in contemporary colonial relations and the legacy and continuation of colonialism in the everyday lives of peoples. She is also interested in gendering issues of race and racism and has developed and taught the course "White Women & White Feminism" for the past three years. She organizes and participates to anti-racist and anti-colonial events from Finland. Recently, she has co-organised the panel discussions "Finnish Academia & Palestine" and "Antiblack Racism in Finnish Universities and Finland" and co-written the calls to action for Finnish higher education institutions, scholars and students based in Finland to support Palestinian liberation and to dismantle antiblackness in Finnish higher education. She is a contributor of "La Pause Décoloniale" a feminist radio show in KNC that focuses on women's perspectives on colonialism and decolonization.

Rebeca Gomes de Freitas is a Sociology undergraduate student at the Faculty of Arts and Humanities of the University of Porto (Portugal). She also studied History at the University of Brasilia (Brazil), did an extension course in Afro-Latin American studies at ALARI (Harvard University, US) and was an Erasmus scholarship student in Sociology at Coventry University (England). She integrates Coletivo Afreketê, where she develops research on anticolonial, anticapitalism, antiracism and antisexism topics. She also incorporates the Portuguese NGO Azes Valboenses, which generates non-formal education programs in the ambit of the European Union. Her activism is merged into her academic life, and at the organizations she composes.

Martina Griniello has a Bachelor's degree in Philosophy from the University of Padua and a Master's degree in Semiotics from the University of Bologna. Her research moves from political philosophy, theory of communication, sociology and psychology, initially dealing with new forms of political participation and media self-representation. Using semiotic methodology, she analyzed the exclusionary and inclusive macro-narratives that govern the relationship between racialised cultures. She graduated with a thesis on the semiotic analysis of the processes of colonization, decolonization and neo-colonization focusing on the UK, Belgian and Italian cases in the context of the uprisings following the death of George Floyd. She proposes a new model of analysis that, through the adoption of an ergative perspective on cultural textualisation, unites the various branches of semiotics and opens it up to communication with all other disciplines. At the same time, she applied the theory by working for Professor Roberto Cobiانchi of the University of Bologna but also as an activist for the

municipality of Valeggio sul Mincio to raise awareness of discrimination and encourage the implementation of more inclusive policies

Csilla Hajnal-Smith is a postgraduate student in Sociology from the Central European University in Budapest/Vienna, and I am interested in race, racialisation, ethnicity and Critical Whiteness Studies. She also holds an MA in Contemporary History from the University of Sussex. Currently, she is working on her PhD research proposal on the racialisation of Eastern European migrants in Germany, Austria and the UK. She also works as an education practitioner and she closely collaborates with non-profit Jewish community organizations working in the field of informal education. In cooperation with high schools, they try to tackle prejudice, anti-Semitism and intolerance present in Hungarian society. Drawing on work by Botterill and Burrell (2020), in her research she interrogates questions surrounding the different ways of performing whiteness among Eastern European migrants in the UK.

Gaetano Marco Latronico obtained a BA in Philosophy at the "G. D'Annunzio" University of Chieti and Pescara (2013), while also an Erasmus Student at the "Eberhard Karls" University of Tübingen. (2010-2011). He got a Double Degree Master of Arts in Philosophy: "German Idealism and Modern European Philosophy " at the University of Padua and the "Friedrich-Schiller " University of Jena (2018). He was a Visiting Student at the Venice International University of San Servolo in Venice (2016). After graduation, he obtained a Training Grant at the Institute for Philosophical Studies of Naples (January 2019) and a Training Grant at the Institute for Philosophical Studies of Naples, School of Rome (April 2019). He then earned a Diploma of Eastern and Intercultural Philosophy, ISUR - Institute for Human Sciences, Rimini (2020) and an Inter-university Second Level Master in Sociology: Theory, Methodology, Research. "Roma Tre" University of Rome, "La Sapienza" University of Rome, "Tor Vergata" University of Rome (2021). He is currently a PhD Student of the Doctoral Programme in "Sociology of the State, Law and Justice" at the University of Coimbra, Faculty of Economics and CES - Centre for Social Studies. His research interests vary from Political Philosophy and Sociology of Law to Global History and Postcolonial Studies. His thesis proposal "Deconstructing political spaces, decolonizing political narratives: self-government praxis, Legal Pluralism and insurrectionist practices in British Colonial North-America" is aimed to investigating how the legal pluralism context inherent to the Early North America enhanced a general political space of conflict, which made possible self-government praxis and insurrectionist practices, as form of political agency, not only to the colonial elites, but also to the Indigenous inhabitant of the Area and the rebellious enslaved Africans. Since the concept of Race plays a crucial role in my research, he is also trying to explore how it has been put to work on different times and within different spaces, especially across the Atlantic and the Mediterranean areas.

Eréndira León Salvador (They/she) is an immigrant in Europe who has just finished their double-degree Master's Programme in Immigration Studies at Pompeu Fabra University (Spain) and the University of Liège (Belgium) focusing on asylum and visual narratives of racialized immigrant bodies by NGOs. They have previously studied Global Studies and Philosophy in Barcelona, Venice and Mexico. They also developed research regarding asylum policies in Italy in the Italian National Research Council in Rome at the Institute for Research on Population and Social Policies (IRPPS). In addition, they have volunteered with local and regional organizations to advocate for immigrant rights and antiracism in Europe and the Americas. Their research covers migration policies and bordering racial practices in Europe by state and non-state actors. They will start their PhD at the European

University Institute in the Social and Political Sciences department this fall, focusing on asylum policies in Europe and the role of far-right parties in discussing those policies and racist and racial media discourse on street-level bureaucrats in shaping how they are implemented

Camilla Macciani is a PhD candidate of the Programme in “Politics, Culture and Development” at the University of Calabria, under the tutorship of Alessandra Corrado. After obtaining a BA in Economic Development and International Cooperation at the University of Florence (Italy) in 2018, she has achieved a MA in Migration and Diaspora Studies at SOAS University of London. During her stay at SOAS, she has been engaging with multiple theoretical perspectives, which allowed her to rethink the subject of migration in a global and post/de-colonial perspective. After deciding to write her dissertation on the subject of migrant farmworkers employed in Italian agricultural sector, in June 2019 she moved to the province of Foggia (Italy), where she has since then been living, being engaged not only in research but also in activism, offering legal support for undocumented migrant workers as well as participating in the creation of the “Italian-African Farmworkers Association”.

Hafsa Marragh has a degree in Anthropology from the University of Bologna and a master's degree in Anthropology and Ethnology at the University of Turin. She studied Political Anthropology at the Complutense University of Madrid. She worked on Settler colonial Studies examining the epistemic violence exercised in Palestine. She graduated with a thesis on the mental suffering experienced by political prisoners in Palestine. A second ethnographic research has seen her reflecting on the different and intersectional racisms and colonialisms that the suspended generations of which she is a part of live daily in Europe. The focus she tries to place in her analyses is mainly on the production of knowledge about the Other, reduced to a bulwark of society.

Melaza X is an Afro-Puertorriqueña, migrant in Spain. She just completed a Master's degree in Human Rights, Interculturality and Development from Pablo de Olavide University in Seville and a BA in Political Science, with a minor in comparative political systems, from the University of Puerto Rico. Her research Journey began when she moved from a small town to the metropolis and experienced racialization in a very hyper-eroticized way. Her research interests are on afro identities, creolized culture and eroticism. She is currently researching Reggaeton as an Afro-Caribbean counterculture and political participation mechanism. She is an artist and fervently believes in culture as an agent of social impact. She has created art, dances, aesthetic activism, and participative workshops for creole Afro communities and she also has presented these workshops in public and private institutions. In 2019, she inaugurated her first traditional mask exhibition, conceptualized in racialization and gender Caribbean experiences, in Seville.

Andrew North is a PhD candidate at the University of Lincoln, UK, researching how theories of social capital and erotic capital work for people living with HIV. He completed a Masters in International Relations in 2020 where his main research project, Empire, Sodomy and the Spread of HIV, focused on how British colonial laws of the 19th century affected, and do still affect, attempts to prevent and treat HIV in post-colonial nations.

Luciana Paolini - Accademia di Belle Arti of Bologna, Italy.

Laura Raccanelli (she/her) is a PhD candidate in Urbeur – “Urban Studies” at the University of Milano-Bicocca. She graduated in Cultural Anthropology and Ethnology (MA) at the University of Turin, after a BA in Anthropology, Religion and Oriental Studies at the University of Bologna. Her main research interests are critical urban studies and ethnographic methods, center-periphery dialectic, spatial inequality, postcolonial studies and decolonial perspective and critical racial studies. She is currently focusing on the study of aesthetic capitalism in stigmatized neighborhoods analyzing the use of art in urban renewal processes, connecting theories on aesthetic gentrification and beautification processes with the approaches of critical whiteness studies.

Marianna Ragone is a PhD candidate in Sociology at the University of Roma Tre, Italy. She is interested in the relationship between space, urban transformations and racialization in Southern Europe, through the comparative study of two neighborhoods in Naples and Marseille. Her methodological approach is ethnography. The main research questions have to do with how categories of race decline in these two contexts, how processes of racialization are spatialized and how the production of space takes place in these two neighborhoods. Her main research topics are: whiteness in Southern Europe, urban space, racialization, race critical theory, migration, decoloniality, gender violence and structural racism.

Charlotte Sanders is a Lecturer in Anthropology at SOAS, University of London, where she teaches across the department’s migration and diaspora courses and co-convenes the MA Migration & Diaspora Studies programme with Professor Ruba Salih. Charlotte’s research is interested in the ways that the policies and practices of the UK border regime shape the everyday lives of those it racialises (in different ways) as ‘migrant’, drawing on ethnographic research as a way to conceptualize entanglements of gender, race and class in the logics and technologies of border power in the UK context. In addition, Charlotte is interested in the ways that border regimes shape urban life more broadly, which leads her to spatial analyses of ‘colonial presence’ in the (managed) encounters, architectures, and infrastructures of cities in the contemporary moment. At present, Charlotte is developing a new research project which will investigate the use of carceral architectures in UK ‘immigration control’ (prisons, detention centres, ‘short-term holding facilities’, and ‘asylum-seeker’ ‘accommodation’) from a decolonial, race critical and feminist ethnographic standpoint, with the aim of contributing to broader analyses of carcerality, racial capitalism and abolition from the context of border violence.

Liliana Santos is a PhD candidate in “Modern Languages: Cultures, Literatures, and Translation” (American Studies) at the Faculty of Arts and Humanities, University of Coimbra, Portugal. Her PhD project focuses on her main interests: children’s and young adult literature, matters of representation, inclusion, and political activism. Santos has a bachelor’s degree in Modern Languages (English and German) from the same faculty. She holds a PhD scholarship from the FCT (Foundation for Science and Technology). She was awarded a research grant from the International Youth Library (Munich) and is a member of the IRSL (International Research Society for Children’s Literature) and ChLA (Children’s Literature Association).

Hala Shoman is a PhD candidate at Newcastle University. She is doing interdisciplinary research in Sociology, Politics and Geography. She is a political and social activist in Palestine. She has been an advocate for women’s rights since 2017. In her activism, she uses both online and onsite Participatory

Action Research PAR with the community to find local solutions for community issues by decolonising our knowledge and deconstructing patriarchal systems. Her PhD thesis is about Palestinian women at the intersection of colonial and Patriarchal violence where she uses PAR as her main methodological approach.

Vittorio Tavagnutti is a PhD student in “Analysis of Social and Economic Processes” at the University of Milano-Bicocca. Moving from an intersectional perspective, his research project aims at exploring how gendered and generational dynamics together with processes of racialization influence Romani activism in Italy. He graduated in 2017 from the MA program in Human rights and multi-level governance at the University of Padua, where he defended a thesis focusing on Romani feminist activism in Romania. Prior to enrolling in his PhD program, he worked for the European Women’s Lobby (EWL) and for the European Institute for Gender Equality (EIGE).

Mariangela Matilde Ventura is a PhD candidate of the Programme “Mind Gender and Language” at the University Federico II of Naples. After graduating with a master’s degree in Politics for International Development Cooperation from the Università Cattolica del Sacro Cuore in Milan, she obtained a postgraduate diploma in Humanitarian Interventions and Emergencies at the Institute for International Policy Studies (ISPI) in Milan in 2019, and in 2020 she obtained a master’s degree in Gender and Studies at the School of Oriental and African Studies in London. On this occasion she had the opportunity to get closer to Post Colonial Studies, through whose tools she was able to write her thesis “Deconstructing Italian Good People: an analysis of Italian colonial narratives and their effects” within which she proposes a semantic and semiotic analysis of mainstream narratives and the echoes of colonial discourses in the modern media and in the Italian legal structure. An activist of the “Non una di meno” [No one less] network since its foundation in November 2016, she is now dealing with colonial narratives concerning Italian women in colonies and is focusing in particular on the discourse affecting women in agricultural work during the fascist colonial period.

Anna-Esther Younes (she/her) finished her PhD in Anthropology/Sociology at IHEID, Geneva, CH, under the title “Race, Colonialism, and the Figure of the Jew in a New Germany” (2016). She finished her Post-Doc at the University of Amsterdam in Sociology. Her PhD deployed Race Critical Theories, bringing post-colonial thinking together with psychoanalytical theories of race. Younes focus is on colonial and settler colonial spaces and figurations of race. She gives special attention to issues of class and gender, sexuality and libidinal attachments forming “identities”. For this summer school she is interested in questions around “Lebensraum Ideology” (Living Space Ideology) and how to make use of it for understanding today’s German and European politics around race. It is in particular the discourse around anti-anti-Semitism policies in Europe and “the West” writ-large that she is interested in. She has published various academic and non-academic articles, movie and book reviews, one documentary, and curated art. Her work and further information can be accessed under her website: <https://annaestheryounes.net>.

Partners

UNPOP - UNpacking POPulism. Comparing the formation of emotion narratives and their effects on political behavior (CES - Portugal)

While populism may be considered alien to democratic practices, or a degenerated and irrational expression of political discourse, populist parties master the use of emotion in politics. In the rich body of literature on populism, only a few studies address the entanglement of populism and emotions, although many acknowledge it exists. Moreover, these studies generally focus on the mobilization of single negative emotions and privilege quantitative methodologies alone. More importantly, they mostly approach emotions as if they constitute a descriptive property of populist speech acts and actors, thus missing the opportunity to engage with emotions as fundamental categories in the analysis of populist politics. UNpacking POPulist emotion narratives enables a deeper analysis of how populist phenomena constitute themselves and how they impact on political behavior. The literature increasingly shows that in order to UNderstand the POPping of populism in European politics (and beyond), a much deeper engagement with emotions is needed. Outstanding evidence is expected comparing Portugal (PT) - until recently considered an exception - and Italy (IT) - a country quite experienced with populism. UNPOP seeks to unravel the conditions enabling and favoring right-wing populist politics, engaging with the consensual and yet understudied assumption that the mobilization of emotions is a fundamental cause. In order to unpack this constitutive dimension of populist politics, UNPOP advances and applies a mixed methodology and develops a comparative research plan focusing on 'EMOTION NARRATIVES'. These are frames in which both positive and negative emotions are mobilized to stimulate political behavior, in order to define both ingroup and outgroup characteristics.

ITM - Inter-Thematic Group on Migration (CES - Portugal)

The Inter-Thematic Group on Migrations (ITM) is a research driven study group that was founded in 2016 at the Centre for Social Studies (CES), University of Coimbra. Its activity focuses on migrations and borders from a broad range of disciplinary and epistemic trajectories. Its viewpoint aligns with critical border studies, postcolonial and decolonial studies and critical studies on citizenship, international relations, trauma, race and racism from an intersectional perspective. Its members belong to different CES research groups and projects: they mostly oversee through horizontal and initiative-driven methodologies the organization of public events such as research seminars and outreach activities, publication of essays and articles for the general public.

In collaboration with other projects and groups at CES, ITM has so far organized the 2020 Migrating Rights | Keywords Series to mark the end of the commemoration of the 70th anniversary of the Universal Declaration of Human Rights in the academic year 2019-2020. The 2020 Migrating Rights | Keywords Series complemented and extended the events launched under the title Migrating Rights by ITM in 2018 and 2019. The 2020 Migrating Rights | Keywords series included 8 events between roundtables and seminars, and an international workshop. The COVID-19 pandemic interrupted this series that hopefully will be resumed in 2021.

Finally, meeting and intellectual exchanges among the group's members contributed to the elaboration of the following FCT funded projects: "(De)Othering" (2018-2021) and the recently approved UNPOP: Unpacking Populism: Comparing the formation of emotion narratives and their effects on political behavior" (2020-2023).

Doctoral Programme ‘Democracy in the Twenty-first Century’ (CES-UC)

What is democracy and where does the idea come from? What are its limitations? Which transformations have occurred in the last century and which were the innovations marking the growth, in number and quality, of democratic regimes in the new millennium? To what extent are the different democracies across the world showing resilience in the face of on-going crises? These and other queries, at the backbone of democratic theory, constitute the starting point of the Doctoral Programme in "Democracy in the 21st Century".

This Doctorate is an advanced interdisciplinary training programme which promotes a comprehensive and integrated perspective on the major challenges for democracies today. Focussing on the contemporary debate since the 20th century, the course offers an introduction to the critical analysis of democratic theory and develops various emerging topics of great importance to the current international debate, such as political ecology, technopolitics, eurocentrism and antiracism, populist rhetoric, the relation between democracy and science, the experience of the communitarian and participatory democracy, the instruments of direct democracy, and the regional and international dynamics of democracy. The programme offers the possibility of critically discussing a diversity of epistemological approaches.

The Doctoral Programme "Democracy in the 21st Century" was initiated in 2007/2008. It is a third cycle programme, in compliance with the key elements proposed by the Bologna Process and accredited by the Agency for Assessment and Accreditation of Higher Education (A3ES).

The Holocaust in Portuguese: a dynamic repository of educational resources

O Holocausto em português: um repositório dinâmico de recursos educativos (CES - Portugal)

The project aims to fill an important gap concerning available educational resources in the field of Holocaust teaching in Portuguese, bearing in mind international recommendations and practices and, in particular, the "Recommendations for Holocaust Teaching and Learning" recently issued by the Portuguese Ministry of Education. The main objective is to organize a vast online repository in open access which may function as a dynamic archive directly apt to be appropriated as an educational resource in Portuguese. This repository will be organized as a guide, providing access to ample documentation and offering systematic orientation for the production of contents and didactic strategies suited to each particular context on the part of teachers and educational agents.

Il Razzismo è Una Brutta Storia (RBS, Italy)

Razzismo Brutta Storia (Racism Nasty Business) is an Italian organization that works towards the elimination of racism and discrimination through education, culture, advocacy and campaigning. Founded in 2008 within Feltrinelli Publisher's Group after the racial killing of Abdul William Guibre, known as Abba, Razzismo Brutta Storia works on a national level, and it is Board Member of the European Network Against Racism – ENAR



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