

# Constructing Black France

"a transatlantic dialogue"

...Mali Fès Libye  
Marrakech Abidjan Egypte  
Cotonou Togo Bénin Algérie Ban  
Kayes Nouakchott Niger Tunis Guadeloupe C  
Maroc Kinshasa Guadeloupe Sikasso Pointe-Noire Tanger  
Monastir Soudan Bamako Mayotte Casablanca Martinique  
Constantine Oujda Côte-d'Ivoire Addis-Abeba Saint-Denis Cayenne Le Caire  
Dakar Sénégal Bouaké Tombouctou Odienné Pointe-à-Pitre Rabat  
Conakry Guinée Accra Ouagadougou Fès Burkina-Faso Ha  
Douala Cameroun Réunion Khartoum Brazzaville  
Yaoundé Maputo Oran Niger Libye Guyanne Mali  
Guadeloupe Ségou Nouvelle-Calédonie Comores  
Port-Harcourt Fès Algérie Antananarivo Mayotte  
Madagascar Guyane Port-au-Prince Alger Mali Libye  
Mauritanie Marrakech Abidjan Egypte Cotonou Togo  
Bénin Algérie N Lomé Kayes Nouakchott Gambie  
Breville Porto Novo Congo Maroc Fès Kinshasa  
Sikasso Pointe-Noire Tanger Constantine Tripoli  
Alexandrie Monastir Soudan Agadir Mayotte Casablanca  
Tamey Bata Côte-d'Ivoire Addis-Abeba Saint-Denis  
Ethiopie Cayenne Le Caire Nairobi Dakar Sénégal Soudan  
Pointe-à-Pitre Rabat Conakry Guinée Mopti Nigeria  
Ouagadougou Fès Burkina Faso  
Douala Cameroun  
Réunion

International symposium

**Friday, April 17**

9.00 am-7.30 pm

James Room (4th Floor, Barnard Hall)

Barnard College & Maison Française

**Columbia University**

**New York**

**•Program**

## •Program

• 9 am

**Welcome Address:** Dr. Kim Hall, Professor and Director of the Africa Studies program (Barnard College)

**Opening remarks:** Elsa Dorlin, Department of Philosophy, University Paris I-Panthéon Sorbonne (France)

• 9.15-11.15 am

### Panel 1: Problematizing “Black France”

Chair: **Emmanuelle Saada**, French Department (Columbia University)

- **Richard S. Fogarty** (Assistant Professor of History, University of Albany, SUNY), “Understanding Race and Blackness in France during the First World War: Historical and Comparative Contexts”.
- **Kristen Stromberg Childers** (Assistant Professor of History, University of Pennsylvania), “Franco-American Perspectives on Race: The Experience of Martinique and Guadeloupe in the First Decades of Departmentalization”.
- **Felix Germain** (Assistant Professor of History, St. John’s University), “To Each his Own: Antillean and Sub-Saharan African Migrants in Late Post-war Paris (1960-1975)”.
- **Marie-Ange Payet** (PhD Candidate in French, Graduate Center, CUNY): “Mapping Black Diasporas in France: The Opaque Geography of the DOM-TOM”.
- **François Durpaire** (Associate Professor of History, University Paris I-Panthéon Sorbonne, France) and Régine Montreuil (University Paris III-Sorbonne Nouvelle, France): “Caribbean and Africans in France: To be or Not to Be...Noir”.

• 11.15-11.30 am

Coffee break

• 11.30 am- 1.30 pm

### Panel 2: Discourses and Representations

Chair: **Marie-Hélène Koffi-Tessio**, French Department (Columbia University)

- **Hourya Bentouhami** (Ecole Normale Supérieure; Lecturer and PhD Candidate, Philosophy Dept, University Paris VII-Denis Diderot, France; Visiting Scholar Columbia University): “Violence and Non-Violence in the French Political Discourse: The Case of Hate Speech against the Banlieue”.
- **Julie Huntington** (Assistant Professor of French, Marymount Manhattan College): «Responses to Voltaire and Paul Eluard: The Intertextual Dialogue of Simone Schwartz-Bart».
- **Houaria Righi** (PhD Candidate in English Literature, Paris XII, France; Certified Teacher): «The Passport: An Autobiographical Fiction».

- **Diarapha Diallo-Gibert** (PhD Candidate in American Studies, University of Provence Aix-Marseilles; Lecturer, English Dept, University François-Rabelais, Tours, France): “Têtes de Nègre/Nigger Heads: Deconstructing Post-Colonial French Cannibalism”.

- **Kristen Barnes** (Lawyer, PhD, Duke University): «Examination of Black France through the Intersecting Prisms of the Arts and Politics: Med Hondo’s Soleil O”.

- **Cecile Coquet-Mokoko** (Associate Professor in American Studies, University François-Rabelais, Tours, France; Visiting Professor, University of Alabama), “Comparing Black.White (FX, 2006) and Dans la peau d’un Noir (Canal+, 2007): Two ‘Reality’ Shows, the Same Difference?”

• 1.45-2.45pm

Lunch break

• 2.45-4.45 pm

### Panel 3: Practicing “Blackness”/Practicing “Frenchness”

Chair: **Judith Ezekiel**, Women’s Studies and American studies, Wright State University and University Toulouse-Le Mirail (France)

- **Abdoulaye Gueye** (Associate Professor, University of Ottawa; Resident Fellow, Du Bois Institute, Harvard University): “Manufacturing Blackness in Contemporary France”.
- **Jovonne Bickerstaff** (PhD Candidate in Sociology, Harvard University): “Noir et Français: Everyday Anti-Racism and the Blackening of French Identity”.
- **Hishaam Aidi** (Lecturer, SIPA, Columbia University): “Race, Identity and Muslim Youth: France and the U.S. in Comparative Perspective”.
- **Samir Meghelli** (Ph.D. candidate in History, Columbia University): “How Much More French Can I Be?: The Politics of Race and Citizenship in French Hip Hop, 1982-1992”.
- **Christine Duale** and **Hélène Charléry** (Associate Professors in American Studies, University Toulouse II, France): “Why Barack Obama Couldn’t Exist in France? Or Race in the French Language and Psyche”.

• 4.45-5 pm

Coffee break

• 5-7 pm

### Panel 4: Contemporary France: Politics and Economy

Chair: **Abosedo George**, History Department-Africana Studies (Barnard College)

- **Lorenzo Morris** (Professor and Chair of Political Science, Howard University; Fulbright Distinguished Chair at the University Paris VIII, France): “The Politics of Racial-Ethnic Integrations: France and the European Union”.
- **Claudine Raynaud** (Professor of American Studies, University François-Rabelais, Tours, France): “‘Black’ France/‘Black’ America: Divergent Views of ‘Race’ and ‘Memory’ through the Prism of Racial Reparations”.

## •Participants' bios and abstracts

- **Patrick Lozès** (President of CRAN, Conseil Représentatif des Associations Noires/ Representative Council of Black Organizations, France): “Inventing Blacks of France”.
- **Rokhaya Diallo** (President of Les Indivisibles, France): “Representing Blacks and Ethnic Minorities in the French Public Space”.
- **Claude Grunitzky** (founder and Chairman of TMM Group Inc.; founder, Chairman and Editor-in-Chief of TRACE Magazine, Transcultural): “Business Opportunism”.

### • 7 pm Closing remarks

- **Dr. Bachir Diagne**, Professor, French Department (Columbia University)
- **Maboula Soumahoro** (organizer, Africana Studies, Barnard College; Institute for Research in African American Studies, Columbia University)

### • 7.30 pm Reception

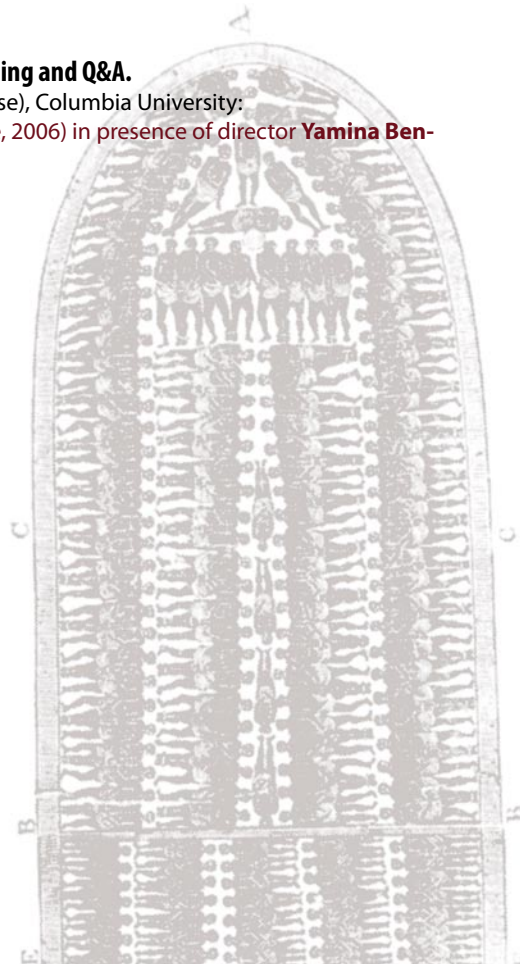
South Gallery of Buell Hall (Maison Française), Columbia University.

Music, “Je suis pas venu en touriste!” by **Stateside Revolution and Le Tana de Sumanguru**

### • 8.30 pm Film Screening and Q&A.

East Gallery of Buell Hall (Maison Française), Columbia University:

The Glass Ceiling (Le Plafond de Verre, 2006) in presence of director **Yamina Ben-guigui**.



### PANEL 1: Problematizing “Black France” (Chair: Emmanuelle Saada)

- **Richard S. Fogarty** (Assistant Professor of History, University of Albany, SUNY), “Understanding Race and Blackness in France during the First World War: Historical and Comparative Contexts”.

#### Abstract:

The four years of the First World War witnessed the first large-scale presence of blacks in France. Not only did some 160,000 African Americans serve in the U.S. army in France, setting the stage for a significant African American expatriate presence in the country for the rest of the twentieth century (Stovall, Paris Noir), but the French army deployed some 200,000 black colonial subjects—most from West Africa and Madagascar—on the Western Front. My book, *Race and War in France: Colonial Subjects in the French Army, 1914-1918* (Johns Hopkins, 2008), examines the implications of these events for French military, political, and colonial policy, as well as for our understanding of the history of race in France and the nature of French racism. My paper for this conference will outline my research and conclusions on these issues, but will also discuss my scholarly and theoretical approach to concepts of race, blackness, and citizenship. Such a discussion is highly relevant to the theme of the conference, since in many ways my starting point for studying race and racism in France was my awareness of the very different historical contexts in which these phenomena have developed on this side of the Atlantic. Thus, my work stands as an example of the kind of transatlantic dialogue that the conference seeks to explore. Moreover, since my work investigates attitudes and policies toward North African and Indochinese soldiers as well as black African troops, I can offer comparative perspectives that further illuminate the continuities and discontinuities between anti-black racism and forms of prejudice and discrimination against North African Muslims. In short, my paper will provide critical insights into the historical background of “Black France” and its place in an overall analysis of France racial attitudes, and into the nature of transatlantic research into these issues.

#### Bio:

Richard S. Fogarty is Assistant Professor of History at the University at Albany, State University of New York, where he specializes in modern French and European history, the history of war and society, and French and European imperialism. He received his PhD from the University of California, Santa Barbara, and is the author of a number of articles on France during the First World War, as well as a book, *Race and War in France: Colonial Subjects in the French Army, 1914-1918*, published by the Johns Hopkins University Press in 2008. His current research investigates the role of Islam and Muslim soldiers as a point of contention between France and Germany during their struggle in the Great War.

- **Kristen Stromberg Childers** (Assistant Professor of History, University of Pennsylvania), “Franco-American Perspectives on Race: The Experience of Martinique and Guadeloupe in the First Decades of Departmentalization”.

#### Abstract:

This paper examines the French Antilles as the setting for a historically vital discussion about race and racism during the Second World War and the subsequent postwar decades. The United States was intensely concerned with political and social developments in Martinique and Guadeloupe in the mid-twentieth century, and the US military had even drawn up plans for an invasion of Martinique during World War II. Many Antilleans feared a US occupation of the islands, not least because of the way in which the United States was seen as a fundamentally racist power that sided with the Békés on the islands under the Vichy occupation. Antillean activists pointed to the Jim Crow laws in the South and pro-segregation white American tourists as they contrasted the supposedly race-blind nature of the French Republic to the evils of American society. Martinique and Guadeloupe were anomalies in the postwar decades that offer critical insight into the development of ideas of race in France. Metropolitan administrators and Antilleans were concerned with excessive US interference in Antillean affairs and yet a preoccupation with American designs on the Antilles enabled French citizens on both sides of

the Atlantic to downplay France's own difficulties with integrating citizens of a different race. While casting the United States as the racist society, Antillean and metropolitan citizens tried to explain inequalities and racial prejudices in the treatment of the new DOMs in other terms. Racial tensions would boil over in the late 1950s and 1960s, however, challenging notions of France's race-blindness and the universality of French civilization.

**Bio:**

Kristen Stromberg Childers is a historian of modern France and has written a book entitled «Fathers, Families, and the State in France, 1914-1945» (Cornell UP, 2003), and is currently working on a book for Oxford University Press entitled «Seeking Imperialism's Embrace: Decolonization, Citizenship and National Identity in the French Caribbean.»

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• **Felix Germain** (Assistant Professor of History, St. John's University), "To Each his Own: Antillean and Sub-Saharan African Migrants in Late Post-war Paris (1960-1975)".

**Abstract:**

Following World War Two, a number of black writers and artists from the United States, the French Caribbean, and Africa rose to prominence. But by the late fifties, when the bell of independence rang throughout Africa, black Paris changed drastically. Whereas in the forties and fifties Blacks tended to be university educated and from the middle class, by the following decade, most black migrants in Paris came from a working class background. As a result, black politics, social movements, and cultural production had a new flavor. Similar to the black intellectuals and professionals of the fifties, the black working class of the sixties continued protesting against racism and neocolonialism, but they protested in different ways and for different reasons.

The black migrants of the sixties and early seventies sought to improve their quality of life by denouncing French racism and demanding better housing and labor conditions, which I contend, is the foundation of the black protest tradition in contemporary France. Yet, although Africans and Antilleans shared similar goals, they protested in separate corners, rarely uniting forces to challenge French racism and the various processes of social marginalization. I conclude the paper by discussing how this phenomenon resulted from the rupture of plantation slavery and the Antilleans and Africans' different position within the French colonial system, which grew during the Third Republic.

**Bio:**

Felix Germain's Ph.D. dissertation is entitled "Dangerous Liaisons: The Lives and Labor of Working Class Antilleans and sub-Saharan Africans in Paris of the sixties". He is currently completing a manuscript on social activism in the African Diaspora in postwar Paris (1946-1974). His publications include: "The Invisible Struggle: Black Social Protest in 1960s Paris" (book chapter in Wendy Pojmann (Ed.), Migration and Activism in Europe since 1945, New York: Palgrave Macmillan, 2008); "The Gender Dimension of Anti-Black Racism in France: A Transnational Perspective" (in Louis Gordon and Ramon Grosfoguel (Eds.), *Le Racisme anti-noir dans le monde moderne*, forthcoming), and "Racialized Presidents, Globalization, and Social Inequality" (forthcoming in the Journal of Black Studies' special issue on Obama and the Question of Race and Racism in Contemporary America).

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• **Marie-Ange Payet** (PhD Candidate in French, Graduate Center, CUNY): "Mapping Black Diasporas in France: The Opaque Geography of the DOM-TOM".

**Abstract:**

In this presentation I propose to reflect on the idea of constructing black France beyond its "geographical Métropole" borders. This idea brings us to a very complex mapping of cross-cultural relations and questions the interlacing of identity/race/citizenship. Considering the work of Edouard Glissant and his "Philosophie de la Relation", the overseas French department and territories (DOM-TOM) in the Antilles such as Martinique, Guadeloupe, Guyane in the Atlantic ocean or the Mascarene islands such as Reunion and Mayotte in the Indian ocean, or even New Caledonia and French Polynesia in the Pacific ocean raise the question of the opacity of Black France. The overseas departments and territories of France address the issue of transnationalism happening on French grounds thousands of miles away from the "mainland" where non-black French are indeed a minority, yet a powerful economic and political one; adding to the problematic of the black population living in Métropole, and beyond the debate of the concepts of Francophone and Francophonie. I propose to illustrate this reflection through the

following points:

1) Transnationalism in the DOM-TOM. The dichotomous relationship "DOM-TOM – Métropole" can no longer be the only part of the problematic. These islands belong to geographical circles that have allowed them to grow transnational links with the neighbouring islands or countries. Taking the example of Réunion, I will talk about its connections to the surrounding islands like Maurice, Madagascar and India. 2) The DOM-TOM population living in France versus the DOM-TOM population living on islands. The recent riots that affected Martinique, Guadeloupe, and affected Réunion in 1991 crystallize a social malaise around the concepts of identity, race and social status. Finally, our reflection in this presentation will conclude on the choice of the title for this conference: "Transatlantic dialogue". We would like to pose this question: does the geographical term "transatlantic" reduce the construction of Black France to a dichotomy between two continents? Isn't it precisely the concept of dichotomous relations that is unfit for a transnational black French world?

**Bio:**

Marie-Ange Payet is a Ph.D. candidate in the French department at the Graduate Center (CUNY). Originally from Reunion, she has dedicated all her research to slavery and resistance to slavery in the Indian ocean (marronnage), and more particularly to the situation of gender roles in resistance to slavery. She developed a specific interest for the Indian ocean area in terms of identity/race/language/cultural contemporary issues. She is currently working at the Permanent mission of France to the United Nations and writing her dissertation with Edouard Glissant on "Women in marronnage in the colonial island of Bourbon".

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• **François Durpaire** (Associate Professor of History, University Paris I-Panthéon Sorbonne, France) and Régine Montreuil (University Paris III-Sorbonne Nouvelle, France): "Caribbean and Africans in France: To be or Not to Be...Noir".

**Abstract:**

According to the French Republican system, race is such a taboo question that many French people do not venture to use the term "noir" and would rather use euphemisms such as "a person of color" or the English term "black". Nevertheless, over the past few years, there has been an awakening of the black consciousness, most noticeably among the younger generation. There is a need to understand the historical and sociological stakes that some view as a racialization of the French society, and that others consider as a natural solidarity among people subjected to discrimination. In order to understand the stakes of the current question, three historical periods must be brought to the fore: slavery, colonization and post-colonial immigration. This presentation will revolve around two main themes and will take into account facts within metropolitan France and within the French overseas departments and territories (DOM-TOM). The first part will focus on the rise of a black consciousness among Africans and Caribbeans in France. The second part will underline the racialized relations within the French West Indian society, as seen with the recent crisis in Guadeloupe.

**Bio:**

François Durpaire is a Doctor in History and a holder of the History agrégation. He is the founder and president of The Institute of the Black French-speaking Diasporas (L'Institut des diasporas noires francophones, IDNF). He is a member of the research department of the University of Paris I (Panthéon- Sorbonne), where he also teaches. Among his many books, he wrote the first study on black consciousness in France: *France Blanche, Colère Noire* (White France, Black Rage), published by Odile Jacob. In 2002, he wrote *Enseignement et diversité culturelle* (Education and Cultural Diversity), for which he provided the first statistics on ethnicity within the French state education system. François Durpaire also invented the concept of "pluricitizenship".

Régine Montreuil is the co-founder of the Institute of the Black French-speaking Diasporas (L'Institut des diasporas noires francophones, IDNF), launched in 2006. This is the first independent institute where scholars in History, literature, sociology and political science study questions involving the black communities. Régine Montreuil wrote her Master's Theses on Zora Neale Hurston and "The Quest for Identity in Their Eyes Were Watching God" (Master 1) and on Adrienne Kennedy's Theatre of Unconsciousness (Master 2). She has been an active collaborator in the Institute of Black French-speaking Diasporas, where she published many articles. She is currently working on her Doctorate which will focus on the evolution of the Black woman's image throughout African American and Caribbean literature and its sociological impact.

## Panel 2: Discourses and Representations (Chair: Marie-Helene Koffi-Tessio)

• **Hourya Bentouhami** (Ecole Normale Supérieure; Lecturer and PhD Candidate, Philosophy Dept, University Paris VII-Denis Diderot, France; Visiting Scholar Columbia University): "Violence and Non-Violence in the French Political Discourse: The Case of Hate Speech against the Banlieue".

**Abstract:**

As suggested by the title, and leaning on the analytical tools developed by the Critical Race Theory, I will deal with the case of hate speech in the French political discourse pronounced during the suburban riots in 2005. I will mainly focus on two specific offenses directed against Blacks and Arabs rebels - the term "scum" and the expression "those big Blacks that frighten you" - to argue that those abuses, far from being a mere slip of the tongue, or a mere descriptive statement of a circumstantial contempt, are symptomatic of a structural violence that is part of the undisclosed racial trouble (malaise?) in France. Eventually I will also pay a special attention to the performative and non-violent strategies used by those insulted to overthrow the imposed names of the race.

**Bio:**

Alumna of the Ecole Normale Supérieure, agrégée of Philosophy. I teach philosophy at the University Paris VII, and I am currently a visiting scholar at Columbia University where I am finishing my PhD dissertation which deals with the topic of non-violence.

• **Julie Huntington** (Assistant Professor of French, Marymount Manhattan College): «Responses to Voltaire and Paul Eluard: The Intertextual Dialogue of Simone Schwarz-Bart».

**Abstract:**

Written in 1972, Simone Schwarz-Bart's *Pluie et vent sur Têlémée Miracle* (The Bridge of Beyond) reexamines the messages and motifs of two texts from the French literary canon, notably Voltaire's *Candide* and Paul Eluard's *Fertile Eyes*. Through the incorporation of intertextual strategies, Schwarz-Bart succeeds in creating a transatlantic, trans-generational dialogue which connects texts from disparate centuries as a means of confronting, questioning and (re)contextualizing some problematic contributions of the Enlightenment and Surrealism in France and its overseas departments. Throughout the novel, she integrates themes evoked in the respective works, accentuating the prominent motifs of Voltaire's philosophical but elitist garden and Eluard's paradoxically adored and annihilated woman. Recounted by Têlémée, a Guadeloupean woman whose great grandmother witnessed the abolition of slavery, the story is comprised of the biographies of five generations of women who face poverty, violence, discrimination and injustice in rural Guadeloupe. As the intertwined stories of the five women unfold, Schwarz-Bart uses references to the two texts as meaningful refrains which she elicits as a means of revisiting the canonical texts with a critical eye. By exploring the implications of Voltaire's garden and Eluard's muse while situating events in the Guadeloupean socio-cultural context, Schwarz-Bart challenges readers to reconsider the legacy of the French philosophical and literary canons. Moreover she invites readers and critics to participate in an intertextual dialogue across spaces and generations as a means of rethinking the problematic dimensions of French, Guadeloupean, Antillean and feminine identities, among others, in past, present and future timeframes.

**Bio:**

Julie Huntington is an Assistant Professor of French at Marymount Manhattan College. Her current research focuses on exploring sounding strategies for identity negotiation and configuration in plurilingual literatures of the Francophone world. Her first book, *Sounding Off: Rhythm, Music and Identity in West African and Caribbean Francophone Novels*, is forthcoming from Temple University Press. In addition, her articles have appeared in journals including *The French Review*, *Modern Language Journal* and *Foreign Language Annals*.

• **Houaria Righi** (PhD Candidate in English Literature, Paris XII, France; Certified Teacher): «The Passport: An Autobiographical Fiction».

**Abstract:**

As its title indicates, "The Passport" is a short story based on a real event which occurred in the writer's life. The plot mingles different themes mainly linked with the notion of self-constructed

"identity". Since it is requested to prove one's membership of a nation, the passport is turned into a synecdoche of this quest. Indeed one may wonder if your "Frenchness" can only be based on such a piece of paper.

**Bio:**

Born in 1978, Houaria Righi passed her M.A. both in English and American literature (The Inter-subjective relationships in D.H Lawrence's short stories, and The representation of transgression in Herman Melville's *Pierre* or the ambiguities) at Université Paris 12 and then graduated as a teacher of English. Houaria Righi works in schools located in the suburbs near Paris, and she dedicates most of her time to writing.

• **Diarapha Diallo-Gibert** (PhD Candidate in American Studies, University of Provence Aix-Marseille; Lecturer, English Dept, University François-Rabelais, Tours, France): «Têtes de Nègre/Nigger Heads: Deconstructing Post-Colonial French Cannibalism».

**Abstract:**

Sweet encounters involving things as small as candy and cake cast a dark shadow over the spirit supposedly underlying France's national motto of Liberty, Equality and Fraternity. The stark indignities of these sweet encounters throughout life drove Diarapha to write an autobiographical short story called "Nigger Heads". In this account, she explains how, as a Métis child growing up in Post Colonial French society, she learned dynamics of denial thanks to a peculiar form of Cannibalism. Used in the past by European empires to justify colonization of African "savage" territories and distinguish the colonizers from the "ignorant and ferocious" colonized subjects, the deconstructed or rather reconstructed term 'cannibalism' appears here as a colonial legacy and, this time, applies to whiteness.

**Bio:**

Diarapha, Hélène, Diallo-Gibert has a double French and Malian nationality and certified as an English Teacher before obtaining a Master degree from the University of Poitiers, France for a dissertation entitled "Tragic Mulattoes or Tragic Society: The Métisse figure in Hollywood Passing Films (1930-1960)". She is currently a Ph.D. candidate at the University of Provence, France working on a dissertation entitled "FULL-BLOODED STATE: Anti-Miscegenation Laws and Eugenic Discourses against social equality in 1920s Virginia" while teaching American History as an adjunct faculty at the University of Tours, France. Between 2005 and 2007, she researched at the University of Virginia where she taught a course on North & West African Immigration and the 2nd Generation in French Contemporary Society in the Department of French and a course entitled *The Kaleidoscopic Lens: Race and Gender in African, American and French Cinema for the Women and Gender Studies Program*. Her research interests are: African American history; mixed-race theory particularly with regard to identity and spatiality; North and West African immigration history and the 2nd generation's identity politics particularly with regard to race, class and gender in French society, films, documentaries and music. As the chairwoman of *Just Justice*, a French association against the Death Penalty, she has been involved in the struggle to free journalist Mumia Abu Jamal for 17 years. She was the interpreter of former French First Lady Danielle Mitterrand and Robert Meeropol, the son of the Rosenbergs, at the 1st International Congress against the Death Penalty. She translated Angela Y. Davis' speech at the City Hall of Paris in 2003 when Mumia Abu Jamal received the citizenship of honor and interviewed him on Pennsylvania death row in 2004.

• **Kristen Barnes** (Lawyer, PhD, Duke University): «Examination of Black France through the Intersecting Prisms of the Arts and Politics: Med Hondo's *Soleil O'*».

**Abstract:**

I examine constructions of Black France through the intersecting prisms of the Arts and politics. I take as my point of reference *Soleil O'*, the 1967 film of Mauritanian filmmaker Med Hondo. *Soleil O'* is a fictionalized meditation on the racial subjugation of formerly colonized African people and the subsequent hardships they encounter upon their emigration from Africa to France. Films have enormous potential to express "the process of movement and meditation" that is critical to the formation of identity. Film also allows the cineaste to wield the critical power of the look, in the Fanonian and Sartrean sense, which can be a mechanism to incite the positive changes of: (1) formations of groups that will acquire political agency (ii) identifying oppressive structures, and (iii) formulating strategies (e.g., legal, social) that help to give voice to minorities. I assert that through his specific use of the look, Hondo offers a critical narrative

of Black France and the French nation which must reimagine itself in the wake of a minority population that also claims France as its own. I consider: (i) How does Hondo filmically construct African and French identities? (ii) What alliances or political formations does Hondo allow for across racial, ethnic and class lines? (iii) How does Soleil Ô inform or allow for a reshaping of contemporary debates in France regarding race, identity, and nation? and (iv) What images, tropes, and sounds are privileged to represent the marginalization and displacement that African peoples residing in France often experience? Drawing upon Paul Gilroy's *The Black Atlantic* and his emphasis on the "routes" to unpack questions of identity and Frantz Fanon's *Black Skin and White Masks*, I consider the foregoing issues.

**Bio:**

Kristen Barnes is a scholar and transactional lawyer. She was awarded her Ph.D. in 2003 from Duke University and her J.D. from Harvard Law School in 1990. Her dissertation is entitled *Contemporary Cinematic Constructions of French and Francophone African Immigrant Identities (1950 – the Present)*. Barnes' work focuses on the areas of Francophone and African cinema, postcolonial literature and film, comparative immigration law, questions of citizenship and identity, and intersections between law, literature and cinema.

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• **Cecile Coquet-Mokoko** (Associate Professor in American Studies, University François-Rabelais, Tours, France; Visiting Professor, University of Alabama), "Comparing Black.White (FX, 2006) and *Dans la peau d'un Noir* (Canal+, 2007): Two 'Reality' Shows, the Same Difference?"  
**Abstract:**

My paper aims to compare the treatment of racial relations in two reality shows, one American and the other French, both inspired from John Howard Griffin's experiment of modifying his skin complexion to experience racism from the inside (which he related in his book *Black Like Me*). In *Black.White*, produced by 20th Century Fox and aired in March 2006, and *Dans la peau d'un Noir*, produced by Canal Plus and aired in January 2008, two families traded races with one another thanks to sophisticated make-up technology (which earned the American reality show an Emmy award) and were expected to live together and share their experiences. What specific aspects of Black experience have been selected for the audiences of each country? What particular debates have been emphasized in each show, while other issues were just suggested or left on the back burner, if not in the dark? With what message on racial relations and the impact of gender and generational factors on interracial dialog does each of the two reality shows leave its audience on? Ultimately, to what extent are such shows revealing of the way racial issues are addressed in both France and the USA?

**Bio:**

Cécile COQUET-MOKOKO, Ph.D., is an Associate Professor of African-American and American Studies, University of Tours, France and a Visiting Assistant Professor, African-American Studies Program, Department of American Studies, University of Alabama, Tuscaloosa.

### Panel 3: Practicing "Blackness"/Practicing "Frenchness" (Chair: Judith Ezekiel)

• **Abdoulaye Gueye** (Associate Professor, University of Ottawa; Resident Fellow, Du Bois Institute, Harvard University): "Manufacturing Blackness in Contemporary France".

**Abstract:**

This paper is intended to offer an explanation of what a handful of social scientists have named the "black issue", a terminology used to designate the eclectic and numerous visible actions undertaken in the last years by the African-descended fraction of the French population. The objective of the paper is two-pronged. It consists, on the one hand, in setting the record straight through a critical assessment of the (French) social science literature with regard to black agency in France. Indeed, the state of this literature, as far as the black organizational dynamic is concerned, is, according to several measures, a record of omission and oblivion. Whereas the examination of mobilizational entrepreneurship in all their variety have taken a good share of the French social science research, the emergence of a black agency is yet to be fully addressed in this literature. On the other hand, this paper will be concerned with analysing one specific claim of the black organizations: the access of people of African-descent to the media sphere. Although, Blacks are faced with discrimination and exclusion in several other spheres of the French society such as housing and the job market, this claim has been the first one to coalesce the efforts and resources of the black population. I will argue here that the emphasis on the media sphere, especially television, results from the decisive contribution of this medium in the construction of Blackness in the French society. Through roles and characters, television teaches society what Black is and, as a consequence, contributes to the shaping of the relations between Blacks and non blacks as well as to determining the condition and status of Blacks in society. In this regard, the intervention of Blacks in the media sphere is meant to impose a redefinition of Blackness in the French society.

**Bio:**

Abdoulaye Gueye is associate professor at the University of Ottawa, and currently a resident fellow at the W.E.B. Du Bois Institute for African and African American Research, at Harvard University.

He has single authored one book (*Les intellectuels africains en France*, Paris, L'harmattan, 2002) and co-authored or edited several others including: (*Figures croisées d'intellectuels*, Paris, Karthala, 2007; *Figures et expériences diasporiques in revue Européenne des Migrations Internationales*). His articles have appeared in international journals such as *British Journal of Canadian Studies*; *Canadian Journal of African Studies*; *Esprit*, *Comparative Studies of South Asia, Africa and the Middle East*.

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• **Jovonne Bickerstaff** (PhD Candidate in Sociology, Harvard University): "Noir et Français: Everyday Anti-Racism and the Blackening of French Identity".

**Abstract:**

Drawing on four years of fieldwork, this paper probes anti-racist equalization strategies – tactics used by members of ethno-racial minority groups to counter ideologies of white supremacy by demonstrating equal footing with whites – used by French of Sub-Saharan African immigrant descent, or first generation black French. I argue that the rhetorical devices they employ to rebut white French racism work on two fronts – countering racial group stigmatization and challenging mis-categorization – depending on which facet of social identity (group identity and social categorization) a racial slight requires them to clarify, defend or re-define. In particular, the paper focuses on how this population asserts their French identity when questioned by white French about their origins or where they're "really from". In doing so, they expose the implicit racialization of Frenchness, challenge narrow popular ethno-racial representations of French as meaning white and/or Christian, and attempt to re-define French to include blacks by highlighting their legitimate claims to Frenchness on socio-cultural grounds (e.g. being raised and educated in France) or legal (e.g. being citizens). Given the unique dynamics of race, immigration and identity presented by French traditions Republicanism and universalism, the paper also discusses the consequences of increasing racialization of Frenchness poses for first generation black French and for French society at large. Give the dearth of scholarship on first generation black French, a sorely understudied

population, this paper expands the terrain of inquiry in domains of anti-racism, French and European immigration studies, and theories of second-generation assimilation.

**Bio:**

Jovonne Bickerstaff, an alumna of MIT (2002) & the University of Cambridge (2005) and former Fulbright fellow, is currently a doctoral candidate in sociology at Harvard University, holding Ford and National Science Foundation fellowships. Her previous research has examined the implicit racialization of French identity and how such racialized representations of Frenchness impact perceptions of life chances, equality and opportunity among French blacks of Sub-Saharan African origin (i.e. second-generation immigrants). Her current research probes the consequences of the legacy of silence and fractured intimacy in African American gender relations.

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• **Hishaam Aidi** (Lecturer, SIPA, Columbia University): "Race, Identity and Muslim Youth: France and the U.S. in Comparative Perspective".

**Abstract:**

Among the questions addressed by this paper: How does French secularism affect identity formation among French Muslims? How do the resultant secular identities differ from Muslim identities in the US? How are the different memories and narratives of colonialism - particularly of the Algerian war - reflected in contemporary politics, in debates over school curricula and plans for the banlieues? What influence does American racial discourse have on French debates over affirmative action, urban unrest, «ghettoization» and «ghetto» art forms like hip-hop? I will address these questions by looking at the intersection of race and religion, and the overlapping processes of identity formation and secularization in contemporary France. I will also look at how the 'racialized' coverage of the urban riots of November 2005 has challenged official discourses of equality and color-blindness. Finally, I will also examine how American racial discourses are influencing the French debate on Islam and integration; and how African American art forms and black protest techniques are influencing the emerging identities and social movements of the French banlieues, where hip-hop blends with Islamism, and Afrocentrism with Maghrebian culture.

**Bio:**

Hishaam Aidi is Lecturer at Columbia's School of International and Public Affairs and contributing editor of *Souls: A Critical Journal of Black Politics, Culture and Society*, (Institute for Research in African-American Studies, Columbia University). His Publications include *Redeploying the State: Corporatism, Neoliberalism and Coalition Politics* (Palgrave Macmillan 2008) and *Black Routes to Islam* (forthcoming Palgrave Macmillan 2009), co-edited with Manning Marable. Hishaam Aidi is Carnegie Scholar 2008-2009.

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• **Samir Meghelli** (Ph.D. candidate in History, Columbia University): "How Much More French Can I Be?: The Politics of Race and Citizenship in French Hip Hop, 1982-1992".

**Abstract:**

From the very moment of Hip Hop's arrival in France in the early 1980s, the cultural form came to be implicated in key questions of race and citizenship. Arriving amidst new kinds of political upheaval? including the rise of Jean-Marie Le Pen's Front National, the staging of the Marche Pour l'Égalité et Contre le Racisme, the election of François Mitterand's socialist government and the nomination of Jack Lang to the post of Minister of Culture? Hip Hop was swept up in an already unfolding post-colonial drama in which the culture of French youths of ex-colonial immigrant origin was under great scrutiny for whether it was properly suited to republican universalist values. As Hip Hop became more deeply rooted in local communities around France and in the cultural lives of many of these youths, it swirled at the center of these controversies about «integration.» Drawing extensively on oral histories and archival research, this paper looks to detail how and why the decade following Hip Hop's arrival? from roughly 1982 to 1992? witnessed the racialization and spatialization of Hip Hop as «other,» both by participants in the cultural movement, as well as the French state (as represented by, for instance, the Minister of Culture or the F.A.S.? Fonds d'Action Sociale pour les travailleurs immigrés et leurs enfants).

**Bio:**

Samir Meghelli, a Ph.D. candidate in History at Columbia University, is currently Visiting Scholar at the Institut d'Études Politiques de Paris (Sciences-Po, Paris, France). Meghelli is co-author of «The Global Cipa: Hip Hop Culture and Consciousness» (Black History Museum Press, 2006), has had work published in «Black Routes to Islam» (eds. Manning Marable & Hisham Aidi, Palgrave Macmillan, forthcoming 2009) and «Black Arts Quarterly,» and has organized public history events in New York, Philadelphia, and Paris, France. He received his B.A. (magna cum laude) from the University of Pennsylvania, and his M.A. and M.Phil. from Columbia University. Meghelli's research interests include U.S. and African-American cultural and political history, post-colonial French studies, and African diasporic cultures in the Atlantic and Francophone worlds.

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• **Christine Duale and Hélène Charléry** (Associate Professors in American Studies, University Toulouse II, France): "Why Barack Obama Couldn't Exist in France? Or Race in the French Language and Psyche".

**Abstract:**

While America has long been debating over 'race' and race relations, these topics remain quite taboo in France. France clearly sends out mixed messages about 'race': it both refers to equality and also perpetuates the fiction of a society without minorities, even though Blacks are thought to number about 1.5 million of a total population of 59 million. Whether in French academia, culture, media, politics or interpersonal relationships, 'race' is a concept that needs explanation. First of all, 'race' admittedly does not exist in the French Republic since French citizens are equal under the Republican creed of liberty, equality and fraternity. Therefore, the word itself is problematic for one who embraces French values and culture. Race has also been associated to social evils during World War II and to the Vichy government. Since then, the French psyche, along with language, has evolved: terms were coined to refer to the racial groups of the French population, more specifically the black population. Words such as 'diversity' (including the creation of a special minister to promote its values), 'visible minority' (to stress the growing physical presence of minorities on television, in politics or more generally in high-ranked positions), 'black' (the word is said in English within French sentences), and 'renoi' (the French word for "black" put backward) are more and more used by French people. Therefore, by examining the conception of 'race', we will try, in this paper, to tackle some of the issues at stake in the French context when dealing with 'race'. We will also see that the election of Barack Obama has not only stirred up new hopes among Blacks in France but also launched a new questioning on racial belonging and on the meaning of being a French black citizen.

**Bio:**

Hélène Charléry is an associate professor in American studies and currently teaches at the University of Toulouse 2-Le Mirail. She is a member of the C.A.S. (Cultures anglo-saxonnes, University of Toulouse 2, 'Anglosaxon Cultures'), and of the Circle of African-American Studies (CEAA, Sorbonne University). Her work and research focus on race, gender, identity, and on the cinematographic representation of African-American women. Christine Duale is an associate professor in American studies and currently teaches at the University of Toulouse 1 (Department of Languages and Civilisations). She is the author of "Les Noirs et la réussite universitaire aux États-Unis," (Black Americans and Academic Achievement in the United States – Collection African-American and Diasporic Studies, Paris: L'Harmattan, 2007). She is also a member of the Circle of African-American Studies (CEAA, Sorbonne University), and of the Center 'Résonances-Femmes' (Paris VIII University). Her work and research focus on race, gender, and on the new forms of segregation in American public schools.

## Panel 4: Contemporary France: Politics and Economy (Chair: Abosedo George)

• **Lorenzo Morris** (Professor and Chair of Political Science, Howard University; Fulbright Distinguished Chair at the University Paris VIII, France): "The Politics of Racial-Ethnic Integrations: France and the European Union".

### Abstract:

After the stunning riots of 2005 in the French suburban "cités" flashed the glare of the country's unhappy racial and ethnic diversity across the world, French politics was compelled to confront interracial politics while hobbled with a political vocabulary that permitted only homogenized approaches to the inconvenient intrusions of racial diversity on their republican perspectives. As publications like mine in 1995 show, French political leaders had been burying race consciousness under an egalitarian fear of right wing (National Front) racism on issues of African immigration. Since then, racial and conflicts and concerns over immigration have come to focus on the affirmation of the French national identity. In fact, the recent establishment of a national ministry on national identity and immigration reinforces the point. With may be a little less evident, though related, is the aggravated sense of loss of identity that France's increasing integration into the European Union entails. Given the continued expansiveness of the issues, my research focuses on the roles of political parties at the national and European levels in building a coherent French perspective on a nation that is just discovering its diversity. Although, the French have traditionally been much less likely to suffer from insecurity about their national or cultural identity, few went as far as former Prime Minister Dominique de Villepin when he declared, in the face of riot torn neighborhoods, that France has no racial, ethnic or religious divisions. In recent years substantial and sustained immigration has pressured French communities, on one hand, while, on the other hand, economic globalization along with Europeanization have pressed them to reconsider their identities. In response, they are less prepared to see the others, the culturally different, eg Muslim, foreigners, as becoming more like themselves because for them all legitimate immigration has always been assimilationist. The official reaction to the unassimilated residents of the rioting communities, therefore, has often favored expulsion or homogeneous inclusion but not diversity. Of course, most of these area minorities are legal residents and the hostile reaction subsequently provoked greater conflict. For American voters an unintegrated immigrant population would be politically disfavored and yet economically acceptable. It can provide an inexpensive and malleable labor supply while simultaneously reaffirming the positive self-image of the «American way.» For the French the economic relationship might be similar but the social and political one would be much less reaffirming. The idea of a non-French way residing along side French institutions in the Hexagone has precipitated hostile political reactions because it, itself, is seen as a menace to the politically recognized tradition. As a result, the politics surrounding minority group status in France and the U. S. both provide interesting contrasts in the analysis race/ethnic consciousness in party politics. Both countries experience negative ethnic and race conscious politics in direct relationship to the «perceived» presence of non-assimilating immigrant groups and to the international pressures on their traditional social and economic institutions. In the U.S. it is a problem in which scholars and sensitive political leaders have long been engaged, even if the progress is questionable. In France they are just beginning to take a serious look at the problem. Many in France look at Obama's America today and wonder if the American vision is now unclouded. They look around their own communities and see diversity becoming disunity rather than affirming an old vision of an undifferentiated French fraternité.

### Bio:

Lorenzo Morris is a Professor and Chair of Political Science at Howard University. He has been named to the Fulbright-Tocqueville Distinguished Chair at the University of Paris 8 for 2009. He is an author and consultant on electoral behavior, black politics, and international and American public policy. He has taught at the Massachusetts Institute of Technology. He has been a Research Fellow at the Brookings Institution and a Senior Fellow in the Institute for the Study of Educational Policy. He has also served as a visiting lecturer at universities in several countries including Canada and France. He is a frequent television and radio public affairs commentator on American politics in Western Europe, Canada, francophone West Africa, and the U.S. He has published five scholarly books including the coauthored One-Third of a Nation, an edited policy analysis(2001), Elusive Equality: The Status of Black Americans in

Higher Education (1979) and The Social and Political Implications of the...Jackson Presidential Campaign (1990). He has published nearly one hundred articles on a variety of political concerns including "The Politics of Language and Education in Quebec" (1976) and "Race and ...the Two- Party System" (1990), a study of "African Immigrants in France" (1999) and "Presidential Impeachment" (2002) both in The National Political Science Review. Continuing research builds on his "Race Specificity in American Law and Public Policy" (Harvard Journal...1993) and "Reassessing Race Specificity..." (2006). Other articles like "Symptoms of Withdrawal," and his French revision, "Racisme et Réparations" in Ethnicisme et Politique (2005) examine multi-national concepts of race relations. Currently, he is doing research on (1) African Americans in the Democratic Party and (2) on the politics of French racial/ethnic diversity and issues of minority group identification and measurement. He has served as a consultant on several development assistance projects including a U.S. AID project on educational administration in Haiti, Botswana and Indonesia. In 1991, he was a major contributor to U.S. AID proposals for a national university in Mali. He was an advisor on political party organizing for U.S.I.A in Haiti and an election observer with the team led by President Carter in 1990. In 1992, he led a U.S. AID funded research project on the improvement of electoral structures in Senegal and conducted similar research on elections in Benin in 1999. Since 2002 he has been invited by the State Department to advise and lecture on electoral organizing and voting rights in Benin, Cameroon, Guinea-Conakry, Madagascar and Sierra Leone. He has held leadership positions in several major scholarly and research organizations. He is co-director of the Census Information Center at Howard University. He has been president of the national political science association, NCOBPS. He was vice-chair of the University Senate and president of Phi Beta Kappa at Howard. He was born in Poughkeepsie, New York. He graduated from Fisk University with honors and studied at Oberlin College and Yale University. He received his Ph.D. and M.A. degrees in political science from the University of Chicago.

• **Claudine Raynaud** (Professor of American Studies, University François-Rabelais, Tours, France): "Black' France'/Black' America: Divergent Views of 'Race' and 'Memory' through the Prism of Racial Reparations".

### Abstract:

In December 8-9, 2006, took place at the Université François-Rabelais in Tours an international conference entitled "Racial Reparations: a Transatlantic Dialogue." It drew together academics and activists from the United States, France and Great Britain on the controversial issue of racial reparations in order to compare and contrast the cultural, historical and judicial foundations of how this question is posed in a global context. Charles Henry (Long Overdue: The Politics of Racial Reparations [2007]), Ray Winbush (Should America Pay? The Raging Debate on Reparations [2003]) and activist QM Dorothy Benton Lewis (National Coalition of Blacks for Reparation in America) presented the American point of view. For the French approach to the question, CRAN (Conseil Représentatif des Associations Noires) Georges-Louis Tin explained his position. Jean-Claude Makengo, President of OMN (Organisation pour la Mémoire des Noirs) as well as lawyer Claudette Duhamel (Mouvement International pour les réparations, DOM-TOM) and Rosa Amelia Plumelle Uribe (Mouvement International pour les Réparations, France), each offered the vision that their organization promoted. French scholar and philosopher Louis Sala-Molins (Le Code Noir ou le calvaire de Canaan [2002]), for his part, stigmatized the French Republic's racist past. This presentation will offer a broad analysis of the divergent views on race and the issue of memory (devoir de mémoire, lois mémorielles) as they emerged during the conference from the confrontation of scholarship and activism on both sides of the Atlantic. While the American scholars could offer specific examples of the United States response to a prejudice based on "race" and put forward legal cases in which reparations have been granted (notably in the case of Japanese Americans), their French counterparts still struggled with the non-acknowledgement of "race" as a concept in a similar context of righting past grievances of historical import. They also presented divergent, and often conflicting, points of view as to how these "reparations" could or should be obtained (payment, retribution and/or state formal acknowledgment of wrongdoing) that highlighted differences among these "black" associations.

### Bio:

Professor Claudine Raynaud holds a Ph.D from the university of Michigan ('92). She was a W.E.B. Du Bois Institute Fellow (Harvard University) in 2005. She teaches in the English department of Université François-Rabelais de Tours (France).

• **Patrick Lozès** (President of CRAN, Conseil Représentatif des Associations Noires/Representative Council of Black Organizations, France): “Inventing Blacks of France”.

**Abstract:**

This presentation will focus on the situation of black French populations today. I will highlight how these groups have succeeded in overcoming social invisibility by carving out a space in the public debate, access to which the CRAN fights for.

**Bio:**

Patrick Lozès is the founder of the Representative Council of Black Associations of France (CRAN)

Founded on November 26, 2005, in the French national Assembly, CRAN is an umbrella organization that includes hundreds associations, small and large. This NGO fights against discrimination but also anti-Black racism, and aims at increasing knowledge of French society on the richness and the diversity of the Afro-West-Indian cultures.

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• **Rokhaya Diallo** (President of Les Indivisibles, France): “Representing Blacks and Ethnic Minorities in the French Public Space”.

**Bio:**

Rokhaya Diallo is one of the founders and president of “Les Indivisibles”. Les Indivisibles is a French organization which uses humor and irony in public spheres to fight racism and stigma reaching French official, local levels and the general public. The goal is to reveal racist mentalities as absurd and harmful elements of the society that need to change. Les Indivisibles seek to create and sustain a citizen-led movement that promotes awareness and consciousness of this problem, and therefore abolish stigmas from the public discourses and contribute to a more neutral discourse.

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• **Claude Grunitzky** (founder and Chairman of TMM Group Inc.; founder, Chairman and Editor-in-Chief of TRACE Magazine, Transcultural): “Business Opportunism”.

**Bio:**

Claude Grunitzky, the founder and Chairman of TMM Group Inc, is also the founder, Chairman and Editor-in-Chief of TRACE Magazine, which explores “transcultural styles and ideas” while documenting the impact of the interconnected worlds of music, fashion, film, art and politics on multi-ethnic youth. Grunitzky has unparalleled experience in magazine publishing and creating youth-oriented marketing programs on both sides of the Atlantic. The son of a Togolese ambassador, Grunitzky was raised between Lomé, Togo; Washington, DC; Paris, France and London, England. Growing up, Grunitzky, who speaks six languages and carries two passports, was exposed to many different cultures. These foreign interactions shaped his transcultural philosophy and informed the creative energy of TRACE Magazine, TMM and his other ventures. As Chairman of TMM, Grunitzky leads a team of hand-picked professionals who cater to demanding clients at companies operating at the highest levels of entertainment, sports, fashion, spirits, retail, philanthropy, technology and media industries. Previously, Grunitzky co-launched and led, as Chairman, the TRUE Agency, an advertising agency specialized in diversity campaigns. Launched in partnership with TBWA\Worldwide, TRUE became an agency of record for Nissan North America in July 2002 and grew to over \$8 million in revenue and \$40 million in billings within 5 years. In February 2003, Grunitzky and business partners Richard Wayner and Olivier Laouchez completed a multimillion-dollar financing deal led by Goldman Sachs Group. As a result, the TRACE brand is now being leveraged globally across various magazine, television, event and interactive platforms. Grunitzky, who has collaborated with A-list celebrities like the models Naomi Campbell and Iman, filmmakers Spike Lee and Larry Clark, photographers Peter Beard and Albert Watson, singers Kanye West and Lily Allen, as well as artists Futura 2000 and Marilyn Minter, defines himself as a transcultural activist, social change agent, and journalist entrepreneur. In March 2004, Grunitzky reached yet another milestone in his career with the release of his book *Transculturalism: How the World is Coming Together* (PowerHouse Books). This book features a series of essays, analyses and personal tales from Grunitzky and a network of writers and photographers from around the world who examine how certain curious, open-minded individuals manage, through perseverance and affinity, to adapt to new

cultures. In January 2007, Grunitzky published the highly acclaimed book “Ten Years of TRACE” (Booth-Clibborn Editions), which was co-edited by Steven Psysillos. In May 2008, Grunitzky released the French language follow-up *Transculturalismes* (Editions Grasset). Grunitzky studied political science and financial economics at the Institut d’Etudes Politiques de Paris and London University, and is a frequent contributor to some of the world’s leading newspapers, television networks, radio stations, websites, think tanks and academic institutions. Grunitzky sits on the board of Humanity in Action, a foundation that works internationally to build global leadership, defend democracy, protect minorities and improve human rights. The recipient of many distinctions, he was named a finalist for the Ernst & Young “Entrepreneur of the Year” award in 2007.

## CHAIRS:

• **Dr. Kim Hall:**

Kim F. Hall is the Lucyle Hook Professor of English as well as the Director of Africana Studies at Barnard College. Born in Baltimore, she has a Ph.D. in English from the University of Pennsylvania and an undergraduate degree from Hood College in Frederick, Maryland. Professor Hall’s research covers the development of Anglo-American race thinking, sixteenth and seventeenth century literature and culture, slavery, material culture and Black Feminism. Her book, *Things of Darkness* (Cornell University Press, 1996) was the first to use black feminist theory to understand early modern texts. This groundbreaking study of racial discourses in sixteenth and seventeenth century Britain was named an outstanding academic book by Choice magazine and helped generate a new wave of scholarship on race in Shakespeare and Renaissance/Early Modern texts. Her second book, *Othello: Texts and Contexts* (2006) gives students access to original materials from the seventeenth century on race, marriage and the household, the military, travel and emotions along with the text of Shakespeare’s Othello. She is currently working on a book, tentatively entitled *Sweet Taste of Empire*, which examines women, labor and race in the Anglo-Caribbean sugar trade during the seventeenth century. She is the recipient of numerous academic and professional honors, including an ACLS fellowship, multiple Mellon and Folger Fellowships, and a NEH/Newberry Fellowship. She has held teaching appointments at Georgetown University, Fordham University and Swarthmore College.

• **Dr. Elsa Dorlin:**

Elsa Dorlin is Associate Professor in philosophy and the history of science at the University of Paris I Panthéon-Sorbonne (France). Among her publications are the articles: ‘Corps contre Nature – Stratégies actuelles de la critique féministe’, *L’Homme et la Société*, December 2003 to May 2004; ‘Maladies des femmes’, ‘Hermaphrodismes’, in D. Lecourt (ed.), *Dictionnaire de la pensée médicale*, 2004; ‘Les putes sont des hommes comme les autres’, *Raisons Politiques*, August 2003; ‘Autopsie du sexe’, *Temps Modernes*, June–July 2002. Her books include: *L’Évidence de l’égalité des sexes: une philosophie oubliée au 17<sup>e</sup> siècle*, (2001) ; *Black Feminism, recueil de textes* (Paris, l’Harmattan, 2007) and *La matrice de la race. Généalogie sexuelle et coloniale de la nation française* (Paris, La découverte, 2006).

• **Dr. Emmanuelle Saada:**

Emmanuelle Saada joined the French Department in 2006. She received her academic training in France, first at the École Normale Supérieure in sociology and history and later at the Ecole des Hautes Etudes en Sciences Sociales (EHESS), where she received her PhD in 2001. From 1997 to 2003, she worked at the Institute of French Studies at New York University, first as Assistant Director and later as a faculty fellow. In 2003, she joined the faculty of the EHESS. Her main field of research is the historical sociology of colonization, with a specific interest in law, citizenship and families. Her dissertation examined the legal status of racially mixed children in the French Empire. It was published in 2007 by La Découverte under the title *Les enfants de la colonie: les métis de l’Empire français entre sujétion et citoyenneté*. She has also published numerous articles on colonial law, culture and politics as well as epistemological reflections on the French social sciences. Her teaching focuses on the history and sociology of immigration and colonization.

• **Dr. Marie-Hélène Koffi-Tessio :**

Marie-Hélène Koffi Tessio holds a Ph.D. in French from Princeton University. Her research centers on African and Caribbean writers living in Europe and issues of identities involving both «Frenchness» and Blackness. She also works on depictions of Africa and Africans by both French and African writers in the twentieth century. Her dissertation, entitled «Voyageurs français sur le continent africain,” focuses on writings by André Gide and René Maran on Sub-Saharan Africa as well as the question of defining and representing the «Other.»

**• Dr. Judith Ezekiel:**

Judith Ezekiel, Women’s Studies Professor in Residence at Wright State University and Maître de conférence in American Studies at the Université de Toulouse le Mirail (France), has published extensively on transnational perspectives on race and gender, Franco-American (mis)representations, and US and French women’s movements. Author of *Feminism in the Heartland*, her writings appear in journals such as *Feminist Studies*, *Les Temps Modernes*, *L’Homme et la Société*; *Confluences Méditerranée*, the *European Journal of Women’s Studies*, *Nouvelles Questions Feministes*, *Women’s Studies Quarterly*, and *Australian Feminist Studies*. Founding editor of the revue *d’œil en face*, *The European Journal of Women’s Studies*, and the innovative website *The «Second Wave» and Beyond*, she also helped establish the French, European and International Women’s Studies Associations (ANEF, WISE, WOWS), and initiated and runs their listservs WISE-L and *etudesfeministes-L*. She has been a member of the CRAN since its inception, and in 2002, founded the first women of color research group, *Race et Genre* as a part of the Simone-Sagesse Women’s Studies Center.

**• Dr. Abosede George :**

Abosede George is Assistant Professor of History and Africana Studies at Barnard College in New York City. She received her PhD in African history from Stanford University in Stanford, California. She has published on the class politics of women’s uplift organizations in colonial Lagos in the *Women’s Studies Quarterly* (Fall/Winter 2007). She is currently working on a study of urban identity formation in 20th century colonial Lagos, Nigeria viewed through the lens of struggles over meanings and practices of childhood in an urban colonial West African community.

**• Dr. Bachir Diagne:**

Souleymane Bachir Diagne received his academic training in France. An alumnus of the École Normale Supérieure, he holds an agrégation in Philosophy (1978) and he took his Doctorat d’État in philosophy at the Sorbonne (1988) where he also took his BA (1977). His field of research includes history of logic, history of philosophy, Islamic philosophy, African philosophy and literature. He is the author of *Boole, l’oiseau de nuit en plein jour* (Paris: Belin, 1989), *Islam et société ouverte, la fidélité et le mouvement dans la pensée de Muhammad Iqbal* (Paris: Maisonneuve & Larose, 2001), *Léopold Sédar Senghor: l’art africain comme philosophie* (Paris: Riveneuve Editions, 2007). He is currently working on a book on Islam and philosophy: *Comment philosopher en Islam*. His teaching interests include history of early modern philosophy, philosophy and Sufism in the Islamic world, African philosophy and literature, twentieth century French philosophy.

**• Yamina Benguigui** (France): *The Glass Ceiling* (2006, 104 minutes)

**Synopsis:**

The immigrants who arrived in France in the 1950s spent most of their professional careers working in the industrial sector, the mining industry or in construction as semi-skilled laborers whose access to the level of skilled-laborer, after 15 to 20 years, marked the apex of their social ascension. Their children and grand-children have been able -thanks to the public school system- to acquire new degrees and qualifications that have shed a new light on their respective professional prospects. However, the statistics indicate that the unemployment rate of college and university graduates of immigrant origin is twice as high as that of those who are born to French parents. Among senior executives, the rate of unemployment of people of immigrant origin is twice as high as that of the national average of the active population. These statistics significantly impact integration. A trend seems to surface: what American sociologists have named “the glass ceiling”. The term refers to an invisible barrier, a vertical segregation both operating on the workplace, which result in more subtle forms of discrimination for access to more senior positions.

**Bio :**

Yamina Benguigui is the first French director and producer of Algerian origin. For the last 15 years, she has devoted her work to militantly exploring the human stories behind the history of recent immigration. Her works include: *Mémoires d’immigrés, l’héritage maghrébin* (documentary, 1997), *Inch’Allah dimanche* (fiction, 1997); *Aïcha* (TV fiction, 2006-2009); *9-3 Memory of a Territory* (documentary), for which she has received numerous prizes and academic acclaim. Yamina Benguigui is also politically active, she has been voted into the Diversity Commission of the CSA (audiovisual regulatory authority guaranteeing and promoting audiovisual communication freedom) in 2007. In 2008, she took part in the mayoral elections in Paris for the 20th district and is now assisting Mayor Bertrand Delanoë on issues of human rights and anti-discrimination policies. She has recently launched a ten-point program, sponsored by the City Hall of Paris, to fight racial discrimination. Ms. Benguigui is the recipient of the following distinctions: Chevalier de l’ordre de la légion d’honneur; Officier de l’ordre des arts et des lettres; Chevalier de l’ordre national du mérite ; Prix de la Paix à Florence.

## ORGANIZER

**• Dr. Maboula Soumahoro:**

Maboula Soumahoro received her Ph.D. from the English Department of the Université de Tours François-Rabelais (France). She wrote a dissertation entitled «Black Peoples, Black Gods: A Comparative Analysis of the Early Ideologies of the Nation of Islam and Rastafari, 1930-1950.» She has been a Visiting Scholar in the History Department and the Institute for Research in African-American Studies (IRAAS) at Columbia University (2002-2003); she has also lectured and delivered papers in the United States, the Caribbean, and Europe. Her research interests are the African Diaspora (the Americas and France) and American Black Nationalisms (19th and early 20th centuries). Her publications include a book chapter in *The African Diaspora and the Study of Religion*, edited by Theodore Trost (Palgrave Macmillan, 2007) and an article in *Transition Magazine* (98, 2008). Maboula Soumahoro is currently teaching in the Africana Studies program of Barnard College and the Institute for Research in African American Studies of Columbia University. She has recently become an Affiliated Scholar with the Bronx African-American History Project of Fordham University, working on (French) Hip Hop and Franco-phone African migrations in the Bronx.

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Mali Fès Libye  
Marrakech Abidjan Égypte  
Cotonou Togo Bénin Algérie Bamako  
Lomé Kayes Nouakchott Niger Tunis Guadeloupe Congo  
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