

CES Summer School
**Second Edition ‘Endangered Theories:
Standing by Critical Race Theory in the Age
of Ultra-Violence’**

Book of Abstracts



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June 26-30, 2023,
Centre for Social Studies, University of Coimbra, Portugal.

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Credits

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

June 26-30, 2023.

Centre for Social Studies, University of Coimbra, Portugal.

Organisers:

Gaia Giuliani (she/her) (CES-UC), Maria Elena Indelicato (she/her) (CES-UC), Carla Panico (she/her) (CES-UC), Susi Anny Veloso Resende (she/her) (UniBo), and Daniela Jorge Ayoub (she/her) (CES-UC).

Assistant:

Mariangela Ventura (she/her/they/them) (UniNa).

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); Il Razzismo é Una Brutta Storia (RBS) (Italy); Doctoral Programme 'Post-Colonialisms and Global Citizenship' (CES-UC); Doctoral Programme 'Democracy in the Twenty-first Century' (CES-UC); UnCover: Sexual Violence in Portuguese Mediascape (UnCover; 2022.03964.PTDC); Coletivo Afreketê (Portugal); Casa das Artes Bissaya Barreto (Portugal); and Liquidâmbar (Portugal).



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Introduction

The first edition of the summer school 'Endangered Theories: Standing by Critical Race Theory in the Age of Ultraviolence' stemmed from the organisers' desire to intervene in the ongoing post-Black Lives Matter concerted attack against Critical Race Theory (CRT) in the US, Europe and in Portugal, where the School takes place. It sought to provide invited guest lecturers and selected participants with a safe space to exchange anti-racism strategies, learn about each other's work, and equip participants with the epistemic tools of five anti-racist theoretical paradigms, namely: Critical Race Theory, Critical Whiteness Studies, Postcolonial Europe, Afro-pessimism, and Settler Colonial Studies.

As the concerted ideological campaign against CRT continues to gain momentum, the second edition of 'Endangered Theories' similarly strived to provide participants with the space and tools necessary to reflect upon the current proliferation of anti-anti racism stances across dramatically different national contexts in conjunction with states' failures to end: police violence, the criminalisation of migrants, the higher imprisonment rate of Black, Indigenous, and people of colour, and the explicit assault against LGBTQI+ rights, among other acts of violence that continually urge meaningful actions of solidarity.

The second edition, thus, sought to introduce participants to five additional anti-racist theoretical paradigms: Anti-colonialism, Racial Capitalism, Abolitionism, Intersectionality, and Queer Settler Colonial Studies. Besides reflecting the expertise of invited guest speakers, these paradigms afforded participants the opportunity to approach standing debates with new theoretical lenses. Neither abolitionism and queer settler colonial studies, for instance, have yet been employed to examine Fortress Europe and the rapid diffusion of anti-gender sentiments in the aftermath of homonationalism, nor has racial capitalism been applied to explain intersectional extraction of value in the age of humanitarian and environmental catastrophes. By providing participants with a wide array of case-studies (e.g., Portugal, Italy, US, Brazil, UK, Dominican Republic, and Palestine), the second edition further enriched our collective understanding of colonial, settler colonial and postcolonial intersectional matrices of power.

The second edition, furthermore, brought international invited speakers and participants in dialogue with Portugal-based scholars/activists: Mamadou Ba, leader of the historically grassroots, anti-racist organisation, SOS Racismo; Priscilla Domingos, Rebeca Gomes de Freitas, Simone Amorim, and Taísa Oliveira, members of the Porto based Coletivo Afreketê; and Jessica Bruno, CES PhD student and member of the Coimbra based anti-racist collective Núcleo Antirracista de Coimbra. Albeit crucial to the School's programme, the invitation to facilitate a workshop on anti-racist struggles in Portugal, exposed Mamadou Ba to a heinous anti-Black, racially charged aggression right off the premises of the host institution, on the campus of the

University of Coimbra. The attack, which occurred in the context of escalating racist and far-right violence taking place in Portugal, particularly targeting Mamadou Ba, prompted the organisers, participants, and invited speakers to collectively work on a public statement (see Appendix 2) that expressed full solidarity with Mamadou Ba and with all those in struggles against the growth of violence in Portugal, not least that which is targeted at Black people and other racialised groups.

Acknowledgments

We are grateful for the financial support we received from the Luso-American Development Foundation (FLAD), who graciously sponsored both Professor João H. Costa Vargas' master class and Professor Lorgia García Peña's keynote address, as well as the logistical and financial support we received from the coordinators of Doctoral Programme 'Post-Colonialisms and Global Citizenship' (CES-UC); the primary investigators of the FCT collective projects UNPOP and UnCover, and the anti-racist Italian organisation Razzismo é Una Brutta Storia (RBS). Thank you also to Casa das Artes Bissaya Barreto, and Salão Brasil for generously opening their doors to host film screenings and the School's keynote address, respectively. Special mention goes to Vanessa Fernandes and Raquel Lima for letting us screen their work 'Tradição e Imaginação' (Benim 2018), 'Abro Mais uma Gaveta' (Portugal 2021), 'Mar Inventado' (Portugal 2021), and 'Rasura' (São Tomé e Príncipe, 2021) despite having to cancel their talk for health reasons. In the same vein, we would like to thank Filipa Oliveria who participated in the Summer School despite having the talk she was supposed to moderate cancelled. Her input and feedback during paper presentations and discussions were very much valuable and greatly appreciated.

The School owes its success to the administrative support received from Inês Costa and Alexandra Pereira from CES, whose professionalism guaranteed that the School ran smoothly. A special thanks goes to Pedro Dias da Silva and Pedro Abreu for their administrative and technical support throughout the School's organisation.

Lastly, we would like to thank our fellow colleagues who contributed toward the formulation and collaborative development of the School's Code of Conduct (see Appendix 2), which offered the structure to ensure a safe space for all participants. In particular, we would like to express our gratitude to Carmen Ferrara, Associate researcher at GenPol - Gender and Policy Insights at the University of Naples Federico II; Barbara Centrone from the University of Roma Tre - founder of 'Cose molto ADHD', a program of scientific popularisation of neurodivergences; and Silvia Rodríguez Maeso, coordinator of the research project POLITICS - 'The politics of anti-racism in Europe and Latin America: knowledge production, decision-making and collective struggles' (ERC, 2017-2022) at CES. A special mention goes to Coletivo Afreketê - Collective of

Independent Feminist, Anti-racist and Anti-capitalist Researchers from Porto - for their collaboration and ongoing support.

Programme Overview

	Monday/June 26	Tuesday/June 27	Wednesday/June 28	Thursday/June 29	Friday/June 30
	Anti-Colonialism	Abolitionism	Racial Capitalism	Intersectionality	Queer Settler Colonial Studies
09:00-09:30	Registration				
09:30-11:00	Participant introduction and collective engagement agreement discussion	Beyond racism: anti-blackness of the social and the human João H. Costa Vargas	Racial capitalism is a question about solidarity and survival: the urgency of antiracism in an imploding Europe Gargi Bhattacharyya	Intersectionality and 'intra-sectionality' at the crossroads of oppression and struggle Shahd Wadi	Free time
11:00-11:30	Coffee break	Coffee break	Coffee break	Coffee break	
11:30-13:00	Workshop: The academic price tag: a reflection on tools of oppression in academia Domingos, Rebeca Gomes de Freitas, Simone Amorim, and Taísa Olivei Facilitated by Priscilla Villas-Bôas	Participant presentations Aydin Anil Mucek Sara Nilsson Mohammadi Shikha Sethia	Participant presentations Michele Marchioro Osvaldo Constantini	Workshop: Representational justice, black bodies and the epistemological traps in the consumption discourses. Facilitated by Luciane Lucas dos Santos	Workshop on the Nucleo Antirracista de Coimbra Facilitated by Jessica Bruno
13:00-14:00	Lunch	Lunch	Lunch	Lunch	Lunch
14:00-15:30	Participant presentations Elsa Gios Gustavo Borges Mariano	Participant presentations Dionysia Kang Marco Meliti	Afro-realism Lester Spence	Participant presentations Darren Chang Maria Odete Silva de Jesus	When queer theory meets settler colonial studies romantic love gets into a crisis** Maria Elena Indelicato
15:30-16:00	Coffee break	Coffee break	Coffee break	Coffee break	Coffee break

16:00-17:30	<p>Participants presentations Laís Rodrigues Philip (Piripi) McKibbin</p>	<p>Workshop: Abolitionist movements in Portugal Facilitated by Ana Rita Alves Mamadou Ba</p>	<p>Workshop: Racial capitalism and the extraction of symbolic value from racialized subjects* Facilitated by Gaia Giuliani</p>	<p>Workshop: Race and anti-gender movements in Europe with a focus on Portugal Facilitated by Alexandre de Sousa Carvalho</p>	<p>Participant feedback and wrap up</p>
18:30-20:30	<p>Film screening ‘Asmarina’ (Italy, 2015,69’) Alan Maglio and Medhin Paolos</p> <p>‘Mikambaru’ (Portugal 2016, 31’); ‘Tradição e Imaginação’ (Benim 2018, 4’32’); ‘Abro Mais uma Gaveta’ (Portugal 2021, 2’14’’); ‘Mar Inventado’ (Portugal 2021,2’44’, Vanessa Fernandes</p>	<p>Film screening ‘Rasura’ (São Tomé e Príncipe, 2021, 14’) Raquel Lima</p> <p>Casa das Artes Bissaya Barreto</p>	<p>Drinks at Liquidâmbar</p>	<p>Translating Blackness Lorgia García Peña</p> <p>Salão Brazil</p>	
20:00-22:00				<p>Dinner at Fangas</p>	

* Due to the incident that took place on the second day of the School, the workshop was cancelled to give participants the opportunity to regroup and collectively draft the public statement ‘Standing by Mamadou Ba Against Anti-Black, Racist Violence’ (Appendix 2).

** Ditto.

Day 1 – Monday, June 26

Registration.

(9.00-9.30)

Participant introduction and collective engagement agreement discussion.

(9.30-11.00)

The academic price tag: a reflection on tools of oppression in academia.

Workshop by the Coletivo Afreketê

(11.30- 13:00)

Abstract:

This workshop delves into themes of harassment, epistemicide, patriarchy, and racism in academia. We utilise techniques from the Feminist Theatre of the Oppressed and Forum Theatre to facilitate performances and discussions on these challenging and triggering topics. Our workshop aims to transcend the boundaries of traditional academic practices, breaking free from the rational Eurocentric axis. Instead, our goal is to foster awareness and inspire tangible social action that extends beyond academic walls. We aim to promote powerful discussions through theatre and active participation while nurturing creativity, imagination, and alternative avenues for expressing and exploring emotional experiences. Through this workshop, we aim to engage deeply with political issues that cause pain and provide a platform for examining different perspectives and finding collective solutions.

Bio:

Beatriz Villas-Bôas (she/her) is an art historian, cultural producer, and theatre workshop facilitator. She is currently attending a Master's in Educational Sciences - in the domain 'Education, Arts and Citizenship' - at the Faculty of Psychology and Educational Sciences of the University of Porto. She is co-creator, along with Jaque Lodi, of the independent theatre initiative 'Uma Pausa Teatral ', based in Porto, which explores techniques and methodologies of the Feminist Theater of the Oppressed. It is a project that approaches ideas and bases of non-formal education and aims to be a space for actors and non-actors, mainly.

Priscilla Salvador Nonato Domingos (she/her) is a doctoral student in Communication and Activism at Lusófona University, where she is also a research fellow for the FCT project 'FEMglocal – Glocal feminist movements: interactions and contradictions' (PTDC/COM-CSS/4049/2021). She earned her Master's degree in Clinical and Health Psychology from the University of Maia in 2022, focusing her dissertation on the impacts of the COVID-19 pandemic on the lives of black immigrant women in Portugal's northern region. Priscilla is also a member of the Coletivo Afreketê, an independent group of women researchers dedicated to advancing political agendas in civil society and conducting studies on gender, race, and class issues in the Portuguese context.

Táisa Oliveira (she/her) is a postcolonial migrant who has been residing in Portugal for six years. Migration has become the central theme of her life since moving to Portugal, influencing her embodiment, lived experiences, and political outlook. Táisa is a PhD fellow in Educational Sciences at the University of Porto, supported by the Foundation for Science and Technology (FCT). She holds a Master's degree in Sociology with a specialisation in Social Policy, as well as a Bachelor's degree in Criminology. Additionally, she has gained valuable experience through her participation in various educational and social projects. Táisa's research interests include migration, academic careers, academic mobility, diversity, equality, and inclusion within higher education. She is also interested in post and decolonial studies. Táisa is a founding member of the 'Afreketê' group, which is an assembly of independent researchers that combines research with social movement initiatives. Táisa believes that affect and collectivity are core dimensions in any anti-oppression struggle.

Simone Amorim (she/her) is a social researcher and cultural manager. She holds a PhD in Public Policies (UERJ), MSc in History, Politics and Cultural Heritage (CPDOC/FGV- Rio) and an MBA in International Management of Cultural Policies by the UNESCO (Universitat Girona). She has developed a post-doctoral research project on cultural productions of Portuguese afrodscents at the Lisbon University (fellowship funded by FCT 2019-2021). Currently, as an integrated researcher at the Consortium of Social Sciences and Management of ISEG (Lisbon University), she is developing her research focusing on the Sociology of Culture and interfaces between art, politics and social movements. Since 2020 she is also a research member of the AFREKETÊ collective of Independent Research, based on Porto, Portugal.

Rebeca Gomes de Freitas (she/her) is a Sociology undergraduate student at the Faculty of Arts and Humanities of the University of Porto. She did an extension course in Afro-Latin American studies at ALARI (Harvard University), also did an Erasmus program at Coventry University, England. Rebeca integrates Coletivo Afreketê, and she is an activist of the black social movement.

Participant Presentations

(14-17:30)

Gendered and racialized bodies in struggle: mutability through political action.

Elsa Gios,
University L'Orientale of Naples.

Abstract:

Through their active involvement in mobilizations concerning labour, migrants play a prominent role in unveiling the structuring function of racism within the capitalist system of production. If migrant protagonism remains a publicly neglected topic, that of women, actresses or supporters of such struggles, is often given even less consideration. Object of particular xenophobic and sexist rhetoric, these women experience different forms of violence on a daily basis, which have repercussions in both the work and domestic contexts. This research aims to observe the concrete implications of such participation regarding gender and race relations within the processes of struggle. The presentation will be based on the analysis of the data collected during an anthropological-ethnographic field investigation regarding the case of Itaipizza workers' struggle between 2019 and 2020 (Modena, Emilia-Romagna). We will present the particular types of violence that drove the workers, women first, then men, to engage in union action, evolving as it goes towards a reflection on race, gender and class. Drawing on Marxist feminist production and postcolonial studies, and through the use of intersectionality considered within the limits of its use (Dorlin), we will then attempt to illustrate how racialized and gendered bodies actively involved in labour struggles participate in challenging power, representations and stereotypes. The conclusions will aim to demonstrate that through political actions, migrant women contribute to redefining gender roles, simultaneously interrogating their home and their host community, enhancing a sense of common and plural struggle that goes beyond the colour line.

Discussants: Carla Panico and Gaia Giuliani.

Notes on the racist sexual pedagogy within educational policies of Portugal.

Gustavo Borges Mariano,
Centre for Social Studies, University of Coimbra.

Abstract:

This work aims to discuss the methodology and analysis of data on sexual (citizenship) education in Portugal. Thus, I will present part of the data I collected and the discussions on whiteness, intersectionality, anti-racism, and anti-blackness. My two hypotheses (as questions) are: sexual (citizenship) education reproduces anti-blackness and racism (SexCitEd → Race), and racism and anti-blackness convey a sexual pedagogy (Race → SexPed). The second hypothesis, in fact, has been analysed in different contexts and these studies support the examination of the first hypothesis, because the anti-black/racist sexual pedagogy informs the sexual (citizenship) education I am analysing in Portugal (RaceSexPed → RaceSexCitEd). My research question has been about the human rights discourses enactments in comprehensive sexuality education (CSE), thus I have analysed policy documents, conducted interviews with decision-makers on CSE and Citizenship Education (as its public policy encompassed 'gender equality' and 'sexuality'), organisations, teachers and I have observed events on the theme. Portugal has been establishing a gender equality framework that homogenizes the groups of 'women' and 'men', while applying intercultural (integration/assimilative) educational policies to Roma people as a whole and mentioning 'intersectionality' when the subject is Feminine Genital Mutilation. The decision-makers presented incoherence: João Costa, when he was secretary of Education, told me there was data on better educational results of Roma girls, nevertheless, the decision-makers' biggest issue is their drop-out because of the 'Roma women's destinies'. The Education Direction (DGE) and the Commission for Citizenship and Gender Equality (CIG) have organised events and materials on gender equality, interculturality and/or citizenship education; While the specificity of LGBTI+ lives is assessed 'differently', 'gender equality' and 'LGBTI' do not deepen on the subject of racism, thus whiteness remains the normative reference of these subjects.

Discussants: Luciane Lucas dos Santos and João H. Costa Vargas.

'United Nations' gender equality 101: Hegemonic paradigms, masked exclusions, and self-legitimation strategies.

Laís Rodrigues,
Centre for Social Studies, University of Coimbra.

Abstract:

Hegemony can be understood as a reflection of an apparent broadly based consent, with the acceptance of certain paradigms and supported by dominant institutions, which can be the leaders within a state, or institutions projected on a world scale, such as the United Nations. The UN advances norms and meanings associated with global frameworks, including its gender equality agenda, which is embedded with Western-white, colonial-modern, and neoliberal-capitalist logics. This leads to the question: is it possible to have global agendas to combat cis-heteronormative patriarchy and intersected systems of oppression that do not prioritise, focus, or include (and also exclude) Other perspectives and interests? Taking these issues into consideration, the purpose of this work is to analyse ontological-epistemological hierarchies and gaps present in the United Nations' and, particularly, in SDG5's gender-equality paradigms. Particularly, I critically analyse (1) the hegemonic concepts of the UN's gender (and) equality paradigms; (2) how the ontological-epistemological hierarchies and gaps present in these hegemonic paradigms create exclusionary blind-spots; (3) and how these hierarchies, gaps and exclusionary blind-spots are masked through self-legitimation strategies.

Discussants: Alexandre de Sousa Carvalho, Rita Santos, and João H. Costa Vargas.

Te Mātāpuna Aroha: The Politics of Love.

Philip (Piripi) McKibbin,
The University of Sydney.

Abstract:

The Politics of Love is a radical vision of politics. It affirms the importance of people and extends beyond us, to non-human animals and the natural environment. Love can be understood as an ‘orientation’, or a way of relating. It is able to underpin our entire politics, and we can mobilise loving values - such as *compassion, responsibility, and understanding* - to guide our actions, policies, institutions, and systems. The Politics of Love has been influenced by te ao Māori (the Māori world), Black feminism (especially the work of bell hooks, Audre Lorde, and Jennifer C. Nash), and veganism of colour (including work shared through Sanctuary Publishers). In this essay, I will explain the influence of te ao Māori on this vision. I will focus on the concept of aroha (love), decolonial struggle, the prominent role values play in our culture, and the influence of Kaupapa Māori theory (a form of critical Indigenous theory) on its development. I will draw connections to Black feminism and veganism of colour. I will begin by introducing the Politics of Love. Through stories, whakataukī (sayings), and waiata (song), I will illustrate the Māori dimension of this vision. Next, I will explore productive tensions that arise when these influences are brought into conversation with Black feminist theory and veganism of colour and highlight some challenges. Finally, I will address the Politics of Love’s key contributions to anti-racist struggle, including: its advocacy for a multi-valent understanding of identity and belonging; its recognition that politics must be structured by place, culture, and language; and its responsiveness to our relationships with the more-than-human world. In these ways, I will demonstrate the transformative potential of this vision.

Discussants: Maria Elena Indelicato and João H. Costa Vargas.

Day 2 – Tuesday, June 27

‘Beyond racism’: anti-Blackness of the social and the human.

Masterclass by João H. Costa Vargas.

(9.30-11.00)

Abstract:

Reflecting on long-term collaborations with Black political and artistic collectives in Brazil and the U.S., including the Black Panthers and jazz musicians at the World Stage in Leimert Park, Los Angeles, this conversation explores necessary distinctions between racism and antiblackness. It proposes that in the realm of antiblackness, abolition fulfils Frantz Fanon's maxim that 'the real leap consists of introducing invention into existence.'

Bio:

João H. Costa Vargas (he/him/they/them) is Professor and Chair of Anthropology at The University of California, Riverside (2017-). Vargas has authored and co-authored more than seven books, amongst which *Catching Hell in the City of Angels: Life and Meanings of Blackness in South Central Los Angeles* (2006), *Never Meant to Survive: Genocide and Utopia in Black Diaspora Communities* (2008), *State of White Supremacy: Racism, Governance, and the United States* (with Moon-Kie Jung and Eduardo Bonilla-Silva, 2010), *Antinegritude: O Impossível Sujeito Negro na Formação Social Brasileira* (with Osmundo Pinho, 2016), *Motim: Horizontes do Genocídio Antinegro na Diáspora* (with Ana Luiza Flauzina, 2017), *The Denial of Antiblackness: Multiracial Redemption and Black Suffering* (2018), and *Antiblackness* (with Moon-Kie Jung, 2021). As a member of the UC Riverside based *Unbound Collective*, Professor Costa Vargas has striven to envision Black futures that are liberating, imaginary, and Queer and Trans affirming. Through their scholarship and activism, Professor Costa Vargas has established themselves as an expert of the many forms that state and police violence have taken across time and various location against the Black populations of the United States and Brazil, i.e., juvenile and adult imprisonment, repressive policing, punitive schooling, residential hypersegregation, exposure to environmental hazards, and blocked access to health care and well-being.

Suggested Readings:

Vargas, J. C. (2021). Blue Pill, Red Pill: The Incommensurable Worlds of Racism and Antiblackness. *Kalfou*, 8(1/2), 183-205.

Participant Presentations

(11.30-15.30)

Framing racism in Ireland: racism, anti-racism and national belonging in Ireland, 1955-1955.

Aydin Anil Mucek,
University College Dublin.

Abstract:

Until the early 1960s, Irish public views on Africans were heavily informed by missionary perspectives, which often reflected an understanding of benefactor-beneficiary relationship affirming European notion of a continent in need of help from European civilisation. However, the relatively low number of people of colour in Ireland meant that these racist attitudes were rarely acknowledged openly. The Irish government's foreign policy of building close partnerships with newly independent countries amid decolonisation created a focus on training African people which resulted in more African students coming into Ireland. The Irish government used the rhetoric of both the country's missionary and colonial histories to side with many African nations while simultaneously assuming the modernising responsibilities other European countries claimed to have over Africa. However, an increasing number of Black African students, interracial marriages, and second-generation Black Irish people in the Republic and the civil rights movement in Northern Ireland raised questions about race and identity. Actors such as student organisations, politicians, and journalists scrutinised old missionary views and discussed racial issues and identity amid this cognizance of discrimination. By drawing from missionary journals, newspapers, official documents, and interviews and by situating itself at the crossroads of social history, migration history, and political history, this study will demonstrate how Ireland's economic and political development has led to public discussion on the existence of racism and national belonging in Ireland. This study will focus on the period of Ireland's accession to the UN in 1955 to the start of Celtic Tiger in 1995, in which Ireland underwent an economic and social transition, and in which both old and new socio-political structures co-existed. This study will seek an answer to the question 'How did Ireland treat people of colour between 1955 and 1995 and what does this tell us about Irish society's attitudes to the European colonisation of Africa?' By attempting to answer this question, this study will attempt to establish race, racism, and national belonging as long-lasting questions rather than 'new' ones and demonstrate how de-colonisation raised these questions in public space in Ireland.

Discussants: Susi Anny Veloso Resende and João H. Costa Vargas.

Teachers' deracialisation practices. How can teachers utilise their anti-racist ambitions in their work?

Sara Nilsson Mohammadi,
Malmö University, Sweden.

Abstract:

A paradox emerges when teachers' ambitions for equality are contrasted with the racism that occurs among teachers, both in the form of overt racist acts against individual students and as more subtle forms of racism. This paradox could be linked to one of the historical conditions for the emergence of racism in the Western world, namely the dialectic interaction between the premise of human equality and the exclusion of some people from this equality (Fredrickson, 2015). The aim of my PHD-thesis is to explore ways of bridging the gap between teachers' ambitions to counter racism and the parts of their practice that facilitates the reproduction of racial power hierarchies. Through action research stance I'm planning to collaborate with secondary school teachers who want to advance their understanding and their practice linked to work against racism. The planned collaboration is expected to shed light on experiences of racism, shaping of practices to counter the same and how collaboration can influence understandings and the shaping of practices. I will also interview students to illuminate their experiences of racism and their strategies to combat racism. My theoretical starting points are postcolonial perspectives on racism and a psychoanalytic perspective on subjectivity. Subjectivity, one's understanding of oneself and the world, is an always ongoing dynamic process in relation to our surroundings and our history (Layton, 2008). Power hierarchies of recognition tend to *split* and *categorise* human characteristics and behaviours, attributing class, race, gender, and sexuality to them. However, these internalizations are not done in deterministic ways, but they face different types of resistance (Layton, 2006, 2008). In this paper I will present my theoretical understanding of racism and subjectivity, and the conceptual development of deracialisation practices. In this view, deracialisation practices means actions that counter the consequences of racism (for instance homogenising interpretations of children with migrant background, not the process where someone starts to pass as 'white'). Through discussions with the invited speakers and the participants of the summer school I would like to further examine the concept of deracialisation and ways to strengthen the resistance to splits and categorizations of human characteristics.

Discussants: Maria Elena Indelicato and Lester Spence.

Race to the bottom: Adverse incorporation and labour agency in the context of the apparel export industry in Kenya.

Shikha Sethia,
University of Vienna.

Abstract:

The intersections of racial, class-based and gendered inequalities continue to influence the international division of labour. It has been reasonably well documented that workers are differently commodified based on socially constructed identities and perceptions, even within the same region. Variations in forms of labour control, wages, access to social safety nets, care burdens, as well as levels of unionisation and representation have created strata and classes of labour that mirror historical inequalities between regions and peoples. Apparel global production networks (GPNs) (Henderson et al., 2002) are part of this landscape, with few global buyers but numerous and globally dispersed suppliers. The global buyers or 'lead firms', most located in the Global North, have a high degree of control in how the network is organised (Gereffi 1999) and are notoriously 'footloose' in seeking out the cheapest sourcing locations, largely in the Global South. Supplier firms in turn have been known to respond to untenable purchasing practices of lead firms using strategies such as transnationalising production to lower cost locations (Gibbon, 2003; Azmeh and Nadvi, 2014), and stratifying the workforce not only spatially but also on the basis of gender, race or other markers (Bair 2010). While early work on Global Commodity Chains clearly made the link between global production and uneven development, the shift to inter-firm analysis led to a greater focus on how firms could better position themselves within the network to capture more value, e.g., through upgrading (Werner 2016). This process further encouraged competition between already subordinated actors and 'peripheralisation' of certain activities and regions and peoples. This research project hopes to complement our current knowledge of the production network as an economic relationship with a bottom-up understanding of GPNs as a social relationship that mobilises difference for continuous profit through efficiency and productivity gains. By combining theories of racial capitalism and labour regime analysis in the context of GPNs, the author hopes to add to our collective understanding of how existing structures of inequality at macro, meso and micro levels contribute to regimes of labour control, as well as shape how labour agency is exercised in this context. The empirical focus of the project will be on the apparel export sector in Kenya, which is characterised by a predominance of transnational investors, a gendered and racialized employment structure and dependence on the US market for survival.

Discussants: Gargi Bhattacharyya and Lester Spence.

'Shocked again?' White innocence and epistemic ignorance as tools to uphold Finnish exceptionalism and racial capitalism.

Dionysia Kang,
Åbo Akademi University, Institute for Human Rights.

Abstract:

Exploitative labour practices in the food system disproportionately affect migrant and racially minoritized workers and have gained increased mainstream media attention in Finland over the years. However, news coverages of such exploitative practices tend to be featured as investigative 'exposés', and the reactions towards such reports are characterised by shock and outrage. I explore these reactions through the frame of 'white innocence' and 'epistemic ignorance' to understand how such reactions uphold systems of exploitation. Drawing on newspaper reports, columns and their respective public comments to analyse, I present three key narratives and the structures they uphold seen in these materials. First, the 'shock' towards existence of exploitative practices despite an imagined safe and equal Finland. Such implies individual and societal unknowing and dissociation; performing innocence from labour exploitation as a structural phenomenon. Second, Finnish innocence is reinforced by externalising the role of exploitation such as attributing businesses as foreign-owned, and workers and management as non-Finnish. It blames large corporate and multinational businesses; thus, hiding Finland as a neoliberal racial capitalist state. Lastly, the framing of exploitation enabled by workers' lack and deficit individualises the structural nature of exploitative labour. The framing imposes ignorance onto workers – as individuals who do not know their rights and working culture in Finland, failing to integrate, and in more hostile cases – as 'illegal' workers and bad apples. This article demonstrates how white innocence and ignorance are utilised as tools within racial capitalism to uphold Finnish exceptionalism and its exploitative food systems.

Discussants: Gargi Bhattacharyya and Gaia Giuliani.

Disputing race and racism. Notes on a debate.

Marco Meliti,
University of Bologna.

Abstract:

By focusing on the British context in the 1970s and 1980s, the article retraces two different ways of conceiving race and racism and their relation to class. First, it analyses the works of Robert Miles, who questioned the so-called race relations paradigm, insisting on the need to place racism at the centre of social science analyses. The study of racism points out the ideological status of the concept of 'race,' which Miles refuses both heuristically and politically. Rather, he insists on talking about 'racialization' in capitalist economic relations. On the other hand, the paper analyses the politics of race and anti-racism, briefly considering the theoretical contributions of those authors, such as Ambalavaner Sivanandan, Stuart Hall, and Paul Gilroy, who have reclaimed race as a possible terrain of articulation for radical politics. These contributions differently deal with the theoretical questions of race and class. However, they share a concern for race as a material force structuring individual lives and their position in class societies, and as a political category through which they organise their struggles. The Aim of this reconstruction is twofold: first, it is part of a genealogical work around concepts such as 'race,' 'racialization' and 'institutional racism;' second, it offers some insights for understanding the possibility of regressive politics of race, both with a historical (the advent of Thatcherism) and a political concern (the current global wave of nationalist, conservative, and racist politics).

Discussants: Gargi Bhattacharyya and Gaia Giuliani.

Abolitionist movements in Portugal.

Workshop facilitated by Ana Rita Alves and Mamadou Ba.

(16-17.30)

Ana Rita Alves

In the aftermath of George Floyd's murder, the outbreak of antiracist protests worldwide indicates how the disposability of black lives under racial capitalism is globally understood as a common repertoire of law enforcement against black living and well-being. While solidarity and paying justice to the memory of George Floyd and his family were the trigger for taking the streets; recurrence, repetition, and resonance – in time and space – shaped political claims against racist police brutality as, locally, people continuously mourn and reclaim justice for their dead, from Rio de Janeiro to Paris or Lisbon. By then, mobilizations called for racial justice and, in some cases abolition, revealing that it was not just the police, but the criminal justice system (as a whole) which was at stake. Departing from the Portuguese context, we will analyse the tensions between political violence and calls for reform and/or abolition, highlighting the intersections between space, race, and political mobilisation.

Mamadou Ba

Identity categories and cartographic taxonomies through urban politics and territorial designations still function as ideological metonymies of racism and anti-blackness. Biological and spatial categories for naming and signifying racialized subjects, black people in particular, are in the genetic code of Western humanism. Non-white bodies and spaces are metonymies of non-being. That is why there is no way out with blissful universalism, nor Eurocentric humanism. Only by breaking down the dikes of whiteness will black people be able to re-signify the notion of humanity, to rebuild an existence that depends only on themselves.

Bio:

Ana Rita Alves (she/her) is an anthropologist with a PhD on Human Rights in Contemporary Societies (CES-UC). She was also a 2020-2021 Black Studies Dissertation Scholar at the University of California Santa Barbara (USA). She is the author of the book 'When Nobody Could Stay: Racism, Housing and Territory' (Tigre de Papel, 2021). She has been involved in several research projects, including 'RAP - "Race" and Africa in Portugal: a study on history textbooks' (FCT, 2010-2011), 'Atlantic Crossings: materiality, contemporary movements and policies of belonging' (FCT, 2014-2015), 'ExPERTs - Making Sense of Planning Expertise: Housing Policy and the Role of Experts in the Special Rehousing Program (PER)' (FCT, 2017-2019), 'COMBAT - Combating racism in Portugal: an analysis of public policies and anti-discrimination law' (FCT, 2016-2020), 'AFRO-PORT-Afro-descendance in Portugal: Sociability, Representations and Sociopolitical and Cultural Dynamics'. A Study in the Lisbon Metropolitan Area' (FCT, 2019-2021) and member of the advisory board of '(DE)OTHERING - Deconstructing Risk and Otherness: hegemonic scripts and counter-narratives on migrants/refugees and 'internal Others' in Portuguese and European mediascapes' (FCT, 2020-2021). She is now involved in the project 'Digital African Memory' and one of the founding members of 'CHÃO - Atelier of Urban Anthropology'.

Bio:

Mamadou Ba (he/him) has a degree in Portuguese Language and Culture from the Cheikh Anta Diop University in Dakar (1997) and a Certificate in 'Translation' from the Faculty of Arts of the University of Lisbon (1998). Portuguese citizen born in Senegal, he has lived in Portugal for over 24 years, dedicating himself to anti-racist activism ever since. Founding member of several national and European organisations defending the human rights of migrants and racialized people. He has served on scientific advisory boards for several academic research projects as a consultant. He participates as a teacher in many Summer Schools of the Centre for Social Studies of the University of Coimbra, related to the theme of (anti) racism.

Day 3 – Wednesday, June 28

Racial capitalism is a question about solidarity and survival: the urgency of antiracism in an imploding Europe.

Lecture by Gargi Bhattacharyya.

(9.30-11.00)

Abstract:

This paper revisits questions of European racism and the place of European racisms in our moment of emerging/emerged multiple crises. Europe, in common with some other regions, is experiencing escalating hardship with a collapse of aspects of a previous welfarism alongside an often-painful deregulation of working life. In this period of uncertainty, the question of how we survive together arises urgently again. Inevitably, there remains always across Europe a fear of the shadow of fascism and the ever-present but often unpredictable traces of colonial violence erupt here and there as our worlds shudder. This session revisits the challenges arising from a Europe in turmoil to argue for an expanded antiracism informed by the analysis of racial capitalism as necessary to our collective survival. There are two elements to this: both the call to comprehend our moment of crisis using the analytic tools offered by debates about racial capitalism and the suggestion that thinking through the lens of racial capitalism opens other modes of organising and building connection in the most difficult of times.

Bio:

Gargi's (she/her) writing and scholarly activity has focused on changing cultures of racism and the manner in which discourses of sexuality are deployed as techniques of power. She has undertaken funded research examining vulnerable workers and the hospitality industry; the characteristics of the 'student city'; remittance circuits; political disengagement in Birmingham; changing understandings of poverty; trade unions and the integration of migrants in Europe. She has been involved in the research teams of 'Go Home - mapping immigration controversy' (ESRC) and 'Conflict, memory, displacement' (PaCCs). Gargi is a member of the Centre for Migration, Refugees and Belonging.

Suggested readings:

Danewid, I., (2020). The fire this time: Grenfell, racial capitalism and the urbanisation of the empire. *European Journal of International Relations*, 26(1),289-313.

McMillan Cottom, T. (2020). Where platform capitalism and racial capitalism meet: The sociology of race and racism in the digital society. *Sociology of Race and Ethnicity*, 6(4), 441-449.

Pulido, L. (2017). Geographies of race and ethnicity II: Environmental racism, racial capitalism and state-sanctioned violence. *Progress in human geography*, 41(4), 524-533.

Participant Presentations

(11.30-13)

The representation of the decolonial struggle in Cuban cinema: A socio-historical perspective.

Michele Marchioro,
Ca'Foscari University.

Abstract:

Until the 60s Cuban cinema had very few productions because of an international context already dominated by Hollywood. After the 1959 Revolution, because of the new historical needs created by the success of the decolonial revolution, an autochthon production started and cinema became one of the main propaganda tools of the new regime (who founded the ICAIC, the national public institute of film production, two months after the Revolution). On one side, this led to a new representation of the decolonial struggle that had the function of an historical reconstruction: creating documents, recording memories and creating an archive of sources for a decolonized historiography; on the other side, the revolutionary epic has often worked as an organ for propaganda and legitimization of the new government. This twofold paradigm has known some exceptions (directors such as Guillen Landriàn, Sara Gomez, Gutierrez Alea) who were symptoms of some contradictions of the regime, but generally this model worked until the Soviet Union's collapse. From the 90s onwards, many Cuban directors have started to try new forms of self-production and placed themselves in the same tradition of the cited heterodox authors – even if with very different esthetical solutions –, in order to manifest their dissent toward the current state of things in their country. Showing some short film extracts, I would like to retrace the evolution of the concept of 'struggle' (from a materialist decolonial perspective), and how it has changed in relation to the socio-historical and economic dynamics of Cuba, trying to draw some conclusions on the state of art today in the post- communist countries.

Discussants: Mamadou Ba, Vanessa Fernandes and Gaia Giuliani.

'Quattrostelle is a life saver for me'. Migrants' squats as a reaction to class, gender and race hierarchy in the post-neoliberal city.

Oswaldo Constantini,
Sapienza- University of Rome.

Abstract:

This paper draws upon a long-term ethnography carried out in an occupied building in Rome, being at the same time an activist of Blocchi Precari Metropolitanani (one of the organisations involved in the Movement for the Right of Housing). The fieldwork has been carried out with an attention to structural data (economic, finance, politics, borders) that are able to 'structure' people's agency, following the Wolf's notion definition of 'structural power'. In this way the life trajectories of people are analysed as the outcome of a specific social order, that is the post neoliberal racial capitalism. The specific focus will be on the housing, with all the difficulties migrants meet to find a rent: daily racism, references requested, empty houses, wages under the 'white' average, and so on. In this framework, squatting resounds with the anticolonial violence that - as Achille Mbembe reminded us - is not ideological as the colonial one, but something like 'epileptic violence of the man with his back to the wall'. Infact, the ethnography demonstrates that it is based on basic needs of people. I will take into account two life stories able to shed light upon the current urban necropolis. We will analyse two stories, a male and a woman, in which emerges strongly the choice between paying rent and surviving: paying rent means for them working day and night or choosing between buying saving-life medicines or food.

Discussants: Daniela Jorge Ayoub and Carla Panico.

Afro-realism.

Lecture by Lester Spence.

(14-15.30)

Abstract:

In 'Resolving the Trouble With 'Race'' Loïc Wacquant notes that 'race is arguably the single most troublesome and volatile category of the social sciences in the early twenty-first century.' I suggest this is because we tend to treat race as a social category with political and economic implications, rather than a political category with social and economic implications. In this paper, I consider the ramifications of this 'Afro-realist' position using the growing international concern with black life, as well as the increasing attempt black populations themselves have made (through movements like Black Lives Matter) to humanise the globe.

Bio:

Lester Spence (he/him) is a Professor of Political Science and Africana Studies at Johns Hopkins University. He specialises in the study of black, racial, and urban politics in the wake of the neoliberal turn. An award winning scholar (in 2013, he received the W.E.B. DuBois Distinguished Book Award for his book, *Stare in the Darkness: The Limits of Hip-hop and Black Politics*) and teacher (in 2009, he received an Excellence in Teaching Award), he can regularly be heard on National Public Radio and the Marc Steiner Show.

Suggested readings:

Policing class--<https://jacobin.com/2016/08/baltimore-police-department-of-justice-freddie-gray>.

Nobles, Melissa. 2000. *Shades of citizenship: race and the census in modern politics*. Stanford, Calif.: Stanford University Press. Chapters 1, and 2.

Racial capitalism and the extraction of symbolic value from racialized subjects. Workshop facilitated by Gaia Giuliani.

Abstract:

This workshop aims to introduce some interpretations of the very productive concept of racial capitalism through a reflection on the circular relation between discourse and the materiality of a system of oppression. Through an examination of modern colonial representations of the barbarian to some established icons of popular visual culture in sci-fi, doomsday and horror films and TV series, as well as in images reproduced by the news media, my introduction to the workshop traces the genealogy of modern fears as well as of ontologies and logics of the Anthropocene in order to understand the interplay between (post)colonial archives and racial capitalism. By modern fears I mean those fears – fears of invasion, terrorism and catastrophe – that both engender and legitimise specific forms of extractivism and exploitation based on racial constructions of specific people – migrants, refugees and racialised minorities – who are therefore exposed to vulnerability and death. By logics of the Anthropocene, I refer to a set of principles based on ontologies of exploitation, extermination and natural resource exhaustion processes that determine who is worthy of benefiting from value extraction and being saved from catastrophes and who is expendable. Fears for the loss of isolation from the unworthy and the expendable are investigated here as originating anxieties against migrants' invasions, terrorist attacks and planetary catastrophes, in a thread that weaves together re-emerging 'past nightmares and future visions and prepares the terrain for further value accumulation.

Bio:

Gaia Giuliani (she/her) is an Italian critical race and 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. 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. 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), *Zombi, alieni e mutanti. Le paure dall'11 settembre ad oggi* (Le Monnier/Mondadori Education 2016), *Bianco e nero. Storia dell'identità razziale degli italiani*, with Cristina Lombardi-Diop (Le Monnier/Mondadori Education 2013) and *Beyond curiosity* (Aracne 2008).

Suggested readings:

Tate, S. A., & Rodríguez, E. G. (Eds.). (2022). *The Palgrave Handbook of Critical Race and Gender*. Palgrave Macmillan.

Pinelli, B., & Giuliani, G. (2021). Perfect victims and monstrous invaders: media, borders, and intersectionality in Italy. *From the European South*, (9), 13-30.

Summer School Drinks

(18.30-20.30)

Liquidâmbar, Coimbra.

Drinks open to all the participants of the School at a convenient location.

Day 4 – Thursday, June 29

Intersectionality and ‘intra-sectionality’ at the crossroads of oppression and struggle.

Lecture by Shahd Wadi.

(9.30-11.00)

Abstract: Black Palestinian transnational solidarity movement has parted from the notion of a common marginality in order to create a shared space of resistance. In light of Angela Davis’ thoughts on ‘intersectionality of struggles’, this session intends to be a place for reflection and encounter with the crossroad of Palestinian-Black oppressions and oppositions. Nonetheless, it will go further by asking: can this co-resistance be read as an act of love? Looking from an intersectional feminist perspective at the ‘real and imagined’ Black-Palestinian identity as being founded on bell hooks’ ‘ethics of love’, may allow us to question differently the dynamics of struggle against the diverse layers of domination. A struggle that does not respect borders nor categories. In order to understand the multiple intersecting nets of oppression we will uncover how gender, class, apartheid, race, settler-colonialism among other layers interacts with Black and Palestinian love stories. We will, then, look at the ‘love’ within social movements for justice and freedom, as a poetic action rather than a feeling, a global vision connecting intimately different struggles. We will be asking: what happens when we resort to the ‘ethics of love’ as the foundation of the intersectional struggle? can love be a collective motor for an action to embrace, with no fear, a transnational solidarity? Can the power of love be a transformative force and an intersectional tool for freedom, all freedom?

Bio:

Shahd Wadi (she/her) is Palestinian among other possibilities, but the freedom is mostly Palestinian. She tries to find freedom also in what she does, travelling between academic research, creative writing, translation, curation, performance and art consultancy. She sought her resistance through her PhD thesis in Feminist Studies at the University of Coimbra in Portugal, which was published in a book entitled ‘Bodies in a Bundle: Artistic-Life-Stories of Palestinian Women in Exile’ (2017). She was the first in Portugal to receive a degree in this field. She was nominated to be part of the platform of Best European Young Researcher. In her research she addresses the artistic body narratives in the context of the Israeli occupation of Palestine. She considers art a life testimony, also her own.

Suggested readings:

Davis, A. (2016). Ferguson Reminds Us of the Importance of a Global Context. *Freedom Is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement*, Haymarket Books, Chicago, USA, 13-30.

hooks, B. (2001). ‘Values: Living by a Love Ethic’. In: Books, B. *All about love, New Visions*, New York: Harper Perennial, 85-101.

Representational justice, black bodies and the epistemological traps in the consumption discourses.

Workshop facilitated by Luciane Lucas dos Santo.

(11:30-13.00)

Abstract: Departing from Sara Lewis' concept of representational justice, referring to the way 'images of black life' are addressed in the Arts and Architecture, we aim to discuss the sub- and misrepresentation of racialised people in the Brazilian media, particularly with regard to consumption practices and narratives. Analysing advertisement discourses and their way of calling attention to products, lifestyles, and forms of belonging, I focus on the way capitalist consumption stresses a class-based social distinction, on one side, and naturalises, on the other, a white aesthetics. Given that the symbolic dimension has had materiality in people's ordinary life, creating effective material constraints for black people - and black women in particular-, I argue that racial asymmetries are fostered, deepened, and naturalised through the prevalent consumption discourse. As such, I argue that the Bourdiesian concept of social distinction reveals as being insufficient to describe the links between social inequality, misrepresentation and material constraints experienced by racialised bodies.

Bio:

Luciane Lucas dos Santos (she/her) is an associate researcher at the Centre for Social Studies, University of Coimbra. She is the PI of the project 'BioTraCes - Biodiversity and Transformative Change for Plural and Nature-Positive Societies'(HORIZON-CL6-2022-BIODIV-01-09/Grant 101081923) in Portugal, headed by the Wageningen University (The Netherlands). She is also the researcher who represents CES at the partnership in the FCT Project EuroREGEN (Transnational networks for regenerative development in Europe - PTDC/SOC-SOC/2061/2020), headed by ISCTE-IUL. She integrates the academic staff of the PhD Programme 'Democracy in the 21st Century' (CES/FEUC) and co-coordinates two Study Groups - one related to Solidarity Economy issues (ECOSOL-CES) and the other focused on religion, gender and politics (POLICREDOS). She holds a PhD in Communication and Culture from the Federal University of Rio de Janeiro (2004), having had a long academic career as assistant professor at the State University of Rio de Janeiro (UERJ/Brazil).

Suggested readings:

Brah, A., & Phoenix, A. (2004). Ain't IA woman? Revisiting intersectionality. *Journal of international women's studies*, 5(3), 75-86.

Lewis, S. (2019). The racial bias built into photography. *The New York Times*, 25, 2019. Available at: <https://www.nytimes.com/2019/04/25/lens/sarah-lewis-racial-bias-photography.html>.

Participant Presentations

(14-15.30)

Considerations on animality: Black, Indigenous, and postcolonial perspectives.

Darren Chang,
University of Sydney.

Abstract:

In recent years, a growing number of Black thinkers, such as Zakiyyah Iman Jackson, Joshua Bennett, Evan Maina Mwangi, Bénédicte Boisseron, Alexis Pauline Gumb, Che Gossett, Aph Ko and Syl Ko have all offered path breaking contributions to examining how Blackness and animality are co-constituted across varying geographical and historical contexts. At same time, postcolonial / anticolonial theorists such as Andil Gosine and Maneesha Deckha, as well as Indigenous theorists such as Kim TallBear, Zoe Todd, Robin Wall Kimmerer, Billy-Ray Belcourt, Margaret Robinson, and Craig Womack, have all offered their standpoints to thinking relations across humans and nonhumans. This paper engages the emerging bodies of critical work above with issues of border and refuge, particularly some of the select texts in the recently published, *Like an Animal: Critical Animal Studies Approaches to Borders, Displacement, and Othering* (2021). Reflecting on her critical work concerning the entanglements between race and species, Claire Jean Kim cautioned against the practice of analogizing across different forms of oppression in ways that are appropriative, instrumentalizing particular experiences, histories, and causes, and treating them as means to an end. Following Kim's nuanced and careful analysis on how race and species operate within taxonomies of power to organise humans and nonhumans into hierarchical orderings, this presentation practices what Kim describes as an ethics of mutual avowal: an 'open and active acknowledgement with other struggles.'

Discussants: Maria Elena Indelicato and Luciane Lucas do Santos.

Journey across a PhD: choices and dilemmas on the path to reach out to research participants.

Maria Odete Silva de Jesus,
University of Porto.

Abstract:

This presentation aims to showcase my PhD project under development for the past 19 months. In this project, I seek to understand how experiences of racism and discrimination influence the educational trajectories of young Black people. Through biographical narratives, which make it possible to gather information about a specific time frame and theme (Nada, 2017; Duff & Bell, 2002), while also bringing the participants closely into the research and its processes (Araújo, 1995; Dewey, 1979; Clandinin & Connelly, 2004), I will attempt to understand their experiences and bring their voices into the field of Educational Sciences. In this presentation, I intend to illustrate the paths already taken, the difficulties felt, some reflections, and some excerpts from the participants. I will describe the journey this PhD research has already made, exploring why narrative inquiry is the preferred method, the process of participant selection, the broad characteristics of these participants, and what the participants already shared with us about their experiences while also discussing some difficulties, stemming from the positionality of a white, female researcher focused on Black people's experiences, confronting whiteness and white fragility. Moreover, I will focus on how Critical Race Theory in Education has helped ground this research project, and the historical and political context of Portugal, which is essential to understand why it is crucial to study Black young people's experiences of racism and their potential impact on educational trajectories.

Discussants: Gargi Bhattacharyya and Shahd Wadi.

Race and anti-gender movements in Europe with a focus on Portugal.

Workshop facilitated by Alexandre de Sousa Carvalho.

(16-17.30)

Abstract:

The origins of the attacks against 'gender ideology' go back to the Catholic Church's understanding of the complementary of the sexes. The Vatican coined the concept to articulate opposition to gender equality, abortion, sexual education, and LGBTQ rights in areas such as marriage, adoption, surrogacy, and reproductive technologies. In several European political contexts, anti-gender ideology discourses came to converge with anti-immigration and nativist agendas. This workshop uses the Portuguese case to trace the evolution of the concept and discuss how race came to intersect with gender in some of its transformations. For that purpose, we will begin by looking at how the Portuguese Bishops Conference understood the concept. Then we will explore the role of the digital newspaper *Observador* as a privileged vehicle for the popularisation of arguments against 'gender ideology' in Portuguese mainstream political debates during the years of socialist rule. Finally, we will look at the presence of anti-gender discourses in the political program of Chega, a populist far-right party with an anti-immigration agenda. By exploring the dissemination process of anti-gender discourses in Portugal in their heterogeneity, plurality, convergences and transformations, we will discuss how different actors involved in the process understood the concept of 'gender ideology' and put forward (different) arguments to contest it and to promote different agendas.

Bio:

Alexandre de Sousa Carvalho is an associate researcher of the Centre for Social Studies of the University of Coimbra and part of the research team at DeCode/M - Media and Masculinities in Portugal, where he facilitates the thematic area "Populism and Extreme Masculinities". He is also a member of the newly funded research project UnCover - Sexual Violence in the Portuguese Mediascape. He has been a Guest Assistant Lecturer at the Faculty of Economics and at the Faculty of Arts and Humanities at the University of Coimbra since February 2017, where he has been lecturing at undergraduate and graduate programmes in International Relations; Development, Peace and Security Studies; and in Journalism and Communication Studies, focusing on the areas of Contemporary Media and Culture Studies and Political Communication.

Suggested readings:

Toldy, T. & Garraio, J. (2020). Gender Ideology: A Discourse That Threatens Gender Equality, in Leal Filho W., Azul A., Brandli L., Lange Salvia A., Wall T. (org.), *Gender Equality. Encyclopaedia of the UN Sustainable Development Goals*. Cham: Springer International Publishing, 1-11

Further readings:

Althoff, A. (2018). Right-wing populism and religion in Germany: Conservative Christians and the Alternative for Germany (AfD). *Z Religion Ges Polit* 2, 335–363.

Korolczuk, E. & Graff, A. (2018). Gender as 'Ebola from Brussels': The Anticolonial Frame and the Rise of Illiberal Populism. *Signs*. 43. 797-821.

Paternotte, D. (2023). Victor Frankenstein and his creature: the many lives of 'gender ideology'. *International Review of Sociology*.

Translating Blackness.

Lecture by Lorgia García Peña.

(18.30-20.30)

Salão Brazil, Coimbra.

Abstract:

In *Translating Blackness* Lorgia García Peña considers Black Latinidad in a global perspective in order to chart colonialism as an ongoing socio-political force. Drawing from archives and cultural productions from the United States, the Caribbean, and Europe, García Peña argues that Black Latinidad is a social, cultural, and political formation—rather than solely a site of identity—through which we can understand both oppression and resistance. She takes up the intellectual and political genealogy of Black Latinidad in the works of Frederick Douglass, Gregorio Luperón, and Arthur Schomburg. She also considers the lives of Black Latina women living in the diaspora, such as Black Dominicana guerrillas who migrated throughout the diaspora after the 1965 civil war and Black immigrant and second-generation women like Mercedes Frías and Milagros Guzmán organising in Italy with other oppressed communities. In demonstrating that analyses of Black Latinidad must include Latinx people and cultures throughout the diaspora, García Peña shows how the vaivén—or, coming and going—at the heart of migrant life reveals that the nation is not a sufficient rubric from which to understand human lived experiences.

Bio:

Dr. Lorgia García Peña (she/her) is a writer, activist and scholar who specialises in Latinx Studies with a focus on Black Latinidades. Her work is concerned with the ways in which antiblackness and xenophobia intersect the Global North producing categories of exclusion that lead to violence and erasure. Through her writing and teaching, Dr. García Peña insists on highlighting the knowledge, cultural, social and political contributions of people who have been silenced from traditional archives. She is the author of three books, the award-winning *The Borders of Dominicanidad: Race, Nations and Archives of Contradictions* (Duke, 2016) which was translated and published in Spanish by Editorial Bonó in 2020; *Translating Blackness: Latinx Colonialities in Global Perspective* (Duke, 2022) and *Community as Rebellion* (Haymarket, 2022). An engaged scholar committed to liberating education and bridging the gaps that separate the communities she comes from (Black, immigrant, working) and the university, Dr. García Peña is also a co-founder of Freedom University Georgia, a school that provides college instruction to undocumented students and the co-director of Archives of Justice a transnational digital archive project that canters the life of people who identify as Black, queer and migrant. She has been widely recognized for her public facing work: in 2022 she received the Angela Davis Prize for Public Scholarship, in 2021 the Margaret Casey Foundation named her a Freedom Scholar, and in 2017 the Massachusetts Institute of Technology (MIT) presented her a Disobedience Award for the co-founding of Freedom University. Additionally, her scholarship has been supported by the Ford Foundation, The Johns Hopkins University African Diaspora Studies Postdoctoral Fellowship and the Future of Minority Studies Fellowship.

School Dinner

(20.30-22.30)

Fangas, Coimbra.

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

Day 5 – Friday, June 30

Workshop with the Núcleo Antirracista de Coimbra (NAC).

Facilitated by Jessica Bruno.

(11.30-13.00)

Abstract:

The workshop first introduces the history and objectives of the Núcleo Antirracista de Coimbra (NAC), then it presents the e-Journal of NAC, 'Assapulo' to discuss issue 7 '*Negro-tema.*' *Academia e Racismo.*

Bio:

Jessica Bruno (she, her) is an historian with a MRes in education. Currently, she is a doctoral candidate in Post-colonialisms and Global Citizenship at the Center for Social Studies, University of Coimbra, member of the Núcleo Antirracista de Coimbra, and researcher for the Coletivo Angela Davis, Grupo de Pesquisa em Gênero, Raça e Subalternidade, Bahia.

Núcleo Antirracista de Coimbra

It is an anti-racist organisation that welcomes racialized people who live or have any form of connection with the city of Coimbra, encouraging them to participate in discussions that enable their politicisation while aiming to build a local, national, and global anti-racist agenda.

When queer theory meets settler colonial studies, romantic love goes into crisis.

Lecture by Maria Elena Indelicato.

(14-15.30)

Abstract: In this lecture, I draw from Elisabeth Povinelli (2006) and Mark Rifkin (2011) critique of romantic love and heterosexual imaginary to examine with the school's participants the *Yes, Campaign* of the 2017 Referendum on Same-Sex Marriage in Australia. Few scholars have already acutely noted how the *Yes, Campaign* (i.e., tv commercials, flyers, posters, rallies, interviews, opinion pieces and talks) iterated a form of homo-normative nationalism that effectively aligned 'respectable' queer couples with the typical nuclear Australian family (read white) while, moreover, characterising the inclusion of the former in the latter as further evidence of the inherent modernity of the country (see Dreher 2017; Hegarty et al. 2018; and Thomas *et al.* 2019) Complementing this analysis, this lecture examines the tropes of romantic love employed in the *Yes, Campaign* so as to unravel the settler colonial logic that has enabled queer bonds of affection to be included in the family of the nation while re-marking those of ethnic minorities and Aboriginal populations behind and below Western civilisation.

Bio:

Maria Elena Indelicato (she/her) obtained her Ph.D. at the Department of Gender and Cultural Studies, University of Sydney. She is currently a CEEC FCT researcher at the Centre for Social Studies (CES), University of Coimbra, associate editor of the Journal of Intercultural Studies, and co-editor of the section 'Anti-Racism/Mobilisations and Resistance' of the forthcoming online *Routledge Encyclopaedia of Race and Racism*. Besides her monograph *Australian New Migrants* (2018), Indelicato has published in feminist, critical race and cultural studies journals such as *Outskirts: Feminisms along the Edge*, *Critical Race and Whiteness Studies e-Journal*, *Chinese Cinemas*, *Inter-Asia Cultural Studies*, *Paedagogica Historica*, *Transnational Cinemas*, *Feminist Review*, *Postcolonial Studies*, and *Interventions. International Journal of Postcolonial Studies* besides several chapters in edited books on migration, settler colonialism, and Chinese cinemas.

Suggested readings:

Indelicato, M. E. (2019). When You Say Queer, I Hear Decolonise. Colonial Archives, Deviant Sexualities and Normative Media. 'Archives' Blog Series, *Feminist Review*.
<https://femrev.wordpress.com/2019/11/06/when-you-say-queer-i-hear-decolonise-colonial-archives-deviant-sexualities-and-normative-media/#more-1684>.

Public Events

1. Oeuvres by Vanessa Fernandes & Medhin Paolos

Monday, June 26, 18.30-20.00 – Sala 1 CES | Alta.

Synopses of films by Vanessa Fernandes

'Mikambaru' é uma palavra inventada pelo alter ego de um dos personagens. O filme reflete sobre a diáspora africana pós-colonial e a relação com o 'Outro'. Questiona as fronteiras mentais e emocionais que mudam de geração em geração, através do poema 'Construir' de Alda Espírito Santo. É um conto de fadas, analisando estereótipos, arquétipos e figuras religiosas que contam sua própria história.

'Abro mais uma gaveta': com voz e poema de Raquel Lima, imagem, performance e realização de Vanessa Fernandes.

'Tradição e imaginação': a film narrating the memories of a past of slavery in Benim.

'Mar inventado': com Voz e poema de Matamba Joaquim, imagem, performance e realização de Vanessa Fernandes

Bio:

Vanessa Fernandes (she/her) is a filmmaker, performer, and visual artist. She was born in Guinea-Bissau in 1978, and lived in Paris, Macau, Porto, and Germany. In 2012 she returned to Porto where she has lived since. She holds a Master's in Film and Television Directing by ESAP (2016). In 2019, she created the video installation 'Stand Here' at Hangar - Lisbon Art Research Center for the 8°Triangle Network and participated in the collective exhibition 'Unearthing Memories' with the Interstruct collective at RAMPA - Porto. She then directed short films such as 'Tradition and imagination', 'Mikambaru', 'Si destinu', 'Fiji', 'Cura', 'MadMudPool' and the series for RTPLab 'Matemática Salteada'. In 2021, she presented 'Mikambaru' at DocLisboa for the session 'Cinema for an anti-racist struggle', participated in the 'Meeting(s) - Women in Decolonization - Ways of Seeing and Knowing' at Hangar Artistic Research Center and Aljube Museum, and presented 'O Fio do Casulo' - Espectro Visível Project (in partnership with Ivo Reis) at the International Film Festival of Córdoba - Argentina. In the same year, she created the project 'The Invisible Side of Water' for the international exhibition 'The European Humanities R&D Exhibition' by FCT and Fundação Calouste Gulbenkian. In 2021 she was also DOP for the film 'Mudança' by Welket Bungué, selected for the Berlinale. She was invited to international debates and conferences, among which, in 2016 the international conference, organised by the Centro de Estudos Africanos do

Porto 'The struggle of women in African cinema and the Middle East', in 2019 the 'AfroEuropeans Studies Conference' and 'For us, for us: African cultural production'.

Synopses of films by Medhin Paolos

Asmarina. *Voices and Images of a Postcolonial Heritage* is a documentary film about the Habesha (Eritrean and Ethiopian) community in Milan that bridges the present life of this community to the historical legacies of Italian colonialism in the Horn of Africa. The research and the filming of *Asmarina* directly engaged people and their accounts while connecting those stories to printed and audiovisual material found in institutional archives. *Asmarina* is thus the result of a meticulous collective research project that tells a more complete story of the colonial relationship between Italy and Eritrea, bringing to light the postcoloniality of the Eritrean-Ethiopian diaspora in Italy that has been little scrutinised up to now: the everyday life stories of those who have lived in the city for years, those who were born in Italy and the day-to-day experiences of the refugees who have just arrived. The Habesha community has been present in Italy for over half a century and has been actively integrated into the social and cultural life of Italy. The goal of the film is to bring attention to the collective memories of this community, piecing together peoples' stories: their immigrant and transnational experiences, their memories of colonialism, their multiple and intersectional identities, as well as their hopes and dreams.

Bio:

Medhin Paolos (she/her) is a filmmaker, photographer, musician, and social justice activist. Her work focuses on diaspora, citizenship, migration, and queerness. For ten years Paolos was part of the folk-electronic band *Fiamma Fumana* bringing forward the female vocal tradition of the Mondine of Northern Italy and performed internationally at venues like WOMAD, Womex and the Kennedy Center in Washington DC. Paolos is the co-founder of the Milan chapter of *Rete G2-Seconde Generazioni*, a national organisation that promotes the human and civil rights of descendants of immigrants in Italy. In recent years, she has been awarded fellowships at Harvard University, MIT Institute of Technology and Wellesley College. She is currently a Professor of the Practice at Tufts University, conceptualising an educational platform for bringing a plurality of voices, histories, and cultures to the forefront through media and artistic interventions.

2. Beyond Racism: anti-Blackness of the social and the human.

Master class by João Costa Vargas

Tuesday, June 27, 9.30-11.00 - Sala 1 CES | Alta.

Abstract:

Reflecting on long-term collaborations with Black political and artistic collectives in Brazil and the U.S., including the Black Panthers and jazz musicians at the World Stage in Leimert Park, Los Angeles, this conversation explores necessary distinctions between racism and antiblackness. It proposes that in the realm of antiblackness, abolition fulfills Frantz Fanon's maxim that 'the real leap consists of introducing invention into existence.'

Bio:

João H. Costa Vargas is Professor and Chair of Anthropology at The University of California, Riverside (2017-). Vargas has authored and co-authored more than seven books, amongst which *Catching Hell in the City of Angels: Life and Meanings of Blackness in South Central Los Angeles* (2006), *Never Meant to Survive: Genocide and Utopia in Black Diaspora Communities* (2008), *State of White Supremacy: Racism, Governance, and the United States* (with Moon-Kie Jung and Eduardo Bonilla-Silva, 2010), *Antinegritude: O Impossível Sujeito Negro na Formação Social Brasileira* (with Osmundo Pinho, 2016), *Motim: Horizontes do Genocídio Antinegro na Diáspora* (with Ana Luiza Flauzina, 2017), *The Denial of Antiblackness: Multiracial Redemption and Black Suffering* (2018), and *Antiblackness* (with Moon-Kie Jung, 2021). As a member of the UC Riverside based *Unbound Collective*, Professor Costa Vargas has striven to envision Black futures that are liberating, imaginary, and Queer and Trans affirming. Through their scholarship and activism, Professor Costa Vargas has established themselves as an expert of the many forms that state and police violence have taken across time and various location against the Black populations of the United States and Brazil, i.e., juvenile and adult imprisonment, repressive policing, punitive schooling, residential hypersegregation, exposure to environmental hazards, and blocked access to health care and well-being.

Suggested Readings:

Vargas, J. C. (2021). Blue Pill, Red Pill: The Incommensurable Worlds of Racism and Antiblackness. *Kalfou*, 8(1/2), 183-205.

3. Oeuvre by by Raquel Lima

Tuesday, June 27, 18.30-20.30 - Casa das Artes Bissaya Barreto

Synopsis:

'Rasura' (São Tomé e Príncipe, 2021, 14') | Concept: Raquel Lima. Direction: Lubanzadyo Mpemba and Raquel Lima. Video Editing: Lubanzadyo Mpemba and Raquel Lima. Sound Editing: Sara Morais. Participants: Daniel, Pedro, Jorge, Delson Santos and Tchiloli Mini Riboquino. Poem (excerpt): 'sucubu' in *Ingenuidade Inocência Ignorância* de Raquel Lima (2019 - BOCA, *Animal Sentimental*).

How to think about the relation between my poetry and the dimensions of deletion and erasure? The videoart *Rasura* tries to answer this question by reflecting around three axes: the erasure that comes with a 'poetics of the present body' considering my path through stages of oral and performative poetry and its ephemeral character; the erasure in an ontological sense, by introducing orature as a tool for historical reconfiguration, alerting to epistemic tensions between conventional literary practices and other forms to narrate and produce knowledge; and finally, the relation between identity and erasure considering the manifestation of literary borders towards forms of repression from the very act of writing. It is, therefore, a video focused on materialising the impossible, whether through the search for my literary aesthetics and ethics, or the pursuit for other ways of telling, feeling, embodying, meaning, and describing the world, beyond structural and dominant forms of deletion and erasure.

Bio:

Raquel Lima (she/her) (1983, Lisbon) is a poet, performer, art-educator and a PhD Candidate in Post-colonialisms and Global Citizenship from the Centre for Social Studies at Coimbra University. Her research interest focuses on Orature, Slavery and Afrodiasporic movements. She holds a BA in Artistic Studies - Performative Arts from the School of Arts and Humanities of the University of Lisbon. In 2019 she co-coordinated the 7th AfroEuropeans Conference: 'Black In/Visibilities Contested' and published her poetry book *Ingenuidade Inocência Ignorância* (BOCA and *Animal Sentimental*). As a spoken word artist, she travelled to over a dozen countries in Europe, South America and Africa. She published her poetry in several languages and has been organising poetry workshops, highlighting the 'Workshop Poetry, Race and Gender: for an intersectional poetic writing'. In 2022 she participated as a speaker in the event *Loophole of Retreat* at the Venice Biennale 2022 and was keynote speaker at the World Congress of Women in Maputo.

5. Translating Blackness.

Keynote by Lorgia García Peña.

Thursday June 29, 18.30-20.30 - Salão Brazil.

Abstract:

In *Translating Blackness* Lorgia García Peña considers Black Latinidad in a global perspective in order to chart colonialism as an ongoing socio-political force. Drawing from archives and cultural productions from the United States, the Caribbean, and Europe, García Peña argues that Black Latinidad is a social, cultural, and political formation—rather than solely a site of identity—through which we can understand both oppression and resistance. She takes up the intellectual and political genealogy of Black Latinidad in the works of Frederick Douglass, Gregorio Luperón, and Arthur Schomburg. She also considers the lives of Black Latina women living in the diaspora, such as Black Dominicana guerrillas who migrated throughout the diaspora after the 1965 civil war and Black immigrant and second-generation women like Mercedes Frías and Milagros Guzmán organising in Italy with other oppressed communities. In demonstrating that analyses of Black Latinidad must include Latinx people and cultures throughout the diaspora, García Peña shows how the vaivén—or, coming and going—at the heart of migrant life reveals that the nation is not a sufficient rubric from which to understand human lived experiences.

Bio:

Dr. Lorgia García-Peña (she/her) is a writer, activist and scholar who specialises in Latinx Studies with a focus on Black Latinidades. Her work is concerned with the ways in which antiblackness and xenophobia intersect the Global North producing categories of exclusion that lead to violence and erasure. Through her writing and teaching, Dr. García Peña insists on highlighting the knowledge, cultural, social, and political contributions of people who have been silenced from traditional archives. She is the author of three books, the award-winning *The Borders of Dominicanidad: Race, Nations and Archives of Contradictions* (Duke, 2016) which was translated and published in Spanish by Editorial Bonó in 2020; *Translating Blackness: Latinx Colonialities in Global Perspective* (Duke, 2022) and *Community as Rebellion* (Haymarket, 2022). An engaged scholar committed to liberating education and bridging the gaps that separate the communities she comes from (Black, immigrant, working) and the university, Dr. García Peña is also a co-founder of Freedom University Georgia, a school that provides college instruction to undocumented students and the co-director of Archives of Justice a transnational digital archive project that centers the life of people who identify as Black, queer and migrant. She has been widely recognized for her public facing work: in 2022 she received the Angela Davis Prize for Public Scholarship, in 2021 the Margaret Casey Foundation named her a Freedom Scholar, and in 2017 the Massachusetts Institute of Technology (MIT) presented her a Disobedience Award for the co-founding of Freedom University. Additionally, her scholarship has been supported by the Ford Foundation, The Johns Hopkins University African Diaspora Studies Postdoctoral Fellowship and the Future of Minority Studies Fellowship.

Participants

Amira Tamim (she/her) is a master student in international relations with a research interest in the EU's border externalisation, the militarisation of borders, and role of private corporations in these processes. Her recent work focuses on resistance against the EU-pressured criminalisation of migration in Niger. She is also an activist in solidarity with Palestine and has been involved in organising against the repression of solidarity with Palestine in Germany.

Affiliation: Hertie School.

Angeliki Sifaki (she/her) in October will join the Centre for Social Studies (CES) at the University of Coimbra, Portugal, as a Marie Skłodowska-Curie Fellow (GF, 2023-2026). She will work on the project 'Dangerous Liaisons: Classical Antiquity and LGBTQ Movements in Greece, the UK, and the US'. Previously, Angeliki completed a Marie Skłodowska-Curie Fellowship (IF, 2019-2021) on 'Greek Homonationalism: The Entanglement of Sexual Politics with Issues of Race and Nationalism in the Case of Lesbian and Gay Movements and Queer Activist Groups in Greece' in the Department of Sociology at Newcastle University, UK. She earned her PhD in 2018 from the Graduate Gender Programme of Utrecht University in the Netherlands where she specialised in gender and sexuality studies, education and theories of nationalism. Her most recent publication includes a co-edited volume on *Homonationalism, Femonationalism and Ablenationalism: Critical Pedagogies Contextualised* (Routledge, 2022). Angeliki currently serves as the co-chair of AtGender: The European Association for Gender Research, Education and Documentation (<https://atgender.eu/>).

Affiliation: Centre for Social Studies, University of Coimbra.

Anna Merotto (she/her/they/them) is a master student and aspiring researcher in Sociology and Gender Studies, a trainer and educator on SOGIESC issues, an activist for women and LGBTQAI+ rights. Her main research interests range from Queer Theory, Geographies of Sexualities, Feminists and Queer Methodologies, Intersectionality, Place-making and Urban Sociology. She is currently working on her thesis investigating practices of safe space-making for the LGBTQ+ population in São Paulo, Brazil, where she conducted her fieldwork research. She contaminates her academic activities with photography and visual methodologies.

Affiliation: University of Trento, Italy.

Aydin Anil Mucek (he/him) is currently a Ph.D. student at the School of History of University College Dublin. He has a BA in Audio Visual Media from the Baltic Film and Media School of Tallinn University, and an MA in Global History from University College Dublin. His research aims to explore the social and political history of race and racism in Ireland. The primary focus of his research is race, racism, and anti-racial thought in Ireland from Ireland's accession to the UN until the beginning of the Celtic Tiger era in the mid-1990s.

Affiliation: University College Dublin.

Brandon Breen (he/him) is a third-year PhD student at the University of Cagliari in Sardinia, Italy in the course 'Literary-Philological and Historical-Cultural Studies.' His PhD dissertation analyses the literature of the Ethiopian diaspora, particularly that of Ethiopian American authors, focusing on questions of historical trauma and memory, immigration, and transnationality. He received his Master's degree in Modern Philology from the University of Padua with a thesis on Italian postcolonial literature and a Bachelor's degree from Boston University in Italian Studies and English with a thesis on Italian-English literary translation. He has published academic articles on postcolonial and migrant literature in *From the European South* and *Àcoma* and presented on these topics at various conferences throughout Italy, Europe, and North America. As a writer, he has published the short historical story 'Storielle di mio nonno' (2023, *Historica edizioni*) and was one of the winners of the 2022 edition of the Dimmi di storie migranti contest with his autobiographical story 'Cronache di un padovano insolito' (2023, *Terre di mezzo editore*). His English translation of the short story 'Kuulla' by Ubah Cristina Ali Farah will be published in the Fall 2023 issue of *The Massachusetts Review*.

Affiliation: University of Cagliari.

Dalila Pinto Coelho (she/her) is a researcher at the University of Porto and a full member of the Centre of Research and Intervention in Education (CIIE) of the Faculty of Psychology and Education Sciences (FPCEUP). She has a background in Educational Sciences. Her main work intersects global education, citizenship and development issues envisioning sustainable, equitable and just futures, exploring post and decolonial scholarship. Her work addresses the role of HE in antiracist education and in global education. She integrates the COST Action DecoIDEV furthering the role of education in decolonizing development. She integrates CIIE's CoP Participation, Communities and Political Education and is a member of international academic networks and other national networks in education on her fields of research. She is member of Sinergias, a CoP aiming to bridge civil society and academia in the field of global education, where she has been contributing to reflect on epistemic justice and knowledge production issues. In this scope, she is member of the editorial board of the international, multilingual Journal promoted by this CoP. She is member of the European Commission's Development Education and Awareness Raising multi-stakeholder group as academic representative and she has been active on the evaluation of public policies in global education in Portugal.

Affiliation: CIIE-FPCEUP, University of Porto.

Darren Chang (he/him) is a PhD student in the Department of Sociology and Criminology and a member of the Sydney Environment Institute at the University of Sydney. His research interests broadly include multispecies justice, interspecies relations under colonialism and global capitalism, practices of solidarity and mutual aid across species in challenging oppressive powers, and social movement theories. His current research explores how animal sanctuaries could be generative sites for solidarity between animal liberation and decolonization, and for prefiguring just multispecies relations.

Affiliation: University of Sydney.

Densua Mumford (she/her) is Assistant Professor of International Relations at the Faculty of Governance and Global Affairs, Leiden University. Her research primarily explores the international relations of African peoples and states, specifically the role of regional organisations such as the African Union, ECOWAS, and SADC in the political and economic dynamics of the continent. In addition, she has a robust interest in the politics of the internet and digital technologies, with a current project on how marginalised communities interact with cryptocurrencies and blockchain technologies. In line with this, she has published a chapter on 'Confronting Coloniality in Cyberspace'. As part of her journey to decolonise her practices in solidarity with others, she also organises the Decolonising Collective at Leiden University, a network of staff and students dedicated to decolonising knowledge production and spaces at the university.

Affiliation: Leiden University, Netherlands.

Dionysia Kang (she/her) is a PhD student in Public International Law. Her current research seeks to understand how racial regimes manifest within food systems in Finland under the context of migration structures and laws, how racially minoritized workers in the food systems experience the law and ways in which they remain underprotected. She adopts interdisciplinary praxis in her research, and is particularly keen on strands of feminist theories, such as decolonial, black and indigenous feminist theories, critical race and border studies, and Third World Approaches to International Law. Her interest lies in the intersections of struggles, including race, gender, migration, labour and differentiated experiences of laws. She previously studied Sociology and Gender Studies and had conducted practice-led research in social work in Singapore.

Affiliation: Åbo Akademi University, Institute for Human Right.

Elsa Gios (she/her) is a first-year PhD student in cultural anthropology, Elsa Gios has a special interest in postcolonial and decolonial studies. She is currently working on the political involvement of migrants in trade union struggles in Switzerland and Italy through the use of the intersectional lens. Her ethnographic research also draws on political philosophy and is inspired by the reflections of Achille Mbembe, Elsa Dorlin and Judith Butler, as she wants to focus on collective practices of social recomposition, i.e., bodies in alliance.

Affiliation: University L'Orientale of Naples.

Gustavo Mariano (he/him) is a PhD student in the program Human Rights in Contemporary Societies at the Center for Social Studies/University of Coimbra. He holds a master's degree in Philosophy of Law and a bachelor's degree in Law. Gustavo has also volunteered in the LGBTI Education Project of the LGBTI+ youth association rede ex aequo. The focus of his work are Gender and Sexuality Education, Human Rights and Anti-racism.

Affiliation: Center for Social Studies, University of Coimbra.

Kenya Silva (she/her) 2nd year PhD student in Educational Sciences. My interests focus on racial studies; gender studies; Feminist studies; Subaltern studies; Ethnic and racial studies; Postcolonial studies; Decoloniality; Social movements.

Affiliation: Faculty of Psychology and Educational Sciences of the University of Porto, Center for Research and Intervention in Education.

Keshia D'silva (she/her) is a researcher from Bengaluru, India, currently finalising her PhD in Social Psychology at the University of Helsinki, Finland. She explores colonial legacies and the intersection of gender, class and caste, both in her academic and non-academic writings. Her current project focuses on how women and women's issues are constructed in the advocacy campaigns of gender justice organisations in India. Some of her publications include: Dsilva, K. (2020). Mapping Social Change through youth perspectives on homosexuality in India. In *The Oxford handbook of global south youth studies* (pp. 343-356). New York: Oxford University Press. D'silva, K., & Hakoköngäs, E. (2022). Empowered but endangered? An analysis of hegemonic womanhood in Indian gender advocacy campaigns. *Journal of Social and Political Psychology*, 10(1), 253– 271.

Affiliation: University of Helsinki.

Laís Rodrigues (she/her): I'm a lawyer with Master's degrees in Constitutional Law (2012) and in Business Administration (2020). Currently, I'm in the doctoral program 'Sociology of the State, Law and Justice' at CES.

Affiliation: CES, University of Coimbra.

Maeli Farias (she/her) is currently a Research Associate on the Modern Marronage: The Pursuit and Practice of Freedom in the Contemporary World (MMPPF) project, and she is a PhD student in Sociology at the University of Bristol. She also holds a MSc degree in Social and Cultural Anthropology from the Catholic University of Leuven – KU Leuven in Belgium (2017-2019). She is mainly interested in the anthropological perspective of narratives and everyday life experience to address common issues surrounding the current migration processes, such as racism, discrimination, and inequalities within a postcolonial and decolonial perspective. After her master's degree, Maeli worked for 3 years in the humanitarian response to the Venezuelan migration inflow to Brazil. Maeli worked in refugee camps on the border between Brazil and Venezuela and worked at UNHCR as a Protection Assistant working mainly with the local government to guarantee the rights of asylum seekers in Manaus/Brazil. MODERN MARRONAGE – The Pursuit and Practice of Freedom in the Contemporary World (wordpress.com).

Affiliation: University of Bristol.

Marcela Pedersen (she/her) is a Brazilian Ph.D. student in Artistic Education at the Faculty of Fine Arts, University of Porto (2nd-year student). She is a Ph.D. scholarship holder from the Fundação para a Ciência e Tecnologia (FCT) and a non-doctorate integrated researcher at the Institute of Research in Art, Design, and Society (i2ADS). Through an anti-colonial and anti-discriminatory lens, her research interests question the possibilities of Arts Education as a practice of reparation concerning colonial

history. Her research aims to explore power relations and subjectivity in artistic/educational practices, in order to challenge and reimagine hegemonic discourses and interactions within this context.

Affiliation: Faculty of Fine Arts of the University of Porto (FBAUP) / Institute of Research in Art, Design and Society (i2ads).

Marco Meliti (he/him) is a first-year PhD student at the University of Bologna, with a research project in Political Philosophy on the articulation of 'race' and 'class' in Britain, 1975-1985. Since his BA, he has been working on the History of Political Thought, initially studying the Italian Marxist Antonio Gramsci. More recently, Marco has worked on the political thought of Stuart Hall. In the fall of 2021, he spent three months in Birmingham, at the Cadbury Research Library, to access files from the Centre for Contemporary Cultural Studies' and Stuart Hall's archives. His interest in race and the role of racism in contemporary times is closely tied to his political activism with Coordinamento Migranti Bologna, an antiracist and migrant collective.

Affiliation: University of Bologna.

Maria Jesus (she/her) 2nd year PhD student in Educational Sciences. My interests focus on racial studies, decolonial studies, multicultural education, gender studies in education, citizenship education, social change and early school leaving.

Affiliation: Faculty of Psychology and Educational Sciences of the University of Porto, Center for Research and Intervention in Education.

Michele Marchioro (he/him) is a Phd Student in Italian literature at Ca' Foscari University, in Venice. His research work aims to reconstruct the environmental and human Italian history of the XX Century through the study of the representations of landscape. Before Venice, he studied Political Science in Bologna (Unibo), Political History and Sociology at the EHESS in Marseille, France, and Documentary Cinema at EICTV in Cuba, where he made a short movie, *Elegia Cubana*. His interests are focused on the intersections of politics and aesthetics.

Affiliation: Ca'Foscari University.

Nadena Doharty (she/her) Nadena Doharty is Associate Professor in Sociology at the University of Durham with research interests in Critical Race Feminism, racial inequalities in British education, and the experiences and outcomes of intersectional Black communities.

Affiliation: The University of Durham.

Nicoletta Guglielmelli (she/her) is a Ph.D. student in Social Sciences (Sociology curriculum). Her main research topics are critical studies on men and masculinities with an intersectional approach, gender and feminist studies, Italian studies.

Affiliation: University of Genoa.

Dr. Norrell Edwards (he/him) is a scholar, educator, and communications consultant for non-profit organizations. Currently Norrell is an Assistant Professor of English and 75th Anniversary Endowed Professor at Le Moyne College in Syracuse, New York. With extensive scholarship on the Haitian diaspora, Norrell has published in several peer-review journals and edited collections as well as public work in *LA Review of Books*, *Electric Literature*, *The Griot* and *the Black Westchester*. She also recently joined as a board member for the *Feminist Press*.

Affiliation: Le Moyne College.

Paula Andrea Sánchez (she/her): I am a Latin-American woman doing her second year of Ph.D. studies at the geography department at HU. As part of the urban 'new' white elite of the Americas, I was educated in a private catholic school with a deep colonial heritage in Bogotá, Colombia. I took my undergraduate studies in Ecology at a catholic university and did my post-graduate studies at a northern European university. During my education and work, I have had the chance to work across Colombia and lived multiple times with local peasants, indigenous and Afro-descendant communities in remote rural areas. These experiences have given me the opportunity to become aware and acknowledge the rooted and deep inequalities across the country, where indigenous people and communities of color have been heavily marginalised and neglected. As a privileged brown Latin-American woman, now living in Europe, I have also come across intertwined forms of racisms and sexism related to mainstream worldviews depicting Colombian women as narco-prostitutes. My current research intends to identify and conceptualise the structural causes of gold mining expansion in the Colombian Amazon, recognizing that environmental degradation is not apolitical but rather underpinned by different forms of power. I also acknowledge that privilege and oppression are formed based on pre-existing, socially constructed ideas of normalcy rather than being randomly produced, and that power attained by privileged actors is produced by an unequal and violent process of material reproduction.

Affiliation: Geography department at Humboldt University (HU).

Paula Satta (she/her) Argentinean sociologist and feminist activist, she is actually a first year PHD candidate in Language, Literature and Culture, with a specialisation in Gender Studies. In 2021 she received the Erasmus Mundus GEMMA Master's Degree in Women's and Gender Studies with a cum laude distinction. Her MA thesis investigation was an original paper about 'Pandemic emotions', an affective, decolonial and embodied autobiographical and interdisciplinary research. She has published articles in different academic journals, and she has received various academic and international research scholarships. Her actual research interests include Latin American literature, decolonial and antiracist feminist studies, affect studies and critical epistemologies.

Affiliation: University Alma Mater Studiorum - UNIBo, Italy.

Philip (Piripi) McKibbin (he/him) Philip McKibbin is a writer from Aotearoa New Zealand, of Pākehā (NZ European) and Māori (Kāi Tahu) descent. His book, *Love Notes: for a Politics of Love*, is published by Lantern, and he regularly writes for publications such as the *Guardian*. He is on the Boards of the New Zealand Peace Foundation and the Vegan Society of Aotearoa New Zealand, and he is passionate about te reo Māori (the Māori language). He co-organised 'The Politics of Love: A Conference' at All Souls

College, Oxford; and he is currently pursuing his PhD in Sociology at the University of Sydney. He is interested in intersections between race, Indigeneity, decolonial and anti-colonial movement, animal rights, and environmental ethics. His thesis, 'The Politics of Love and Multispecies Justice,' is engaged in strengthening the Politics of Love, developing a loving research methodology, and exploring the treatment of so-called 'pests' in Aotearoa. www.philip-mckibbin.com

Affiliation: The University of Sydney.

Rafael Garrido Álvarez (he/him) is a Venezuelan lawyer with Master's degree in Gender and Development, Master's in Women's and Gender Studies. First-year PhD student at the University of Bologna in the course 'Sociology and Social Research'. His research interests space from collective action to queer historiography, and migration. His PhD research is on Venezuelan migration in Spain and Italy with a gender approach, using the biographical method to analyse how Venezuelan immigrants implement migrant agency strategies to carry out their migration project and how they respond, resist, and adapt to the normative frames set by migration governance structures.

Affiliation: University of Bologna.

Ricardo Esteves Ribeiros (he/him): I'm a co-founder and journalist at Fumaça, an investigative journalism podcast focused on injustices and inequalities. We mainly create serialised audio-documentaries. In the past, through sometimes years-long investigations, we have covered the private security sector, European anti-refugee policies, the Israeli occupation of Palestine, the climate crisis, natural-gas drilling and mental healthcare. We are on track to become the first audience-funded newsroom in Portugal, while keeping our journalism nonprofit, ad-free, and without paywalls. Fumaça has no investors or corporate-sponsored content. At the moment, I'm finalising an investigation on the policing of underprivileged neighbourhoods in Portugal, in the making since 2018.

Affiliation: Fumaça.

Sara Marilungo (she/her) is a first year PhD student in Political Studies at 'La Sapienza' University of Rome. Her research interests concern critical border and migration studies informed by the theoretical perspective of the so-called 'Autonomy of Migration' theory that conceives the crossing of borders as a social movement and a political act. Her ethnographic and militant research has focused on the Balkan Route in Bosnia-Herzegovina. She is also a transfeminist activist in Non Una Meno, transfeminist movement in Rome.

Affiliation: Sapienza University of Rome.

Sara Nilsson Mohammadi (she/her) is in the first year of her PhD-studies in Educational Science. The aim of her PhD-thesis is to explore deracialisation practices and resistance to racialization. Sara is a licensed psychologist and a specialist in Educational Psychology. Prior to her PhD- studies she worked as a school psychologist for ten years. She also has a background as an activist and has held many different political positions of trust, the latest as chair of her local trade union. She has done editorial work for the cultural magazine Mana, which has an anti-racist and feminist profile. She also gives

lectures and workshops on racism to non-profit associations and the municipality of Malmö.
<https://staff.mau.se/persons/sara.nilsson-mohammadi/>.

Affiliation: Malmö University.

Shikha Sethia (they/them) is a Doctoral Researcher at the University of Vienna. For their PhD, Shikha aims to use a racial capitalism lens to analyse stratification and inequalities in the context of the Kenyan apparel sector's integration into global production networks (GPNs). Shikha is also involved with research, facilitation, network-building and grantmaking advisory from a movement-support lens, primarily in the field of feminist approaches to labour rights and economic justice.

Affiliation: University of Vienna.

Tessa Wotherspoon (she/her) is an English Masters student at the University of Glasgow. In the fall of 2023, she will undertake a PhD entitled 'Black Naturalism: Genre and the Nonhuman in 19th and 20th Century Black Diasporic Literature'. This research will rethink the temporal and geographical boundaries of when and where naturalism, as a genre, developed, and will argue for the centrality of Black diasporic authors within the genre. More broadly, her research interests intersect with the fields of critical animal studies, world literature, and sociology.

Affiliation: University of Glasgow.

Partners

UNPOP - UNpacking POPulism. Comparing the formation of emotion narratives and their effects on political behaviour (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 mobilisation 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 behaviour. 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 favouring right-wing populist politics, engaging with the consensual and yet understudied assumption that the mobilisation 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 mobilised to stimulate political behaviour, 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 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 organisation 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 organised 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, meetings 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 behaviour' (2020-2023).

Research project UnCover | Sexual Violence in Portuguese Mediascape (CES - Portugal)

UnCover is the first-ever comprehensive transdisciplinary study about sexual violence in Portuguese mediascape. It examines how the media reported, discussed, and imagined sexual violence between 2011 and 2022, and how audiences interacted with these media narratives. Inaugurated by the Istanbul Convention, a legal-political landmark in the prevention of gender-based violence, this period is marked by significant media visibility of sexual violence and important institutional interventions and movements aimed at combating (the impunity) of sexual violence. Gender norms and jurisprudence underwent major changes in the last decades. Growing public awareness and vast research have contributed to increasing knowledge on sexual violence. Portugal is on par with the EU in terms of legislation concerning gender equality and the compliance towards international regimes of protection of women's rights. Nonetheless, sexual violence remains pervasive. Stemming from this puzzle, UnCover explores the centrality of the (media's) mediation of sexual violence, shedding light on (mediated) causes, processes, and effects. UnCover assumes that sexual violence is a gendered phenomenon framed by notions of sexual normativity, masculinity, femininity, and power dynamics, which in contexts shaped by colonial legacies and anxieties regarding immigration like Portugal interact with notions of race, ethnicity, religiosity, and nationality. In discourse, it is often a figure for other social, political, economic concerns and tensions, hence pervading discourses of war and conflict. Within this context, patterns of media visibility can serve political agendas, generate moral panic, be a marker of social/racialized exclusion or promote gender justice and equality.

UnCover capitalises on research carried out in the project DeCode/M (Media and Masculinities in Portugal) and the team's expertise on sexual and genderbased violence and on Portuguese debates on sexism, racism, colonialism, and immigration. The team includes experts in Sexual Violence, Media, Gender, Memory, Cultural Studies, Postcolonialism, Racism and International Relations.

Doctoral Programme 'Democracy in the Twenty-first Century' (CES-Portugal)

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).

Doctoral Programme 'Post-Colonialisms and Global Citizenship' (CES- Portugal)

The PhD programme 'Post-Colonialisms and Global Citizenship' aims to provide advanced training on the complexity of political, social, and cultural relations in today's world from a critical postcolonial perspective. Geopolitically, it privileges a comparative and interdisciplinary analysis of the colonial heritage and post-colonial challenges, with a focus on the Portuguese-speaking world. The epistemological horizon of the program focuses on the discussion of new forms of knowledge that can encompass different ways of understanding the world and being in the world, based on the analytical framework developed by the concept of Epistemologies of the South.

From history, anthropology, sociology and law to literary and artistic studies, the program promotes the production of contextual knowledge capable of equating alternatives to the challenges of our times. Topics such as the environmental crises, popular mobilizations in the struggle for dignity, and cultural discourses stand out as the basis for a global citizenship and active transformation of the world.

The Doctoral Programme in 'Postcolonialisms and Global Citizenship' began in 2004/2005 and was accredited by Agência de Avaliação e Acreditação do Ensino Superior (Agency for Assessment and Accreditation of Higher Education - A3ES) in 2020 for a 6-year term. The programme opens biannually and a new edition every two year. The 2013/2014, 2015/2016 and 2017/18 editions were funded by FCT.

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.

Linha de Fuga (Portugal)

Linha de Fuga – cultural association was founded in November 2018, at the same time that it held the first edition of the creation laboratory and international festival Linha de Fuga.

Headquartered in Coimbra, it is an artistic programming and dissemination structure that aims to be an active agent in the development of critical discourses between art, culture, politics, education and society together with various local and international agents.

With the desire to stimulate the city and the region, sensitize the community, institutions and audiences to an approach to contemporary dance and other artistic areas, Linha de Fuga wants to break down barriers between art and knowledge, in a production and programming of experimental artistic languages, seeking the decentralization of the cultural offer beyond the large urban centers.

Casa do Brasil de Lisboa (Portugal)

Casa do Brasil de Lisboa (CBL) is a non-profit association of immigrants, founded in January 1992 by Brazilians residing in Portugal and Portuguese friends of Brazil and is open to all nationalities.

Coletivo Afreketê (Portugal)

Coletivo Afreketê is a collective founded in 2020 of Anti-colonial, Anti-racist, Feminist and Anti-capitalist Independent Researchers.

Casa das Artes Bissaya Barreto (Portugal)

The Bissaya Barreto Arts house acts as part of the Bissaya Barreto Foundation in the center of Coimbra. Since 2010 it has been a meeting place in the center of Coimbra for artistic creation, regardless of its origin. An open space, with no barriers between artists and spectators.

Liquidâmbar (Portugal)

Liquidâmbar is a bar/café/tea house that promotes events related to art and culture (concerts, poetry, exhibitions).

Appendix 1 - Code of Conduct



**Endangered Theories:
Standing by Critical
Race Theory in the
Age of Ultra-Violence** (2nd Edition)

June 26 to 30, 2023
CES | Alta

ces.uc.pt/summerwinterschools/?id=41032

Scope and Objectives

One of the objectives of the CES Summer School *Endangered Theories: Standing by Critical Race Theory in the Age of Ultra-Violence* is to foster an inclusive and accessible setting that centers and supports anti-racist and anti-colonial struggles through mindful exchange and accountability. To this end, the following code of conduct offers a framework to ensure we are able to build community responsibly and respectfully.

The School is committed to ensuring meaningful engagement throughout the programme's activities. This edition of the School is composed of students, early career scholars, independent researchers and professors from different backgrounds and contexts. The diversity of participants offers a valuable opportunity to engage with a wide variety of perspectives, approaches and experiences, which will undoubtedly enrich the learning processes central to the School's objectives. Accordingly, this code of conduct serves as a collective agreement that aims to ensure that participant dynamics cultivate a safe and constructive environment.

Participants are asked to:

1. Provide constructive questions, comments, and clarifications. Participants may be asked to rephrase when necessary;
2. Exercise cooperation when language challenges arise;
3. Adhere to a one question, one answer policy in efforts to avoid that one person dominates a discussion;

4. Respect time constrictions outlined in the programme and communicated throughout the event, including designated presentation and Q&A times, as well as coffee breaks;
5. Be respectful of participants' positions and interventions; we encourage the critique of ideas, not of individuals. Participants come from all walks of life. Do not assume individuals' identities, gender and pronouns, socio-academic backgrounds, and epistemic or political positions;
6. Whenever in doubt about preferred pronouns, use neutral pronouns ('they/them') when referring to or talking about a person. Please note, name tags will include preferred pronouns;
7. When referring to persons with disabilities, avoid phrases like 'suffers from' and 'victim' words, as well as terms that define disabilities as a limitation. Similarly, avoid using collective nouns (e.g. the deaf) and remember to use person-first language (e.g. a person with a disability);
8. Request explicit consent to share the work, presentation or personal information of participants (this includes any video recording or photography throughout the event);
9. Exercise a collaborative approach to any challenges that may arise. Despite the thorough organization of the event, challenges may arise during the week. A collaborative approach to problem solving is much appreciated and will allow the School to arrive at solutions quicker;
10. Respect the work and professionalism of the people involved in the organization of the School, including CES' teaching and administrative staff. Respect the space in which the activities of the School take place, especially CES's common spaces;
11. Invited speakers and participants are required to flag particularly graphic content that discusses or represents racism and associated forms of violence ahead of their presentations;
12. Avoid using images that might iterate the dehumanization of differently oppressed subjects or turn the suffering caused by various regimes of oppression into a spectacle;
13. Always name the source of your knowledge (academic and non), as well as provide adequate information about the socio-political contexts the ideas you use come from;
14. Inform the School's organizers if you are subject to or witness any incident that requires assistance.

Invited speakers and participants are required to carefully read through the Code of Conduct ahead of the School. They are also expected to open the hyper-links integrated throughout the document and make themselves familiar with their content. The Code of Conduct will be discussed with invited speakers and participants during the School's first session following participants' introductions. If you have any doubts or concerns, please do not hesitate to raise them during this session. Any comment or suggestion will be thoroughly discussed and, eventually, incorporated.

Prioritizing Student Participation

The School aims to foster students' learning. Therefore, students' participation is prioritized throughout the programme. Faculty is asked to limit interventions during sessions and events to allow students the time and space necessary to ask questions, engage with speakers directly, and clarify any doubts. There will be opportunities to exchange ideas and participate in discussions with participants and guests outside of the limited time allocated to lectures and respective Q&As.

Anti-Harassment Policy

Anti-Harassment Policy

We refer to CES' institutional policies and bodies, including its Ethical Code and Ethics Committee, throughout the event. If conflicts emerge throughout the week, we do recommend that, whenever possible and appropriate, participants speak to each other directly. Whenever this option is not accessible, please reach out to the School's co-organisers immediately to ensure conflicts may be addressed in a timely and just manner. The School's co-organisers will, when appropriate, refer specific issues to CES' Ombudsperson.

Importantly, the School underlines its commitment to providing a space free from harassment. This policy is applicable to all programmed events and social gatherings. Some programmed events may include additional observations, which will be communicated to participants accordingly.

A non-exhaustive list of harassment follows:

- Derogatory or aggressive comments regarding an individual's identity (including deliberate misgendering).
- Derogatory or aggressive comments regarding an individual's lifestyle practices (including those related to substance use, employment, religion or otherwise).
- Personal contact (physical and not physical) without consent and/or after a request to stop.
- Threats, intimidation or incitement of violence towards any individual.
- Sustained disruption of discussions or events consisting of non-constructive and abusive criticism towards any individual.
- Racist, sexist, ableist, ageist, classist, islamophobic or otherwise oppressive, intentional or not, behavior in any form.

Prior, during and following the School, participants will be collectively CCed on emails, encouraged to provide written feedback and, given the desire to do so, exchange each other's contact information. Please limit the use of contact information to professional communication in the absence of mutual consent.

Trigger and Content Warning

The School's program, contents and discussions necessarily engage with racism and associated forms of everyday violence and oppression. Participants may find content emotionally challenging to engage with. Ahead of each presentation, invited speakers and participants will flag especially graphic content that discusses or represents racism. Collectively, we will do our best to make this School a space where we can engage empathetically and thoughtfully with difficult content. If you ever feel the need to step outside, either for a short time or for the rest of any intervention, feel free to do so at any time without permission or warning. If you ever wish to discuss your personal reactions to specific material, either with the rest of the participants or with the School's organizers afterwards, such discussion is welcomed.

Lastly, a quiet space will be made available to participants throughout the event who may require breaks to decompress from cognitive, emotional and/or sensory overstimulation.

Accessibility

Some participants may be affected by invisible impairments, neurodivergence, chronic medical conditions and/or disabilities which they might not feel comfortable to share. To facilitate the active participation of all attendees and create a space that is truly inclusive, we encourage invited speakers and participants to adhere to the following guidelines:

1. When answering a question, begin by rephrasing it. This ensures that the question was correctly understood and allows for answers to be clear and exhaustive;
2. If you decide to use metaphors, please make sure to explain them, as they might be interpreted literally;
3. Speak clearly into the microphone and face participants/ the audience;
4. Describe pertinent visual information contained in your presentation;
5. Before moving on to a new slide or to a new topic, pause for a few seconds;
6. In presentations, use large (at least 20 point), simple, san serif fonts (e.g., Arial, Verdana, Helvetica), and preferably a simple white background;
7. Minimize the amount of text on slides and avoid using text or images flying in from the side. Avoid blinking or flashing animations and/ or transitions;
8. Avoid loud noises, especially loud clapping and shouting.

Lastly, if you are ill, showing signs of illness or have been in contact with someone that is ill, we ask that you please wear a protective mask.

Acknowledgments

We would like to acknowledge our fellow colleagues who kindly accept to comment upon previous drafts of the CoC. Their expertise proved to be crucial to expand and improve it. Special mention goes to Carmen Ferrara, Associate researcher at GenPol - Gender and Policy Insights at the University of Naples Federico II; Barbara Centrone from the University of Roma Tre - founder of “Cose molto ADHD”, a program of scientific popularization of neurodivergences; and Silvia Rodríguez Maeso, coordinator of the research project POLITICS - ‘The politics of anti-racism in Europe and Latin America: knowledge production, decision-making and collective struggles’ (ERC, 2017-2022) at CES.

We are also grateful for the inspiration and support provided by the Coletivo Afreketê - Collective of Independent Feminist, Anti-racist and Anti-capitalist Researchers from Porto.

Appendix 2 - Public Statement

Standing by Mamadou Ba Against Anti-Black, Racist Violence

(See Portuguese Version Below/ Versão Português Segue em Baixo)

On the 28th of June, prominent anti-racist activist Mamadou Ba was subject to an anti-Black, racially charged aggression at the Universidade de Coimbra. The incident occurred after the leader of the historically grassroots, anti-racist Portuguese collective SOS Racismo facilitated a workshop on anti-racist struggles in Portugal, as part of the program of an international summer school organized at the Centro de Estudos Sociais (CES).

When Mamadou Ba attempted to buy a coffee at a kiosk in proximity to CES's premises, located on the university campus, he faced demeaning racist slurs from a client of the kiosk. This is not the first instance of similar situations being reported involving the same kiosk. In the case of Mamadou Ba, the insults drew the attention of an organized far-right demonstrator, sitting at the kiosk table, who escalated the situation by further verbally threatening and attacking Mamadou Ba. An edited video of the incident was circulated online by fascist, nationalist, and racist social media accounts falsely claiming that Mamadou Ba was himself the aggressor, despite the fact that the video clearly demonstrates that Mamadou Ba was under attack.

This incident occurred during an escalation of racist and far-right violence taking place in Portugal, particularly targeting Mamadou Ba. Just last month, legal proceedings were initiated for a high profile court case accusing Mamadou Ba of defamation and insult for having stated that a publicly known and previously convicted nazi was a "murderer," alluding to his responsibility as an organizer of the racist rally that led to the assassination of Black Portuguese citizen Alcindo Monteiro in 1995. In yet another display of racist State violence, the Portuguese judicial system accepted the legal petition against Mamadou Ba, directly contributing to the growth of the nazifascist movement in the country.

CES has been the object of scrutiny, after multiple denunciations of sexual harassment and toxic power dynamics from current and past researchers, which demonstrates that university spaces are also not safe from sexual and racial violence, as well as power abuse. As a collective, Summer School participants and organizers sent an email to the director of CES asking for the institute to take a firm position condemning the event. We strongly believe that actions from CES, the University of Coimbra, and all University institutions at large, against any sort of violence, beyond sporadic responses to singular events and solely symbolic gestures, should be a daily practice in all spaces and activities.

We stand by Mamadou Ba in full solidarity against this attack and we urge anti-racist and anti-fascist activists, researchers and collectives from around the globe to join us in the struggle against the growth of violence in Portugal, especially that affecting Black people. Tolerating racism is racism. Não passarão!

Apoio ao Mamadou Ba Contra Violência Racista e Antinegro

No dia 28 de junho, o proeminente ativista antirracista Mamadou Ba foi alvo de uma agressão racista e anti-negro na Universidade de Coimbra. O incidente ocorreu depois de o líder do coletivo antirracista português SOS Racismo ter participado num workshop sobre as lutas antirracistas em Portugal, no âmbito do programa de uma escola de verão internacional organizada no Centro de Estudos Sociais (CES).

Quando Mamadou Ba tentou comprar um café num quiosque próximo das instalações do CES, localizado no campus universitário, foi confrontado com insultos racistas e humilhantes por parte de um cliente do quiosque. Este não é o primeiro caso de situações semelhantes documentadas sobre o mesmo quiosque. No caso de Mamadou Ba, os insultos chamaram a atenção de uma manifestante de extrema direita sentada à mesa do quiosque que agravou a situação com ameaças verbais e agressões dirigidas a Mamadou Ba. Um vídeo editado do incidente foi divulgado através de contas fascistas, nacionalistas e racistas nas redes sociais, alegando falsamente que Mamadou Ba era o próprio agressor, apesar de o vídeo demonstrar claramente que Mamadou Ba estava a ser atacado.

Este incidente ocorreu durante um período de intensificação de actos de violência racistas em Portugal, particularmente contra Mamadou Ba. Há um mês, um processo judicial de grande visibilidade começou devido a uma acusação de difamação e calúnia contra Mamadou Ba por ter afirmado que um nazi publicamente conhecido como tal e condenado por vários crimes era um assassino, aludindo à sua responsabilidade como organizador da manifestação racista que levou ao assassinato do jovem negro português, Alcindo Monteiro, em 1995. Em mais uma demonstração de violência racista do Estado, o sistema judicial português aceitou a apresentação queixa-crime contra Mamadou Ba, o que contribui diretamente para o fortalecimento do movimento nazifascista no país.

O CES está a ser investigado, após múltiplas denúncias de assédio sexual e dinâmicas tóxicas de poder por parte de investigadores atuais e anteriores, o que demonstra que os espaços universitários também não são seguros contra a violência sexual e racial, nem contra o abuso de poder. Como coletivo, os participantes e organizadores da escola de verão enviaram um e-mail para o diretor do CES insistindo que o instituto tomasse uma posição firme condenando o episódio. Acreditamos firmemente que as ações do CES, da Universidade de Coimbra, e de todas as instituições universitárias em geral, contra qualquer tipo de violência, para além de respostas esporádicas a eventos singulares e gestos simbólicos, devem ser uma prática diária em todos os espaços e atividades.

Estamos em solidariedade com Mamadou Ba contra este ataque e exigimos que os activistas, investigadores e colectivos anti-racistas e anti-fascistas de todo o mundo participem na luta contra o aumento da violência em Portugal, especialmente a que afecta as pessoas negras. Tolerar o racismo é racismo. Não passarão!

**Em solidariedade/ In solidarity,
CES Escola de Verão/Summer School Endangered Theories**

Gaia Giuliani, Permanent researcher, Centre for Social Studies, University of Coimbra
Maria Elena Indelicato, Researcher, Centre for Social Studies, University of Coimbra
Carla Panico
Susi Anny Veloso Resende, PhD in Analysis of Social and Economic Processes, University of Milano-Bicocca
Mariangela Matilde Ventura, PhD student at University of Naples, Federico II
Coletivo Afreketê
Brandon Michael Cleverly Breen, Università degli studi di Cagliari
Paula Satta Di Bernardi, Argentinean feminist activist/ PhD student, University of Bologna, Italy
Taísa Oliveira, Coletivo Afreketê
Priscilla Salvador Nonato Domingos, PhD student
Matías Volonterio, PhD Candidate, Centre of Latin American Studies, Politics and International Studies Department, University of Cambridge
Laís Rodrigues
Maeli Farias, Research Associate, University of Bristol
Philip McKibbin, PhD Candidate, The University of Sydney
Paula Andrea Sánchez García, PhD Candidate, Humboldt University of Berlin
Rafael Garrido, PhD Candidate, University of Bologna
Michele Marchioro, PhD student, Ca' Foscari University
Aydin Anil Mucek, PhD Student, University College Dublin
Sara Marilungo, PhD student, Sapienza University of Rome
Marcela Pedersen, PhD student, Faculty of Fine Arts of the University of Porto
Sara Nilsson Mohammadi, PhD student, Malmö University
Thierry Meli, PhD student, University of Applied Sciences Bern
Marco Meliti, PhD Student, University of Bologna, Italy
Kenia Silva, PhD Student, University of Porto
Amira Tamim
Shikha Sethia, Doctoral researcher, University of Vienna
Keshia Dsilva, Doctoral researcher, University of Helsinki
João Costa Vargas, University of California, Riverside
Maria Jesus, PhD student, Faculty of Psychology and Educational Sciences, University of Porto
Dionysia Kang, Doctoral researcher, Åbo Akademi University
Densua Mumford, Assistant Professor, Leiden University
Anna Merotto, Master Student, University of Trento
Nadena Doharty, Associate Professor, Durham University
Lester K. Spence, Professor, Johns Hopkins University
Ricardo Esteves Ribeiro, Fumaça
Shahd Wadi, Researcher
Gargi Bhattacharyya, Professor, University of East London
Júlia Garraio, Researcher, CES, University of Coimbra
Daniela Jorge Ayoub, PhD student, III-CES, University of Coimbra
Ana Rita Alves
Rita Santos, Junior Researcher CES, University of Coimbra
Vanessa Fernandes, realizadora
Luciane Lucas dos Santos, Permanent Researcher, CES, University of Coimbra

Lorgia Garcia Peña, Professor, Princeton University
Medhin Paolos, Researcher, Princeton University
Sofia José Santos, Assistant Professor and Researcher, University of Coimbra
Jessica Bruno, Núcleo Antirracista de Coimbra
Filipa Oliveira, curadora