

THE
GLOBAL
CONSORTIUM
FOR FRENCH
HISTORICAL STUDIES

RFHS

RESISTER

Résister! Résister au temps qui passe. Résister à la douleur, à la maladie, au désespoir. Résister à l'injustice. Au pouvoir qui s'abat sur les faibles. Résister à l'oppresseur. Résister au modèle unique, à la culture dominante, à la norme ou à la bien-pensance. Résister aux règles, à l'ordre, à l'exemple à suivre. Résister aux contraintes matérielles, économiques, politiques, culturelles et sociales qui ordonnent ou contraignent les vies. À la domination du puissant sur les faibles. Résister à la loi ou à celles et ceux qui la tordent. Résister aux idéologies ou aux croyances dans lesquelles s'enferment des existences. Résister à l'emprise physique, morale, émotionnelle. Résister à l'esclavage, au colon ou au conquérant, à la force qui exploite, qui humilie, qui violence, aux lois du marché, aux emprises technologiques totales, aux cadences infernales, aux régimes autoritaires, à la pauvreté, aux catastrophes climatiques. Résister les armes à la main ou pacifiquement. Résister en migrant. Résister pour exister...

Résister constitue-t-il le propre des sociétés humaines : une constante anthropologique? La construction historiquement et socialement située

des rapports à l'autre, aux autres, à la nature et au monde? L'acte définit-il des principes, choix et/ou obligations, des configurations qui s'inscrivent sans discontinuer, mais sans pour autant se répéter, au cœur des relations sociales et des rapports de pouvoir qui trament notre histoire? Participe-t-il de la fabrique des grands mythes qui tiennent ensemble les fils d'une histoire commune, sinon l'écriture d'un roman national?

Comme permettent de l'entrevoir l'actualité ou le passé récent, les existences des êtres et des peuples, et sans doute la conscience de ce qui nous unit ou nous détruit, sont marquées par des prises de position remarquables. Des personnes se dressent, fragiles dans leurs projets, fortes dans leurs convictions, seules ou par fractions plus ou moins importantes, contre toutes formes de domination au risque d'y sacrifier leur liberté ou leur vie. Les figures d'Alexeï Navalny, de Misak Manouchian, de Julian Asselange, de Daw Aung San Suu Kyi, celles encore des Femmes, des Pussy Riot, des Mères de la place de mai, de Gandhi ou Mandela, pour ne prendre que quelques éclats contemporains, semblent dire la même histoire : celle des engagements, des forces qui sourdent et conduisent des femmes et des hommes à rompre avec l'impensable, à s'ériger en rempart face aux

face aux injustices, contre l'ordre établi, face à la barbarie. Ces histoires remarquables s'avivent plus en profondeur de mouvements plus massifs. Elles embrassent les actes d'anonymes, de celles et ceux qui, engagés dans les insurrections, les frondes, les soulèvements et révoltes dépassent leurs propres peurs pour basculer dans le paradigme du refus et s'opposer à l'inéluctable. Elles agrègent les effets de la grève, massive, puissante, du refus d'avancer comme l'ordonnerait le « système », de l'inertie collective face aux changements imposés par la force ou dans le déni du consentement des peuples, des occupations de sites, d'usines, de territoire. Elles se saisissent des corps devenus la manifestation physique et politique du refus inscrit dans l'espace public, dans la rue. Parfois, résister peut conduire à envisager la rupture, les déchirures qui supposent de changer d'existence. Il faut partir pour échapper à des conditions de vie devenues insupportables, pour échapper à la famine, à la misère, à l'emprisonnement, à la mort. La dynamique des migrations ou des exils, des grands sauts qui, depuis des siècles, témoignent des capacités des hommes et des femmes à changer de pays ou de continents pour espérer survivre, au risque du pire, éclaire cette faculté des groupes humains à réinventer leurs cadres de vie pour imaginer au-delà des terres d'asile de nouveaux possibles.

Résister c'est aussi choisir d'affirmer son identité au rebours de la morale, des bons usages, de la culture dominante, des esthétiques convenues, de ce qui s'impose par la contrainte ou la norme. C'est penser sa liberté, sa citoyenneté, revendiquer la pleine et entière possession de son corps, de son sexe, de son genre. Résister c'est encore choisir de s'exprimer, par la parole, par le corps, par le geste, l'écriture, les arts. C'est subvertir poétiquement le réel pour lui substituer l'imaginaire, l'esthétique, l'artistique qui fera à son tour basculer la vie ailleurs. C'est révéler en le transcendant, ce souffle vital qui est au fondement de la personne humaine et de ses libertés. Aussi convient-il de comprendre comment chaque époque, chaque culture, chaque société, des anciens mondes jusqu'aux nouveaux continents, de l'Antiquité à l'ère contemporaine, a pensé en actes les façons sans cesse réinventées de résister aux formes de coercitions.

Comment chaque terre, chaque histoire, chaque destinée fut traversée par des enjeux qui enjoignaient les êtres à s'extraire de conditions de domination qu'ils ne faisaient bien souvent qu'entrevoir, pour résister et imprimer radicalement par les actes, ou plus en profondeur, par les idées, dans les esprits et le mouvement des pensées, des représentations, le sens du changement, la rupture.

Résister cristallise des attitudes, des postures, des stratégies, des volontés, des vies saisies par la force et la violence ou la puissance de l'engagement : des rébellions serviles de l'Antiquité aux jacqueries du Moyen-Âge, en passant par les luttes des Canuts contre le progrès technique qui effraye et oblitère un temps l'horizon ; de la Marche des Beurs dans la France des années 1980 aux révoltes urbaines ; de la Révolution française aux révolutions contemporaines, Orange (Ukraine), des Parapluies (Chine), des Œillets (Portugal) en passant par les Printemps arabes ; du Black Power incarné par le poing levé des athlètes John Carlos et Tommie Smith aux Jeux olympiques de Mexico jusqu'aux Barricades de mai 1968 ; des sittings pour la paix à Occupied Wall Street ; de la Commune de Paris aux soulèvements des Bonnets Rouges, puis des Gilets Jaunes, en passant par les formes d'activismes qui ont marqué, en France, les luttes

de collectifs embrassant la cause des minorités, des malades, des homosexuels, des détenus, des prostituées, de l'écologie, des femmes, du vivant ; de la résistance à l'occupant, qui agrège les sacrifices de femmes et d'hommes venus de tous horizons, de tous bords politiques, défendant leur patrie ou luttant pour un Idéal de Liberté, jusqu'aux soulèvements populaires motivés par la colère face à la destruction du monde.

Ces ensembles doivent être appréhendés dans la variété et la richesse des faits, des objets, des relations, des emprises et des configurations de pouvoir, des contextes des lieux et des moments, des synergies, des tactiques et des stratégies, travaillant à la fois sur ce qu'il devient possible de comparer, sur ce qui est repérable dans l'identique et dans le différent, ou encore éventuellement sur ce qui ouvre des pistes pour appréhender les nouveaux horizons et espaces de l'interconnexion et de la globalisation à l'heure des interdépendances médiatiques, sanitaires, économiques et géopolitiques contemporaines.

Car l'histoire peut aussi donner le sentiment de s'accorder momentanément sur des tensions et ruptures.

Nos sociétés ont ainsi pu mesurer lors de la pandémie de Covid 19, au cœur d'un « événement global » qui, pour la première fois dans l'histoire de l'humanité a projeté les êtres au même moment, partout dans le monde, dans des systèmes de contraintes physiques, sanitaires, émotionnelles relativement comparables, à quel point résister – parfois en contournant ou subvertissant les règles ou l'ordre imposé – constituait l'horizon indispensable d'une réécriture de l'avenir, une réécriture du monde. Mais pour autant, avons-nous su résister ensemble ? ou l'imminence de la catastrophe commune a-t-elle révélé sinon généré de nouvelles fractures, de nouvelles concurrences, de nouvelles violences ?

Résister suppose que le possible en tant que rupture ait été pensable, imaginable, réalisable.

Le passé des peuples est sans doute chargé de cette force de rupture sans cesse reconduite dans l'acte, parfois magnifiée, le « fait de résistance », qui à son tour soulève des montagnes et permet aux femmes et aux hommes de se tenir debout, de se projeter dans de nouveaux possibles, portés ou emportés même par le sentiment d'entrer en résonance avec des idées et des valeurs que l'on défend. Résister suppose ainsi la capacité humaine à espérer mieux. Résister est à la fois accomplissement et mémoire. Il imprime donc l'histoire en tant qu'un devenir en actes tel qu'il arriva qu'il fût conçu,

à la fois tributaire et creuset tributaire des pratiques de celles et ceux qui ont résisté et des dispositifs qu'elles et ils ont construits pour résister.

Ces histoires de vies qui se sont accomplies au prix de bravoures ou de sursauts, mais aussi bien souvent au creux de quotidiens plus obscurs doivent être exhumées, scrutées, éclairées, comparées, afin d'en saisir à la fois les principes, les configurations, les modèles, et l'infinie richesse des conditions historiques et sociales qui ont sculpté chaque cas dans sa singularité.

Interrogé sur son métier d'historien, sur ses expériences et ses sensibilités de chercheur, et sur ses rapports personnels au terrain, Marc Ferro soulignait à quel point il trouvait du sens et un plaisir tout personnel à comprendre « comment les sociétés apprennent à résister sans cesse à un avenir qui leur échappe, à découvrir comment les hommes savent résister » car, soulignait-il en conclusion : « ce sont ces formes de refus qui construisent l'histoire ». Ce sont les sentiers ouverts par ce grand historien français que ce colloque entend nourrir en cherchant à comprendre en chaque époque, chaque lieu, chaque culture, chaque relation, chaque objet, **ce que résister veut dire.**

INFORMATIONS PRATIQUES

Dates

Mardi 15 → Samedi 19 juillet 2025

Lieu

Campus Condorcet
Place du Front populaire
93322 Aubervilliers

Accueil

Mardi 15 juillet, 16h-22h
Bateau El Alamein
8 Port de la Gare
75013 Paris

Concert

Jeudi 17 juillet, 20h-00h
(jauge limitée)
Bateau El Alamein
8 Port de la Gare
75013 Paris

Gala

Vendredi 18 juillet, 20h-00h
La Fabrique République
52 ter rue des
Vinaigriers
75010 Paris



TABLE OF EVENTS & SPECIAL SESSIONS

EVENTS

> Co-sponsored by New York University Institute of French Studies & Duke University Press

Registration/Champagne Reception on Bateau El Alamein

> Sponsored by CNRS & ANR

Concert on Bateau El Alamein

> Co-Sponsored by New York University Institute of French Studies & Oxford University Press

Gala/Banquet at La Fabrique République

SPONSORED SESSIONS & PLENARIES

> Résister aux changements économiques et écologiques dans les mondes atlantiques, XVI^e-XVIII^e siècle (17.2.1)

Co-Sponsored by the Commission internationale d'histoire de la Révolution française

> Early Modern French Families: Authority, Resistance, and Revision (16.4.6; 17.4.1; 18.2.1)

Co-Sponsored by Reed College Department of History, Reed College Program in Early Modern Humanities, and University of California, Santa Barbara History Department

> A Roundtable on Miranda Spieler's *Slaves in Paris* (2025) in light of new scholarship (17.3)

Co-Sponsored by the Society for French Historical Studies

> A State of the Field: Recent Job Market Research and its Discontents (17.4.8)

Co-Sponsored by the Western Society for French History Executive Board

> New Ways of Seeing: Art, Archives, and Women in the Aftermath of Colonial Violence: Viewing and Roundtable (18.4.1)

Co-Sponsored by the Society for the Study of French History

> Resisting via Academic Publishing: A Roundtable on Journals in French History (19.1.2)

Co-Sponsored by Duke University Press

DETAILED PROGRAM

SESSION 16.1.1 (9h30-11h)

> Amphi 1

Revising and Rethinking the History of Early Modern France: The Work & Influence of James B. Collins

James B. Collins

Mack Holt

Mark Greengrass

Sara Chapman Williams

> Gregory Monahan (CP)

Through his work as a scholar, advisor, teacher, and colleague, James Collins has exercised a remarkable influence on the field of early modern French history. His books and articles are now foundational to any understanding of the field, and many of his graduate students have themselves gone on to distinguished careers as scholars and teachers. This panel of colleagues and former students will discuss and celebrate his life and work and seek to understand the influence he has exercised in the larger field of French history.

SESSION 16.1.2 (9h30-11h)

> Amphi 2

Countering 19th-Century Historical Narratives about Women

Tracy Adams

19th-Century Historians Interpreting Agnes Sorel: Reflections on Gender Biase

Bingyi Xiao

Besides Amazon and Julie: Reinterpreting the Definition of Citoyenne in the French Revolution

Christine Adams

Revisiting the Élégentes of the Directory: Resisting and Revising 19th-Century Narratives

Carol Harrison

“Our Wives and our Daughters are Ruled by our Enemies”: Jules Michelet’s Scholarly Afterlife

> Denise Z. Davidson (CP)

SESSION 16.1.3 (9h30-11h)

> Salle 100-1

Resistance, defiance, & ambivalence: contradictory uses of the rhetoric of resistance in French dominated Italy

Giacomo Girardi

Doina Georgeta Harsanyi

Francesco Dendena

Valentina Dal Cin

> Christine Haynes (CP)

The four papers that form this panel examine the discourses and practices of resistance generated by the historical complexities specific to Napoleonic Italy, where the French authorities claimed to be at once a revolutionary and a repressive force. As a result, popular resistance against foreign occupation could inadvertently benefit traditional forms of authority, which in turn triggered new practices and rhetorics of resistance, against old and new structures of power alike. Issues addressed in these papers include: popular agency and resistance to the French administration's universalizing ambitions; simmering conflicts between French appointed public officers and the Italian citizenry; gendered discourses of resistance as challenges to the limits of the republican project of regeneration; theories of resistance and liberation in post-Napoleonic Italy.

SESSION 16.1.4 (9h30-11h)

> Salle 100-2

Queer Resistances: Digital Research into Sodomy in 18th-Century Paris

Tip Ragan

Jennifer Golightly

Stephen Shapiro

By focusing on our digital project on the policing of sodomy in 18th-century Paris, this panel seeks to discuss how digital scholarship can enable us to see complexities in the lives of men accused as sodomites, in the mechanisms of policing sexual norms, and in the conceptualization of same-sex sexual behavior in prerevolutionary Paris. Queer approaches encourage us to see messiness, outliers, and pluralities, but we must also resist the ways in which queerness, both in how we think about historical subjects and methodological approaches, have led to the rise of new orthodoxies. Historians, literary scholars, students, and the public, as they work together online, offer possibilities of reimagining the lives of sodomites in the Old Regime, in the context of our own commitment to resistance in the contemporary world.

SESSION 16.1.5 (9h30-11h)

> PC1

Resisting the Usual Story: The Concepts and Forms of Resistance in Colonial & Post-colonial Contexts

Emmanuelle Saada

Resistance without Collaboration? On the Circulation of Concepts between Vichy France and the French Colonial Empire

Elizabeth Marcus

Lebanese Experiments in Decolonization

Alexander Young

When France Resisted Francophonie in Africa: Cooperation, Multilateralism, and Neocolonialism circa 1970

SESSION 16.1.6 (9h30-11h)

> PC2

Seeding Resistance: Cultivation and Consumption in the 18th and 20th Centuries

Paul J. Kutner

From Weeds to Quiche: A Study of Food in the Rescue of Jews in Le Chambon-sur-Lignon

Roderick Phillips

Resisting Nature and God: Producing Wine in 18th-Century France

Thierry Rigogne

The Sensory World of the Early Modern French Café, 1650-1800

SESSION 16.1.7 (9h30-11h)

> PC3

Environments of Empire: Land, Resources, Race & Trans-Imperial Spaces of Collaboration

Jens Amborg

Cattle, Chattel and Colonization: Animal Breeding, Slavery and Resistance in 18th-Century Mauritius

Briony Neilson & Charlotte Ann Legg

Sovereignty and Resistance in the Settler Colonial Pacific: New Caledonia, Australia, and Transimperial Constructions of Race

Guillaume Teasdale

Contested Territory: French Settlers and the Debate Over Public Land in the Detroit River Region, 1701-1768

Timothy Forest

French Heroes, or German Rabble? Nancy, Belfort, and Algeria, 1872-1875

> David Garrioch (CP)

SESSION 16.1.8 (9h30-11h)

> PC4

History and Historians as Pedagogical Foundation

Benjamin Bernard

How Lefebvre de Beauvray read his Montesquieu: Historicity & Sexuality in Enlightenment Paris

Marley Fortin

Fifty Years of Paulo Freire in France: *La Pédagogie des Opprimés* from 1974 to Today

Itay Lotem

Between Resistance and Institutionalisation: Mobilising historians and transitional justice to “solve” the problems of colonial memory in France and Belgium

Maria Wendeln

“Stand Out: Someone has to”: Integrating Timothy Snyder’s *On Tyranny*: Twenty Lessons from the 20th-Century into Women’s History & Gender Studies Curricula

SESSION 16.1.9 (9h30-11h)

> PC5

Transnational Resistance: Subversion, Solidarity, & the Struggle against Political Power

Melissa Byrnes

French Anti-Salazarism in the 1960s: Allying against
Imperial Violence

Andrew Smith

Rough Handed Solidarity: Transnational Resistance and
the Larzac Struggle

Sarah Stokes

Technology and Transnational Resistance: Paris and Mexico
City in 1968

> Nick Underwood (CP)

SESSION 16.2.1 (11h30-13h)

> Amphi 1

The Resistance & the Allies: Understanding & Tensions, a Bottom-Up Approach

Raphaële Balu

Guillaume Piketty

Claire Andrieu

> Ed. Berenson (CP)

How did the Resistance view its Allies? Although the Resistance's existence signaled the maintenance of the Republic's alliance with the British and Americans, the resistance fighters' experience on the ground was sometimes difficult and even painful. The challenges encountered by Pierre de Chevigné, General de Gaulle's envoy to the American government from 1941 to 1943, exemplify the asymmetry of relationships. The Forces Françaises de l'Intérieur, often aided by Allied volunteers, struggled to convince the Allies that they were a legitimate army that had to be protected by the international conventions. At the bottom, however, the "helpers"; who assisted Allied soldiers and downed airmen in returning to their bases in England, had no quarrel with the Allies, not even over the increasing bombardment of towns and villages.

SESSION 16.2.2 (11h30-13h)

> Amphi 2

Food Fights: Shaping Taste & Fueling Resistance in 19th- & 20th-Century France

John Murphy

Rewriting a Pioneer's Legacy : Charles Tellier and the French
Frozen-Food Industry, 1960s-1970s

Kelly R. Colvin

“The Flag of War Will Fly Over Our Pots”: Gender and Resistance
in the Nouvelle Cuisine Kitchen

Sylvie Durmelat

Le couscous, plat de résistance ?

> Thierry Rigogne (CP)

SESSION 16.2.3 (11h30-13h)

> Salle 100-1

Lesbian: A Necessary Historical Analysis for French History

Hannah Frydman

Tamara Chaplin

Anouk Durand-Cavallino

> Tip Ragan (CP)

This roundtable discussion – which prefigures a forum on lesbian history that Tamara Chaplin and Hannah Frydman are editing for French Historical Studies – will open up a conversation between four historians of France from both sides of the Atlantic of different scholarly generations and with different relationships to lesbian history. We will discuss what it means to write lesbian history today, in a moment in which critical consensus seems to have decided that “lesbian” is a distinctly non-useful category of historical analysis. Rather than debate whether lesbian history is worth writing, we will instead explore how lesbian history is a productive area of historical exploration. We will discuss questions such as: What might French histories of lesbianism have to teach us about French history writ large? What “should” lesbian history look like? Who should it include? What are its sources and archives and what theoretical and analytic methods (old and new) does it require? Ultimately, we ask not only whether writing lesbian history is an act of critical resistance, but also how this history might require us to rethink traditional narratives about the French past.

SESSION 16.2.4 (11h30-13h)

> Salle 100-2

Racial Spectacles in the Age of Empire

Andrew Newman

Claire Cage

Erik J. Hadley

> Carolyn Eichner (CP)

The panel examines how public displays of racialized bodies served as powerful tools of imperial propaganda and scientific racism in the late 19th and early 20th centuries. Focusing on ethnographic exhibitions in France and Belgium, it highlights how imperial ideologies were reinforced through spectacles blending entertainment, folklore, and pseudo-scientific inquiry. These exhibitions showcased indigenous peoples from Africa, the Americas, and Asia, using performances, rituals, and anthropometric studies to construct and legitimize racial hierarchies. The panel reveals how both folkloric festivals and zoos commodified and dehumanized racialized individuals, transforming them into symbols of exoticism, primitivism, and inferiority, while reinforcing European cultural and racial superiority. Through these spectacles, colonial powers not only entertained the public but also ingrained notions of racial difference and hierarchy, shaping public attitudes toward colonized peoples.

SESSION 16.2.5 (11h30-13h)

> PC1

Revolutionary Spaces: Navigating Intellectual & Political Landscapes of Revolution

Francesco Buscemi

Feeling Like A “Fonctionnaire”: Negotiating the Emotional Template of French Administration in Modern Times

Mike Rapport

Espaces, révolution et résistances : Paris révolutionnaire

James S. Coons

Double Resistance: The Ormée of Bordeaux against King and Prince

Camille Creighton

Paris, City of Exiles: Fomenting Resistance in Transnational Exchanges, 1830-184

SESSION 16.2.6 (11h30-13h)

> PC2

By Sea & By Air: The Environment as a Site of Resistance

Florence Ramond Journey

Résistances d'outre-mer : Le scandale du chlordécone

Amanda Vincent

Solar Energy: A Power of Resistance

Bernard Andrieu & David Lorente

Naturist archives: vegetarian resistance against pollution and industry 1930-1970 in France

Laura Loth

Poetic Resistance and Indigenous Activism in Quebec:
The Case of the Magpie River

> Guillaume Teasdale (CP)

SESSION 16.2.7 (11h30-13h)

> PC3

The (In)Visibility & Gender of Resistance

Cynthia Bouton

A Tale of Two Datasets: Historical Research and Food Riots in Early Modern France

Katherine Weiss

“Malgré la guerre”: Everyday Acts of Resistance by Mothers in Occupied France During World War I

Paula Schwartz

Occupying the Occupiers: A Transnational Case of Women's Resistance in France and Belgium

Bibia Pavard & Françoise Thébaud

Historien.nes des femmes et du genre en France : trente ans de résistance

> Jennifer Heuer (CP)

SESSION 16.2.8 (11h30-13h)

> PC4

Resisting Systems & Processes in North Africa

Cian Cooney

The Other French Resistance: The Second Coming of the Conseil national de la Résistance and the Algerian War

Calixte Kpenou

Dignité et indignation : le voile outil de colonisation et de résistance

Sara Green

Palestine, révolution algérienne et question coloniale : perspectives militantes de la France postcoloniale, 1962-1982

> Megan Brown (CP)

SESSION 16.2.9 (11h30-13h)

> PC5

Negotiating Parental and Patriarchal Authority

Jennifer Meissner

Choosing Convents: Huguenot Girls and Resistance to Parental Authority after the Revocation (1685)

Kristine Wirts

Negotiating Patriarchy in Vaud: Women's Agency in the Long 18th Century

> David Garrioch (CP)

SESSION PLÉNIÈRE 16.3 (14h-15h30)

> Amphi 1

Paris as a Site of Resistance 1789-Present

Erin-Marie Legacey

Audra Merfeld

Laura O'Brien

Benjamin Poole

> Amanda Vincent (CP)

This roundtable panel gathers editors of and contributors to the Routledge Handbook of the History of Paris, 1789-Present (forthcoming). The roundtable aims to provide a forum to discuss spaces and communities of resistance that have marked Paris's modern history and question the ways in which Paris and Parisians have been represented as exemplifying various types of resistance during this period. The panel is composed of seven scholars who will first briefly present recent research.

SESSION 16.4.1 (15h30-17h)

> Amphi 2

Resistance in War, Politics, && Empire: Papers in Honour of the Late William Irvine

Brigette Farrell

Sam Kalman

Valerie Deacon

> Geoff Read & Cheryl Koos (CP)

The panel has been organized as a tribute to our collective mentor William Irvine, a longtime SFHS stalwart and prolific French historian. Bill's works ranged from studies of the French extreme Right (The Boulanger Affair Reconsidered and numerous articles in venues like the *Journal of Modern History*) to the Fédération républicaine (French Conservatism in Crisis) and human rights/the Ligue des droits de l'homme (*Between Justice and Politics*). Of equal importance, he trained and promoted a generation of graduate students who became the next generation of French historians, many of whom are involved with this panel. In speaking about resistance and policing, the Algerian extreme Right, the civilian fight against the Vichy regime, and medical imperialism, these papers honour the breadth of Bill's work and his commitment to historical research and teaching.

SESSION 16.4.2 (16h-17h30)

> Salle 100-1

Résistance et captivité dans la Révolution française

Mette Harder

Robert Blackman

Thomas Kaiser

> Marisa A. Linton (CP)

Une révolution est, par définition, un acte de résistance contre un régime existant. La Révolution française de 1789 est devenue l'archétype de l'acte de résistance politique, définissant la forme et la structure des futures révolutions et résistances en France et au-delà. Pourtant, dès le début, certains ont résisté aux forces de la Révolution et beaucoup d'autres ont contesté les objectifs et les valeurs politiques spécifiques adoptés par les assemblées révolutionnaires. Au cours des années suivantes, à mesure que la politique s'enracinait et s'envenimait, et en particulier après le déclenchement de la guerre en 1792, la résistance devenait synonyme de « contre-révolution » ; les opposants à la révolution risquaient de se voir qualifiés de traîtres. Ironiquement, dans un régime dont l'un des principes fondateurs était la « liberté », de plus en plus de personnes ont été arrêtées et emprisonnées pour avoir résisté à la Révolution.

SESSION 16.4.3 (16h-17h30)

> Salle 100-2

Comment résister au patriarcat, un dialogue franco-britannique (1825-1845)

Thomas Bouchet & Ophélie Siméon

Michael Drolet & Anne Verjus

Eleonora Buono

Ben Stemper

> Emmanuelle de Champs & Françoise Orazi (CP)

Entre la *Déclaration des droits de la femme* d'Olympe de Gouges, *A Vindication of the Rights of Woman* de Wollstonecraft et la première vague féministe de la fin du XIX^e siècle, de nombreux débats sur l'émancipation des femmes restent méconnus. Les échanges entre penseurs et penseuses du radicalisme anglais (Godwin, Shelley, Wollstonecraft, etc.), féministes françaises (Tristan, Véret, Sand, etc.) et figures transnationales comme James Lawrence ou Joseph Déjacque ont pourtant nourri une réflexion collective sur le patriarcat. Londres, Paris, Weimar ou Jersey furent autant de lieux d'élaboration de ces idées. Ce panel, porté par un collectif d'historiens travaillant sur Mill, Owen, Bentham, Tristan, vise à mettre en lumière l'existence de réseaux proto-féministes transnationaux, riches, complexes, encore peu étudiés, et à présenter un projet de recherche en cours sur cette pensée féministe émergente, débattue, multilingue et transfrontalière.

SESSION 16.4.4 (16h-17h30)

> PC1

Voices, Spaces, & Resistance in the Second World War

Vanessa Brutsche

Resistance and the Everyday: from Concentrationary to Urban Space

Paul Glasser

Paratextual Evolution: Thresholds of Resistance

Karine Varley

“Libéra-tueurs”: Resistance, Violence and Ethics in the Allied Bombing of France

SESSION 16.4.5 (16h-17h30)

> PC2

Authority & Resistance in Early Modern Families

Élie Haddad

Tom Hamilton

Fanny Cosandey

> Michael Breen (CP)

The family was certainly one of the most important sites of authority in early modern France, acting as a site for social regulation and the orderly transmission of property, dictating the norms of dynastic rights and patterns of descent, and mediating between structures of governance and more particular understandings of the nexus of social and religious identities. This panel examines under what conditions these aspects of familial authority could be questioned, used, and revised to create more desirable outcomes, whether they concerned the religious stance of numerous Parisian families during the Wars of Religion, the ways that provincial noble families sought to transmit their property and social identity over time, or how women of the French royal family sought to engage with dynastic restrictions imposed on them. What room for maneuver did individuals and families have to navigate the law and shape social practice?

SESSION 16.4.6 (16h-17h30)

> PC3

Resistance Across Colonial Spheres: Asia, Africa and France in 19th and 20th Centuries

Mialy Ravelomanana

Stratégies diplomatiques contre les tentatives colonisatrices européennes au XIX^e siècle : étude comparative des empires éthiopien, merina, et ashanti

Dalila Senhadji

Une figure féminine: l'unique caïda dans l'Algérie coloniale

Luc-André Brunet

Resisting Decolonisation: France and Apartheid South Africa, 1948-1962

SESSION 16.4.7 (16h-17h30)

> PC4

Antiquity and Resistance in the French Enlightenment

Jeffrey D. Burson

Dan Edelstein

Anton M. Matytsin

> Damien Ticoire (CP)

The persistent influence of antiquity in the 19th century offered a rich reservoir of ideas that could be used to challenge and resist political and religious authorities. These included philosophical perspectives that questioned the metaphysical foundations of Christianity, political theories that undermined the foundations of absolutist monarchies, and conceptions of historical development that offered new perspectives for thinking about the history of human progress. This panel seeks to explore the variety of ways in which ancient sources served both as sources of potential resistance and as sources of inspiration for envisioning alternative futures.

SESSION 16.4.8 (16h-17h30)

> PC5

Is Resistance Futile? New Developments in French Historical Pedagogy

Lauren Jannette

Resistance is Futile? Integrating AI Technology into French Historical Pedagogy

Ludivine Broch

Julius Caesar and the French Resistance: Neurodiversity and Teaching French History at University

> Nick Underwood (CP)

SESSION PLÉNIÈRE 16.5 (17h30-19h)

> Amphi 1

Resistance in the Academy

Cette table ronde souhaite débattre largement des enjeux qui, aujourd'hui, rendent les pratiques des scientifiques, en particulier des chercheurs en histoire et en sciences humaines et sociales, de plus en plus incertaines. Qu'il s'agisse de considérer le poids des théories conspirationnistes, des fake news qui challengent la construction du savoir et tendent à imposer la possibilité d'une post-vérité ou bien qu'il faille considérer les obstacles qui s'accumulent au quotidien et tendent à remettre en question la place du savant dans la Cité. Comment la science résiste-t-elle aux emprises politiques, idéologiques, religieuses, sociales, économiques, et comment peut-elle faire face aux groupes de pression qui tantôt tentent de la museler, tantôt cherchent à l'orienter ? Comment la science résiste-t-elle aux forces qui tendent à déconsidérer le travail scientifique, contestent les choix et démarches, les théories, les prismes mobilisés par les chercheurs et remettent en question la légitimité académique ? La science elle-même est-elle au clair avec les problématiques qui la traversent au moment de livrer des batailles essentielles pour son avenir et celui d'un monde éclairé ? Nous débattons de ces questions avec les responsables des sociétés savantes impliqués dans la conférence internationale « Résister », espérant par ces prises de paroles initier un débat constructif et engager un renforcement de nos communautés à la fois dans leurs rôles, leurs pratiques, leurs légitimités.

Avec Luc Robène, Tabettha Ewing, Emily Marker, Nick Underwood et Solveig Serre

> Maxime Guebey (CP)

SESSION 17.1.1 (9h30-11h)

> Amphi 1

Rural and Urban Resistance to Trade Shocks, Building Regulation, & Environmental Reform in France, 1776–1789

Paul Maneuvrier-Hervieu

Charlotte Duvette

Alan Potofsky

Our panel explores rural and urban resistance to reform experiments in late ancien régime France. Following Turgot's brief "reform ministry" in 1776 and continuing through the Revolution, the monarchy introduced both liberalizing and more stringent regulatory policies across key socio-economic sectors, yielding mixed outcomes.

SESSION 17.1.2 (9h30-11h)

> Amphi 2

Capitalism's Boundaries: Ecological, Social, & Political Resistance to Growth Paradigms in 18th- and 19th-Century France

Charlotte Robertson

Stephen J. Miller

Robin Bates

Ollie Cussen

> Katie Jarvis (CP)

This panel explores the contested boundaries of capitalist development in 18th- and 19th-century France. Traversing the metropole and the colonies, the papers examine how thinkers, statesmen, elites, and market actors crafted normative frameworks and implemented policies aimed at economic transformation—only to encounter the limits of their interventions as social, political, financial, and ecological forms of resistance shaped, constrained, and redirected growth-oriented agendas. Taken together, the papers reveal that the evolution of capitalism in France was forged through a series of fraught attempts to overcome forms of resistance—from natural processes, from entrenched social hierarchies, from reluctant wealthy elites, and from capital markets that refused to be tamed. By tracing these points of resistance, the panel offers new insight into the contested emergence of capitalist rationality in the French context.

SESSION 17.1.3 (9h-11h30)

> Salle 100-1

Surrealism as Political Ideal & Global Ideology

Carole Reynaud-Paligot

Le surréalisme entre résistance et révolution

Taylor Diaz

Ovida Delect's Revolutionary Imaginary: Queer Surrealist Resistance in Occupied Normandy

Disha Karnad Jani

Between the Surreal and the Real: Visual Strategies for Collective Resistance in the League Against Imperialism's French Section, 1927-1937

Mark Meyers

Proto-Postmodern Resistance to Mass Culture and Fascism in Interwar France: The Case of the Acéphale Group

SESSION 17.1.4 (9h30-11h)

> Salle 100-2

Breaking the Chains: Abolition & the Fight Against 18th- and 19th-Century Enslavement

David Harvey

“Il ne faut pas que les étrangers fassent la loi chez les autres” : commerce, Colonization, and Resistance in the Franco-Malagasy Encounter, 1750-1785

Hannah Francis

Keeping their Share(s): Boisdoré and Goulé v. Citizens Bank

Jeremy D. Popkin

Resisting Slavery, Resisting Abolition: The French Revolutionary Debates about Slavery

John Savage

From Above and From Below: The Impact of Enslaved People's Resistance on Colonial Legal Reform Before the July Monarchy

> Gillian Weiss (CP)

SESSION 17.1.5 (9h30-11h)

> PC1

Equality of Others: The Fight for Tax & Consumption Equality in France & its Empire

Julia Luisa Abramson

Among the Tax Farmers: Resisting Inequality with Rousseau

Madeleine Woker

Resisting and debating taxation in colonial Algeria and Vietnam during the Great Depression

Charris De Smet

Forging republican consumer equality under the Second Republic: the Provisional Government's politics of consumption and their opposition before the June Days

> Michael Kwass (CP)

SESSION 17.1.6 (9h30-11h)

> PC2

A Picture is Worth A Thousand Words: Representation & Belonging in the Francophone Art World

Jennifer Laffick

Guadeloupean Resistance in France's Nineteenth-Century Art World: The Restoration Careers of Guillaume Guillon Lethière and Benjamin Rolland

Christian Jacobs

Postmigrant Europeanization: The Moussem Festival Series in the 1980s

Anne H. Quinney

Resistance and Restitution: Decolonizing the Musée du Quai Branly

Caroline Ferraris-Besso

Situer, déplacer, résister : le Tiki Village de Moorea et le Musée Gauguin de Papeari

SESSION 17.1.7 (9h30-11h)

> PC3

Art, Music, Literature, & Symbols of Belonging

Michael Anthony Turcios

The (Non)Cinematic Form as Anticolonial Archive in Algerian Paris

Shana Cooperstein

Flags and National Identity in Third Republican Art

Peter Hicks

Permanence and mutations in music, from the Republic to the Empire

> Nick Underwood (CP)

SESSION 17.1.8 (9h30-11h)

> PC4

Transnational & Anticolonial Communist Critiques of Post-1945 France

Daniel Alexander Gordon

The Paris Anti-Fascist Riots of 21 June 1973: Resistance and its Limits, from National to Transnational

Dalil Ferguenis

“Bidonville vaincra”: a history of urban segregation, immigrant resistance and far-left activism in the shantytowns of the Parisian banlieue

SESSION 17.2.1 (11h30-13h)

> Amphi 1

Résister aux changements économiques et écologiques dans les mondes atlantiques, XVI^e-XVIII^e siècles

Aliocha Maldavsky

Mathieu Ferradou

Jean-Loup Kastler-Vassilievitch

> Pierre Serna (CP)

L'essor d'un système-monde colonial atlantique, liée à un premier capitalisme marchand, a eu lieu sous la forme d'empires (espagnol, anglais et français). Ces derniers ont lancé la « Grande Transformation » (Polanyi), qui fut aussi environnementale avec l'« échange colombien » et l'« impérialisme écologique » (Crosby, 1972, 1986). Comment les natifs de ces territoires que sont les montagnes atlantiques de William Blake (Linebaugh, 2019), à la fois ouverts à la mondialisation et propices aux résistances, ont-ils vécu et réagi à ces bouleversements économiques et écologiques ? Il s'agira d'explorer la gamme d'attitudes variables de ces populations, aussi bien les colonies que les métropoles, de l'opposition frontale (Linebaugh et Rediker, 2000), à la résistance passive jusqu'à l'adaptation et la collaboration dans la longue durée (du XVI^e à la fin du XVIII^e et au début du XIX^e siècle) en comparant les espaces (Pérou, Irlande, France) et en adoptant leur point de vue.

SESSION 17.2.2 (11h30-13h)

> Amphi 2

Empire and Political Economy in the Long 18th Century

Chris Hong

The French Problem of Spanish Underdevelopment: The Low Countries, Imperial Autarky, and the Origins of the Bourbon Reforms, 1680-1715

Amanda Maffei

The French Empire as A Family Affair? Family, Colonial Empire and Political Economy in the late 18th Century French Caribbean

Mihai Olteanu

Consolidating Debt, Consolidating Revolution: The Directory and the banqueroute des deux tiers

Carla Hesse

1973-1974: The law as an instrument of revolution

SESSION 17.2.3 (11h30-13h)

> Salle 100-1

Corporate Political Economy & its Discontents in the Indian Ocean World, 17th-18th Centuries

Lenny Hodges

Lewis Wade

Rosalind Rothwell

> Ellen Wurtzel (CP)

This panel examines forms of institutional, economic and embodied resistance in France's Indian Ocean trading empire from the seventeenth to the eighteenth centuries. Centring on French India, the three papers collectively interrogate how a diverse range of individuals and institutions, from indigenous merchants to Languedocian cloth manufacturers, challenged, reshaped, or fell victim to imperial reforms, colonial tropes, technologies, and market pressures. Together the papers reveal the multiple and layered forms of resistance, legal, cultural, and commercial, that challenged and complicated assertions of French imperial authority and industrial strategy. Situating economic practices within sociopolitical contexts, they contribute to recent efforts to globalise understandings of early modern political economy. In doing so, they bring India into broader conversations about empire and capitalism, showing how both metropolitan and colonial peripheries were not passive sites of control, but arenas of conflict, negotiation, and imperial imagination.

SESSION 17.2.4 (11h30-13h)

> Salle 100-2

Duality of Purpose: French Economy in Metropolitan & Imperial Contexts

Charles Fawell

“Un faisceau qu’on ne brisera pas”: French Shipping Corporations and the Everyday Life of Imperial Sovereignty (1870s-1930s)

Niccolò Valmori

A parable of dual existence : commerce in time of revolution

Gregory Mole

From Resistance to Recrimination: The Politics of Abuse in 18th-Century French India

Adrien Schwartz

Résister au nom des pauvres ? Formes et enjeux de l’opposition locale aux réunions d’aumônes dans la France du XVIII^e siècle

SESSION 17.2.5 (11h30-13h)

> PC1

The Economics of Belonging: Resistance, Collaboration, and Understanding

Julia Torrie

Resistance, compliance, and playing a long game: industrial freezing infrastructure, German ambitions, and Vichy's "Plan d'équipement national"

Mark Edward Hay

Collaboration as Resistance: The Role of Amsterdam Financial Networks in Napoleonic War Financing

Erik Thomson

Trade and the Entente Cordiale: Improvising French Supply at the outbreak of World War One

Amanda Zhang

Binding Mountains, Tugging Frontiers: The Transimperial Making of the Yunnan-Haiphong Railway

SESSION 17.2.6 (11h30-13h)

> PC2

Orientalizing Art: Representation, Place, & the Other

Tili Boon Cuillé

Pièces de résistance : Satirical Spiritualism in Cazotte's *Suite des mille et une nuits*

Irini Apostolou

Résistances à la modernité : l'Orient pittoresque dans les expositions universelles

Caroline Herbelin

L'art comme outil de diplomatie et de résistance politique : peintures de la cour de Huê (Indochine), fin XIX^e siècle et début du XX^e siècle

> Carole Reynaud-Paligot (CP)

SESSION 17.2.7 (11h30-13h)

> PC3

Art as Public Protest and Its Consequences

Myriam Mompont

Raoul Peck's Incendiary Screen

Yanyi Liu

Resisting Science: Laborers, Guides and Riots in the Peruvian Scientific Expedition of 1735

Seth Armus

Mapping Resistance in the Novels of Michel Houellebecq

SESSION 17.2.8 (11h30-13h)

> PC4

Transregional, Transnational & Urban Memories of French Resistance during WWII

Nicolas Moll

Resistance vs. Insurrection? Discussions in the French Résistance about the Yugoslav Partisans during World War II

Sarah Farmer

Commemorating Jewish Resistance in Rural France at Oradour-sur-Glane and at Limoges, September 1944

> Ludivine Broch (CP)

SESSION 17.2.9 (11h30-13h)

> PC5

Haitian Resistance to French Slavery & Empire in the 19-Century Press

Michael Kwass

Maria Beliaeva Solomon

Gregory Pierrot

> Friedemann Pestel (CP)

After the French and Haitian Revolutions, the French state restored slavery to its Caribbean colonies and sought to dominate Haiti through informal empire. This panel explains how Haitian writers opposed French empire through the medium of print by examining two important periodicals: *Le Télégraphe*, the official newspaper of the Haitian government; and *La Revue des colonies*, the first periodical in France to be directed by people of color.

SESSION PLÉNIÈRE 17.3 (14h-15h30)

> Amphi 1

The Enlightenment, racial slavery, & people of color in 18th-century France: Miranda Spieler's *Slaves in Paris* (2025) in light of new scholarship

Christy Pichichero

Nathan Perl-Rosenthal

Meredith Martin

Shandiva Banerjee

> Miranda Spieler & Simon Macdonald (CP)

This panel seeks to provide a textured history of slaves and free people of color in 18th-century France while exploring French domestic society through an imperial lens. From the vantage point of their ongoing research projects, panelists engage with the themes of Miranda Spieler's new book, *Slaves in Paris* (Harvard, 2025). While seeking to reconstruct the experiences of non-white people in France and assess the domestic impact of colonial slavery, contributors will reveal the diversity of individual experiences as glimpsed through varied archives and elaborated by distinctive methodological approaches. Themes of the four papers include policing practices, spaces and modalities of resistance, modes of unfreedom, and the prominence of slave owners in Enlightenment culture.

SESSION 17.4.1 (16h-17h30)

> Amphi 1

Science, Technology, Mobility & Modernity in French and Francophone Histories

Zohar Sapir Dvir

Louise [Thirioux](#)

> Peter Soppelsan, April Shelford, Kathleen Wellman
& Carol Harrison (CP)

By July 2025, French Historical Studies will publish a special issue titled *Science, Technology, Mobility, and Modernity in French and Francophone Histories*. It bridges national history with the history of science, technology, and medicine. The six articles, spanning the 18th to mid-20th centuries, explore topics such as anatomy education, taxidermy, public toilets for women, streetlights, and imperial mobility. They highlight the circulation of people, ideas, and technologies in and beyond France, challenging linear narratives of progress. Emphasizing applied and popular sciences, the issue showcases contributions from individuals outside elite institutions and reveals how innovation often sparked both enthusiasm and conflict.

SESSION 17.4.2 (16h-17h30)

> Amphi 2

Musical Resistance to Mechanisms of Repression Across (Post)colonial Contexts

Rachel-Anne Gillett

Emily Q. Shuman

Justine Allasia

> Jennifer Heuer (CP)

This panel explores how music can resist state mechanisms of repression and attempts to delimit colonial memory. The panel creates a transhistorical and transnational dialogue, moving from the French, Dutch, and Anglophone colonial efforts to suppress Caribbean sounds and musics in the 18th and 19th centuries to contemporary French rappers' resistance to the musical genre's penalization and performances of dissonant memories of the colonial past. Across these contexts, the presentations locate repression in colonial legal injunctions against "musicking," the modern, postcolonial French state's routinized legal cases against rappers, as well as in institutionalized memory politics. Each presentation analyzes the various sonic, lyrical, and visual strategies that musical artists deploy to persist and resist against such mechanisms of repression.

SESSION 17.4.3 (16h-17h30)

> Salle 100-1

Family Papers: Resistance & Revision

Hilary J. Bernstein

Caroline Sherman

Robert Descimon

> Tom Hamilton (CP)

What happens when servants of the French monarchy, including nobles, royal officials, and erudite scholars, find themselves in tension with royal ideals and practices, and how do they and their descendants work to understand their acts of resistance? This panel examines how learned individuals and families, including the Sainte-Marthe, the Godefroy, and Jacquelot de Boisrouvray, sought to manage the interpretations to be put on their own or their forebears' resistance to royal policies and monarchical ideals, particularly through the way they created, used, and manipulated family documents. Whether through keeping a *livre de raison*, drafting lives and genealogies, or managing archives, these groups sought to forge a complex family memory that would demonstrate integrity while acknowledging the reality of resistance.

SESSION 17.4.4 (16h-17h30)

> Salle 100-2

Quand le droit fait la résistance: 1793-1944

Carla Hesse

Anne Simonin

> Laura Mason & Yann-Arzel Durelle-Marc (CP)

Revolution is typically linked with popular revolt against a given legal regime. But what happens when lawyers make revolutions? Could a revolution happen without lawyers and the law? What constitutes legal resistance – that is, resistance through rather than against the law? This panel proposes the radical hypothesis that a revolution could happen without the people but not without law. In fact, in its first revolutionary instantiation, “the people” was conceived by Mirabeau as a legal idea rather than a social phenomenon. As Rousseau argued in *Émile*, to paraphrase: “you need to be a citizen to be a man.” The panel will explore two revolutionary conjunctures that have been construed by historians as moments of lawlessness: 1793/4 and 1944/5. The panel will bring together specialists of French law in moments of extremis to recover the hidden history of how law transformed resistance from a weapon of opposition into an engine of revolutionary creativity.

SESSION 17.4.5 (16h-17h30)

> PC1

Sacred Resistance: Religion as Art and Artists Rejecting Religion in the 1930s and 1940s

Mattie Fitch

The Ateliers d'art sacré, Catholic modernity, and sacred art
in the interwar era

Dennis McEnnerney

Resistance and Transformation: Making Sense of
Le Refus Global

Michèle Fornhoff

Resisting Erasure! Yiddish Theatre in Interwar Paris as
Cultural, Political and Existential Defiance

> Ellen Wurtzel (CP)

SESSION 17.4.6 (16h-17h30)

> PC2

Resistance against & with Texts: Media, Literature, & Mass Culture from the 16th to the 20th Century

Sara Barker

Resistance by the (little) book-pamphlet design in France,
c.1560-c.1660

David Van der Linden

Resisting the Sun King: The Rise of the French Literary
Underground in the Dutch Republic

William Doyle

Resistance in the Cahiers of 1789

Julie Kalman

Asterix Resists America: Post-War Anti-Americanism and the
Asterix Series

Melvyn Stokes

Defending “Charlot”: How French writers and filmmakers
resisted American criticism of Charlie Chaplin

SESSION 17.4.7 (16h-17h30)

> PC3

Working Identities: Labor as Framework & Friction in Unusual Contexts

Marc Jaffré

Workers of the Court Unite: Strikes, Protest, and Working Conditions at Louis XIII's Court, 1610-1643

Jiayan Liu

Resisting Science: Laborers, Guides and Riots in the Peruvian Scientific Expedition of 1735

Nicola Angeli

When Resisting the Future Became Anachronistic: Luddism in 19th-Century France

SESSION 17.4.8 (16h-17h30)

> PC4

Interpersonal Solidarity & Transnational Identifications

Yuval Tal

Between Solidarity and Segregation: Working-Class Politics and Jewish-Muslim Relations in Colonial Algeria
Between Solidarity and Segregation: Working-Class Politics and Jewish-Muslim Relations in Colonial Algeria

Katie Brion

The Visual Arts as Tools of Reconciliation or Resistance in the Maisons du Peuple of the Belle Époque

Julie Kleinman, Alassane Dicko & Solène Lavigne-Delville

La Résistance transfrontalière : une histoire militante des mouvements de solidarité internationale eurafricaine autour des migrations (1990-2025)

17.4.9 (16h-17h30)

> PC5

WSFH Special Session

A State of the Field: Recent Job Market Research & its Discontents

Nick Underwood

Liz Fink

Christina Carroll

Nimisha Barton

Meredith Scott

This roundtable will center on the WSFH's 2024 White Paper on the state of the field job market in French and Franco-phone history, while also providing updated numbers to capture the realities of the most recent cycle (those that were not part of the data set of the 2024 paper). This roundtable will feature members of the White Paper's research team as well as others who are thinking about ways to respond to its findings. Topics will include Mentoring of graduate students; dedicated resources such as Engagé.e.s' Bridges initiative for those not on the tenure track; and how the current job market affects diversity in the academy.

SESSION 18.1.1 (9h-10h30)

> Amphi 1

July 1793, Resistance and a Republic at Risk: Marat, Corday, Robespierre

Keith M. Baker

Nina Gelbart

Colin Jones

> Anne Simonin (CP)

1793 was a critical year for the French Revolution. The king was guillotined, many provincial departments rose up against the government, the war against other European powers was going badly, and counter-revolution and conspiracies seemed to be everywhere. In response, the Revolutionary Tribunal and the Committee of Public Safety were established, the moderate Girondins were ousted from the Convention, and while the Jacobins were clearly on the ascendant, the new Republic was at risk. In July, the radical journalist and deputy Marat, the so-called Friend of the People, dearly loved by the sans-culottes, was murdered in his bathtub by an unknown but charismatic woman from Normandy, Charlotte Corday. The restoration of peace was her goal, but instead, Robespierre became the undisputed leader of the Jacobins, radicalized the CPS, and ushered in the Reign of Terror. This panel will examine the different ways Marat, Corday, and Robespierre used resistance to clarify their political positions.

SESSION 18.1.2 (9h-10h30)

> Amphi 2

Health, Authority, and Control: The Politics of Resistance in Francophone Public Health Issues

Sara Black

Resistance is Futile: Addiction and Class in France's Opium Dens, 1880-1914

Lisa Graham

Water Resistance in 18th-Century Paris

Victoria Meyer

Rhetoric and Resistance: Debates over Inoculation and Vaccination since the 18th Century

Nebiha Guiga

Complexités de et résistances à l'autorité des chirurgiens militaires de l'armée française pendant les guerres napoléoniennes

> Claire Cage (CP)

SESSION 18.1.3 (9h-10h30)

> Salle 100-1

Bodies, Narratives and Criminality: Interactions between State Structures and Civil Society

Lou Khalfaoui

Algerian diaspora and beyond: How civil society actors resist official narratives around Colonial violence

Julian Bourg

The Interwar Fascist Origins of Policing both Terrorism and Resistance

Catherine Phipps

Free Me From the Place of Debauchery: Voices, Agency and Sex Work in French Colonial Morocco

Danielle Beaujon

Criminalizing the Casbahs: Policing North Africans in Marseille and Algiers, 1918-1954

SESSION 18.1.4 (9h-10h30)

> Salle 100-2

Encountering War: Media & Memory in 20th-Century Francophone Conflicts

Leslie Choquette

Une réponse franco-américaine à la politique française pendant la Seconde Guerre mondiale. Le cas de Wilfrid Beaulieu et de son journal *Le Travailleur*

Evan Spritzer

L'appel du 18 juin 1940: General de Gaulle's speech in memory and history

Cora Jackson

Resistance to Revolution: The February Revolution, Russian Émigré Newspapers, and the French Left in the Spring of 1917

> Megan Brown (CP)

SESSION 18.1.5 (9h-10h30)

> PC1

The Right to Resistance: Negotiating Opposition & Law across the Long 18th Century

Conor Muller

Resistance and Challenges to Border Surveillance and Cross-Channel Migration Controls in France, 1802–1815

Julian Swann

Legitimate resistance in Bourbon France, 1661–1787

Amelie Hawker

“C’est la Révolution elle-même” : Resistance to Napoleonic Conscription in Rural Southwest France

Giora Sternberg

Subversive Script: Writing Acts and Resistance in the Ancien Régime

> Sydney Watts (CP)

SESSION 18.1.6 (9h-10h30)

> PC2

Taking it Personally: Memory, Resistance, & Individual Experiences in the French Revolution

Talitha Ilacqua

Women's Memoirs of the War of the Vendée: A Political Legacy of Resistance to the Revolution

Katie Jarvis

Reconciling Resistance and Revolution in the Confessional

Michaela Kalcher

Resistance and Rejoicing: Religious Responses to the French Revolution in Personal Diaries (1789-1799)

> Carol Harrison (CP)

SESSION 18.1.7 (9h-10h30)

> PC3

War, Work, and Wrong-doers: Prisoners & the Practice of Resistance in Modern France

Christina Carroll

Rewriting Transportation and Incarceration
Between Paris and Algeria, 1858-1871

Stacey Davis

The Refusal of Forced Labor as Political Resistance:
Political Prisoners in French Guiana, 1852-1858

> Miranda Spieler (CP)

SESSION 18.1.8 (9h-10h30)

> PC4

Islands of Resistance: Leaders & the Struggle for Independence in the 19th-Century Atlantic

Alejandro Gerena-Ortiz

Le Docteur Bétancès: From February 1848 in France to September 1868 in Puerto Rico

Joanna Hope Toohey

Regeneration and Resistance: Revolutionary Transformation and Contested Narratives in the Haitian Revolution

Jungki Min

Weaponizing the Republic: Leadership Struggles in Revolutionary Saint-Domingue

SESSION 18.1.9 (9h-10h30)

> PC5

Fields of Dissent: Sport, Identity, & Contest

Julien Freitas

Les footballeurs professionnels résistants, un « onze » d'exceptions ?

Aurélié Épron & Dario Nardini

Traditional sports as a way of symbolically resisting the (perceived) menaces of Globalisation: the cases of Breton wrestling and Calcio storico fiorentino

Baptiste Pointillart

Le skateboard à Bordeaux : résistance, médiation, acceptation (1975-2024)

Keith Rathbone

A Sporting Resistance? Alfred Nakache, sport and resistance inside of concentration camps

> Luc Robène (CP)

SESSION 18.2.1 (11h30-13h)

> Amphi 1

Crossing Familial Boundaries, Resisting Expectations

Vincent Meyzie

Laurence Giavarini

Michael Breen

> Hilary J. Bernstein (CP)

Family traditions and values played a significant role in shaping the behavior and horizons of their members in early modern France, but this did not mean that individuals did not resist such expectations. This panel examines the ways that spouses involved in unsatisfactory marriages, the daughters of the illustrious Pascal family, and a dissatisfied provincial royal magistrate all sought to express their resistance to the expectations placed upon them and to construct alternative individual or family identities more in line with their own predilections. Women as well as men could actively reconfigure the meanings of familial relationships and histories, through their writings or legal suits, leading to an extended discussion of the gendered expectations placed on family members in a variety of positions.

SESSION 18.2.2 (11h30-13h)

> Amphi 2

Trials, Witchcraft and Sisterhood in the Modern Age

Will Pooley

Witchcraft is a Theory of Bad Agency (1790-1940)

Theresa Hilary Levitt

Error of Nature/Scourge of God: The Trial of Hélène Jégado as a Scientific Witch Hunt for the Modern Age

Mona Siegel

Sisterhood, Solidarity, and Resistance during the Algerian War for Independence: The Boupacha Affair of 1960-1962

> Tabettha Ewing (CP)

SESSION 18.2.3 (11h30-13h)

> Salle 100-1

Skin, Space, and Sex: Defining & Resisting Difference across French History

Sacha Rasmussen

Resistance in Exile: Foreign Women Medical Students in
Late-19th-Century Paris

Gregory H. Valdespino

Segregation and the Politics of Dwelling in Early 20th-Century
Colonial Senegal

Nancy Bruseker

The performance of resistance: travesti cabarets in the 1950s
and 1960s in Paris

SESSION 18.2.4 (11h30-13h)

> Salle 100-2

Religious Tension, Resistance, & Opposition in Early Modern France

Austin Collins

Religious Resistance in the Urban Space of Sens: Justifications of the 1562 Massacre during the Royal Tour of France

Sian Hibbert

The Priest and the Parish: Resisting the Counter-Reformation Clergy in Rural Languedoc

Sukhwan Kang

Confessional Resistance and Opposition among Lutherans and Catholics in Strasbourg: The Custody Case of Marie Salomé and Her Children, 1717-1719

Allan Tulchin

Religious Resistance: The Jews of Bordeaux in the 18th Century

SESSION 18.2.5 (11h30-13h)

> PC1

Revolution across the Channel: Physical Survival, Religious Support, & Family Relations in the 1790s

Friedemann Pestel

Sydney Watts

During the French Revolution, over one hundred thousand people left their homes and relocated beyond the nation's borders, constituting the largest group of migrants in the Age of Revolutions. Given the substantial emigration from western France, the Channel Islands and Britain became major destinations for émigrés. For historians of revolution and exile, these places serve as a prism for studying the multiple layers of interaction within the émigré experience. While political or military perspectives have received significant attention in scholarship on the emigration, this panel takes a deeper look into the émigré communities. It highlights both the important role of the émigré clergy, Catholic community life, and religious networks, as well as family relations and the dispersion of family members between revolutionary France and the diaspora. Against this backdrop, this panel extends the theme of resisting revolution to still underrepresented categories such as religion, priesthood, family and gender.

SESSION 18.2.6 (11h30-13h)

> PC2

Terror, Desire, & Slavery: Résistances in the Age of Revolution

Arthur Lee

Revolutionary Ruin: Destruction, Regeneration, and Terror in the French Revolution, 1789-1795

Maria-Betlem Castella Pujols

Désirs, rêves et résistances au moment de la Révolution française: Prenez-les en compte ou ignorez-les (France, 1789-1791)

Emmanuel Berger

Les résistances des tribunaux criminels face aux politiques pénales révolutionnaires : le cas de l'Alsace (1792-1799)

> Katie Jarvis (CP)

SESSION 18.2.7 (11h30-13h)

> PC3

Gender, Culture & Resistance in the Caribbean

Hazel Richards

Liberation by All and for All? Resistance in French Guiana and the Shaping of the Fourth

Giovanna Violi

Black Girlhood at the Pensionnat Colonial: Black Girls' Success in a Secularizing Martinican Educational System

Rachel Sarcevic-Tesanovic

Resilient Networks: Intimate Ties and Economic Strategies in the Lives of Saint-Dominguan Free Women of Color in the Circum-Caribbean World

> Jennifer Heuer (CP)

SESSION 18.2.8 (11h30-13h)

> PC4

“Jeunes Pousses”

Contours of Belonging: State, Identity, & Resistance Across French and Postcolonial Worlds

Steven Jones

Bridging Intimacy and Activism: French AIDS Literature and the Politics of the Epidemic

Ivette Headley

Cultural Capital in Motion: Navigating Identity and Belonging at the Lycée Français de New York and Beyond (1970s-1980s)

Emily Columbine

Does Free Sex Mean Free Women?: How Second Wave Feminism Became Institutionalized in France 1974-86

Emily Helstrom

Divided Landscapes: Occupation, Remembrement and Resistance in Finistère

Sarah Stenovic

Gender, Petition, and Colonial Court Systems in Interwar Kabylie/Paris

Tierra Sydnor

The Price of Peace: France and Bretton Woods Institutions' Impact on Governance in the Central African Republic

Sariah Jade Stewart

Reproductive Prisoners: Gender and Race in the Construction of the Penal Colony of French Guiana

SESSION PLÉNIÈRE 18.3. (14h-15h30)

> Amphi 1

Stéphane Gerson

The Vichy Policeman in Our Family Story: Resistance in Three Keys, 2025-1994-1942

Between 1942 and 1944, a Nice police inspector helped a family of Jewish refugees from Belgium. Years later, one of these refugees fashioned a war story that depicted this policeman as a “friend,” but said little about his police work, his wife (who helped as well), other refugees, or the factors that led him to help some foreigners though not others. This was my grandmother’s story. I heard it growing up in Brussels, and videotaped it in 1994, as a graduate student. Decades later, I return to this story with historical questions. How do we turn family stories into historical objects, open to their multiple dimensions and politics? How do we both honor and resist their narrative frameworks, their silences and absences? How, beyond biological filiation but attuned to kinship, do we write strangers as well as relatives into existence? Closer to home, how do we reckon, how do I reckon with the policeman who, within and beyond our family story, both obeyed and disobeyed orders in wartime Nice?

SESSION PLÉNIÈRE 18.4. (16h-17h30)

> Amphi 1

New Ways of Seeing: Art, Archives, & Women in the Aftermath of Colonial Violence

> Film 1

If THEY Could Have (2024)

Dir. Sarah El-Hamed (5 min)

> Film 2

Between Midnight and Six in the Morning (2024)

Dir. Nadja Makhlouf (6 min)

Two short films from North Africa on the role of women in the Algerian War of Liberation (1954–62) will launch this roundtable discussion on colonial violence, female resistance, and the transmission of memory. Film directors Sarah El-Hamed and Nadja Makhlouf reflect on their artistic but also personal journeys to capture the experience and memory of women's resistance in the face of colonial and post-colonial oppression. They are joined by Martin Evans, historian of modern Algeria, and Christopher Warne, director of the Archive of Resistance Testimony at the University of Sussex, and together discuss how the interaction between archival sources and artistic works provides us with new ways of seeing resistance, both then and now. The audience is invited to engage in discussion and questions throughout this interactive panel.

Avec Sara El-Hamed, Nadja Makhlouf, Martin Evans & Christopher Warne

> Ludivine Broch (CP)

SESSION 19.1.1 (9h30-11h)

> Amphi 1

A Woman's Life; Embodied Resistance

Carolyn J. Eichner

Up Against the Patriarchy: Louise Michel and the Embodiment of Resistance

Elisabeth Pedersen

Women's Resistance in Life and Literature: Germaine de Staël, George Sand, Delphine, and Indiana

Helen Fishman

A Stone Becomes a Rose: The life of Rosette Dumoret, a Transgender Woman in Seventeenth-Century France

Julie Johnson

A woman in no-man's land: Emilienne Moreau-Evrard

Judith DeGroat

Advocacy as Resistance: Pauline Roland's Activism in Prison, 1851-1952

SESSION 19.1.2 (9h30-11h)

> Amphi 2

Special Session

Resisting via Academic Publishing: A Roundtable on Journals in French History

Taking the form of a roundtable featuring editors and board members from a variety of journals publishing on the history of the Francophone world in the United States, the United Kingdom, Australia, and France, this panel will demystify the business of journal publishing for authors, reviewers, and readers. Our goal is to provide scholars who will be attending the conference from around the world with more information about how journal publishing works, including possible differences between Francophone, Anglophone, and bilingual publications. Likely topics to be addressed are: tips for authors on the submission and revision process; the protocols of article reviewing; expanding definitions of “French” history; ways of nurturing a research community that is increasingly precariously employed; the question of Open Access; the role of translation and bilingualism; the promises and challenges of interdisciplinarity; the possibilities for new formats and features; the place of book reviews in journals; and opportunities for collaboration between journals.

After a brief introduction by the representative of each of the participating journals, this bilingual roundtable will take the form of a question-and-answer session, but allowing plenty of time for questions and comments by the audience.

Avec Jennifer Heuer, Liz Fink, Tom Hamilton, Briony Neilson, Anne Verjus, Bibia Pavard

> Christine Haynes (CP)

SESSION 19.1.3 (9h30-11h)

> Salle 100-1

The Past on Trial: Courts & the Legacies of War

John Lancaster

Haitian Literary Resisting Oblivion: Rethinking Colonial Remembrance and Amnesia through the 1987 Klaus Barbie Trial

Sherilyn Bouyer

Afterlives of Resistance: Catholic and Huguenots Experiences at the Chambre de l'Edit of Castres after the French Wars of Religion

> Éric Wenzel (CP)

SESSION 19.1.4 (9h30-11h)

> Salle 100-2

Interracial Intimacies, Gender, & Resistance in 20th-Century Imperial France

Sarah-Jane Vigneault

Caroline Séquin

Marie Robin

Eleanor Grabowski

This panel examines sex and intimacy across racial and colonial lines in 20th-century France, Morocco, Algeria, and Vietnam, highlighting how women—both in consensual and coercive relationships—engaged with the French state. French women in relationships with colonial men sought official approval to marry or, after breakups abroad, requested repatriation. Vietnamese and Algerian women subjected to sexual violence demanded justice. The panel analyzes the rhetorical strategies these women used to seek state support, resist racial and gender norms, and challenge victim-blaming narratives. Their actions revealed both their agency and the state's inability to regulate interracial intimacy.

SESSION 19.1.5 (9h30-11h)

> PC1

Stages and School Rooms: The Politics of Information & Education in Late 19th-Century France

Martin Simpson

Resistance as theatre and spectacle: the décrets in
Toulouse, 1880

Sarah A. Curtis

Raising Catholics: The Battle for Children in Third Republic
France

Eleanor L. Rivera

Futile Resistance? Parents, Textbooks, and Primary Education
in the Early Third Republic

Madia Thomson

Trade and the Entente Cordiale: Improvising French Supply at
the outbreak of World War One

> Keith M. Baker (CP)

SESSION 19.1.6 (9h30-11h)

> PC2

The Truth Behind the Façades: Buildings, Emotions, & Monsters during Early Modern French Religious Conflicts

Elisa J. Jones

Robespierre rethinks resistance in the July crisis, 1793

Tom Joashi

Building as “Resistance”: Urbanism in Counter-Reformation Paris (approx. 1550-1572)

Nora Báicéir

Rebels with a Religious Cause: Emotional Narratives of Resistance in the Camisard Wars

SESSION 19.1.7 (9h30-11h)

> PC3

Performing Faith in Public: The Politics of Religious Practice

Matthew Dowling

Quiet Resistance: The Carmelite Convent of Lisieux and the Separation

Kilian Harrer

Une “espèce d’émigration”: Pilgrim Mobility and Resistance to Napoleonic Rule in the Rhineland

> Claire Cage (CP)

SESSION 19.1.8 (9h30-11h)

> PC4

Mediatizing Resistance in 18th-Century France: Calas, Mandrin, La Guimard

Yann Robert

Masano Yamashita

Chloe Summers Edmondson

> Flora Champy (CP)

The Enlightenment in France is often characterized as a project of reform, a period of resisting injustice and ignorance in its multitude of forms and of advocating for a better society. But what did modes of resistance look like in eighteenth-century France, and are there resonances with our own cultures of resistance today that combat social injustice? This panel explores diverse strategies of resistance deployed by eighteenth-century individuals against the status quo, and the ways in which media served as a crucial instrument in shaping the narratives of resistance to socioeconomic power and religious intolerance. The panel will focus on three key figures of the eighteenth century – Calas, Mandrin, and Marie-Madeleine Guimard – who brought issues of justice and fairness to the forefront of public debate.

SESSION 19.2.1 (11h30-13h)

> Amphi 1

Martinique, Indochina, & Paris: Resisting the Empire in the Long 19th Century

Melanie Bavaria

Resisting the Imperial Silo: *La Vierge Cubaine*, Independence, and Colonial “Despotism” in Third Republic Martinique

Jann Matlock

Disrupting the Dance of Collusion: Resistance, Reportage, and the Possibility of History in Summer 1871
(after the Paris Commune)

SESSION 19.2.2 (11h30-13h)

> Amphi 2

Mobilising Emotions, Politics & the Press Across the Centuries

Chad Denton

Hiding Coins, Resisting Empire: The BBC's Transnational Campaign Against Nazi Economic Exploitation, 1941-1945

Sarah Miles

Printing Outrage, Resisting Despair: Emotional Scripts and Militancy in the French New Left Press, Politique Hebdo (1970-1976)

Corinne A. Gressang

Resistance and the Sacred: Debating Theophilanthropy in the Press, 1797-1801

Teddy Paikin

The Political Economy of "Universal Association": Capitalism, Saint-Simonianism, and the Origins of the French Socialist Tradition

SESSION 19.2.3 (11h30-13h)

> Salle 100-1

Resisting Captivity: Prisons as Spaces of Resistance

Judith DeGroat

Advocacy as Resistance: Pauline Roland's Activism in Prison,
1851-1852

Gonzalo Sanchez

Writing Resistance into Art : Artists as Prisoners in Paris,
1793-1894

Michael Mulryan

L'Évasion de prison comme acte de résistance sous
l'Ancien Régime : Les Curieux Cas du Chevalier de Pontgibaud,
Jean-Henri de Latude et Casanova

Leon Hughes

Living the Terror Behind Closed Doors: Prisoner Resistances in
Paris, 1793-1794

> Mette Harder (CP)

SESSION 19.2.4 (11h30-13h)

> Salle 100-2

Myths, Materiality & Exile: Mobilising Narratives of Resistance in Wartime

Alexander Summers

From political activism to arms in a foreign land: transnational resistances during the War of 1870 and Paris Commune

Patrick Luiz S. De Oliveira

“You Cannot Besiege the Sky”: The Balloon as a Technology of Resistance during the 1870-1871 Siege of Paris

Marsha McCoy

Van Gogh and the Mistral

SESSION 19.2.5 (11h30-13h)

> PC1

Between Resistance and Sufferance: Gender, Aid & Violence in the Post-war World

Nicole A. Dombrowski Risser

Belgian-Burundian Women's Humanitarian Aid Networks:
A Force of Resistance to Genocidal Violence during Burundi's Civil

Rachel M. Johnston-White

A Jesuit Soldier-Photographer's Images of Violence during the Algerian War

Timothy Johnson

"She Thinks She's Joan of Arc": Framing Women's Political Legitimacy and Suffering during the Algerian War.

Annalise Walkama

Reborn From Resistance: How the Entraide universitaire française Supported Students Before, During, and After the Second World War

> Julie Kleinman (CP)

SESSION 19.2.6 (11h30-13h)

> PC2

Pleading Guilty: Jurisprudence and Agency in the Criminal Courts of 18th- and 19th-Century France and Quebec

Éric Wenzel

Un plaider coupable à la française ? Prendre droit par les charges selon l'ordonnance criminelle de 1670

Jill Walshaw

Never Plead Guilty: The Case Against Leniency in the Châtelet Court, 1747-1790

> Edward J. Kolla (CP)

SESSION 19.2.7 (11h30-13h)

> PC3

Changing the Narratives: Women's Use of Writings, Radios, & Réseaux sociaux in Modern France

Sharon P. Johnson

Saying NO! to Rape: Narratives of Trauma, Healing and Resistance in 19th- and 21st-Century France

Amelia Lyons

A "Field Laboratory" for Development: Radio and

Clara Feltrin-Peyrot

Résister en ligne : le féminisme sur les réseaux sociaux comme espace de subversion et de transformation

Noelle Brown

Marie Bashkirtseff : Resisting One-Dimensional Representations

ABSTRACTS

ABRAMSON Julia 17.1.5

Among the Tax Farmers: Resisting Inequality with Rousseau

Considering Jean-Jacques Rousseau's autobiographies and treatises on political theory and economy alongside the hegemony of the Royal General Tax Farm reveals how the philosophe's integration into the elite financial milieu affected both his life and his writings on inequality. That Rousseau cultivated lasting ties to multiple figures associated with this institution, whose social and economic logic entrenched vast inequalities, renders the audacity of his intellectual work and his life choices the more salient, while also explaining limits to his progressivism and biographical incidents often attributed to idiosyncrasy or hypocrisy. Like pre-Revolutionary France, the present moment, too, is marked by local and global forms of extreme wealth inequality. The presentation's argument and approach resist the elision of material, social, and economic circumstances that inform intellectual inquiry and shape action.

Over the course of the 19th and early 20th centuries, the elegant women of the Directory, known as the Merveilleuses, came to define the era in the French historical imaginary. The Goncourt brothers and other historians labeled them "queens of the Directory," led by celebrity women such as Thérésia Tallien. Historians associated them with the regime's decadence, but also its shimmer and style. They refashioned the Directory as vibrant and pleasurable as well as corrupt—an image that mirrors the contradictory French attitude towards women and their role in France's political history. As Third Republic historians looked back to France's failed First Republic, they grappled with the legacy of women's political and cultural roles and what it meant for their own society. I will consider how historians today need to rethink and challenge those 19th-century narratives about the Directory's élégantes, which reflected their own preoccupations rather than the reality of these women's lives.

Revisiting the Élégentes of the Directory

16.1.2 Christine ADAMS

ADAMS Tracy 16.1.2

19th-century Historians Interpreting Agnes Sorel: Reflections on Gender Biase

Even recent scholars focusing on medieval or early modern French women remain indebted to the 19th-century historians who sifted through old documents to piece together their stories. But scholars also know how difficult it is to identify the assumptions about women that earlier historians brought to their analyses, and how tricky it is to discard or revise these assumptions. I plan to examine how 19th-century historians debated the role of Agnès Sorel – first, to see how they imagined the work they were doing. I then suggest that even those historians most committed to careful readings of the sources imported their gender biases into their narratives about her. While some historians wove Sorel's story into a narrative of French nationalism, others, embarrassed by her existence, tried to diminish her significance. Only the most recent scholarship on this royal mistress critically examines how the divergent historiographical strands all embody 19th-century assumptions about women.

Luddism designates a movement of revolt against the introduction of textile machinery organized by British workers between 1811 and 1816. By extension, the term has been used until today – usually in a derogatory sense – to describe many forms of resistance to new technologies. My paper explores how Luddism was represented in nineteenth-century France. I show that Luddism was a consequential transnational phenomenon not because it stirred revolts in France, but because it was weaponized to delegitimize and quash any attempt at such revolts. The accusation of Luddism indiscriminately undermined a wide array of attitudes that did not conform to the dominant positivism and the unbridled enthusiasm for anything modern. By analyzing excerpts by Yves Guyot, Karl Marx, Édouard Drumont, and others, I argue that this pervasive misconstruction of Luddism helped crystallize a conception of technological development resting on an unproblematic idea of linear progress.

Luddism in 19th-Century France

17.4.7 Nicola ANGELI

AMBORG Jens 16.1.7

Cattle, Chattel and Colonization: Animal Breeding, Slavery and Resistance in 18th-Century Mauritius

This paper examines entanglements between livestock breeding and slavery in 18th-century Isle de France (Mauritius). During this period, cattle and enslaved people were sold together along the coasts of Madagascar. For those who survived the sea passage to Isle de France, these connections continued, as enslaved herders took care of cattle meant to sustain a growing population of French settlers. The paper suggests that the multiplication of both cattle and enslaved people became a central issue for the colonial administration in the 1760s, linked to both projects for agricultural improvement and new racialized understandings of fertility. While these entangled economies dehumanized people by reducing them to chattel, they also facilitated resistance from maroon communities, who could benefit from their knowledge of the herding economy to secure provisions by seizing cows. Enslaved women, furthermore, resisted the administration's multiplication ambitions by refusing reproduction.

Our contribution lists three points based on unpublished archives uncovered by our research: part of the raw material comes *in plein nature* and is now at the stage of the anarchist movement for a free land of life, led by Louis Rimbault (1877–1949), Georges Butaud (1868–1926), Sophie Zaikowska (1874–1939), and Victor Lorenc (1876–1929). After the vegetarian movement with Jacques Demarquette, André and Simone Gaillard, and the founder of *La Vie Claire*, H.-Ch. Geffroy (1895–1981), as well as Raymond ex-treit (1908–2001), vegetarianism became a mode of healing the wounds of the First World War—a vegetable taste valued for its qualities.

Naturist Archives:
Vegetarian resistance against pollution
and industry 1930–1970 in France

16.2.6 D. LORENTE & B. ANDRIEU

APOSTOLOU Irini 17.2.6

Résistances à la modernité : l'Orient pittoresque dans les expositions universelles

Les expositions universelles, en célébrant la modernité, ont mis en avant le développement commercial et l'expansion industrielle des pays participants, affirmant leur dynamisme. Elles ont également permis aux visiteurs de rencontrer la diversité humaine. Notre étude se concentre sur la vision contradictoire de l'Orient, notamment l'Empire ottoman et l'Égypte, présentée lors des expositions de 1867, 1878 et 1889. D'une part, certaines présentations témoignent de l'entrée de l'Empire ottoman et de l'Égypte dans la modernité, comme le pavillon du canal de Suez (1867). D'autre part, les expositions ont renforcé une représentation réductrice et pittoresque de l'Orient, notamment avec la Rue du Caire en 1889, espace de divertissement où les Égyptiens devenaient des curiosités. Nous aborderons la persistance d'une image stagnante de l'Orient, opposée à l'Occident moderne. Cette résistance à la modernité pourrait être perçue comme une manifestation de l'orientalisme défini par E. Said.

Michel Houellebecq's novels parallel (and predict) social and political events to a disturbing degree. From AI to terrorism, from the rise of the Far Right to the gilets jaunes, Houellebecq's writing is in constant engagement with the present. The characters in his novels approach this specious present by a sort of refusal—a resistance against their emptied-out world. Exploring the many forms of resistance in his work, I approach the question of Houellebecq's ambivalent relationship to France. The author has repeatedly taken us to locales once rich with French memory and identity, but which now appear unreachable, and has used these tableaux to ponder French decline. I argue that his work has become a meditation on loss and the inaccessibility of national identity, and that, within a specifically French context, Houellebecq borrows not just from Charles Maurras and French reaction, but from an overdetermined discourse inherited from the 1930s.

Mapping Resistance in the Novels
of Michel Houellebecq

17.2.7 Seth ARMUS

BAICEIR Nora 19.1.6

Rebels with a Religious Cause: Emotional Narratives of Resistance in the Camisard Wars

The Wars of the Cévennes were a series of guerrilla conflicts which took place in southern France. The violence was largely confined to the period 1702–1704, though some skirmishes continued until 1715. The mountainous Cévennes region was home to a particular strain of Calvinism, characterised by its engagement with mysticism. Rebels took umbrage at the persecution they faced for their religious beliefs and took up arms against the Catholic authorities. Those involved in the insurrection became known as ‘Camisards’, a word allegedly derived from *camisa*, or “shirt” in Occitan. This paper will examine first-hand accounts left by Camisard leaders Élie Marion (1678–1713), Abraham Mazel (1677–1710), Jean Cava-
lier (1681–1740), and Jacques Bonbon-
noux (1673–1755). I explore what these texts can tell us about the emotional experience of resistance for members of a marginalized religious minority at the turn of the 18th century.

The pamphlet is one of the most familiar entry points for understanding early modern France. Pamphlets tell us how different social groups resisted their opponents at times of great social unrest. But pamphlets are also objects that have a design and production history. This paper considers how the pamphlet evolved as a designed object in France between the French Wars of Religion and the Fronde, and how design features contributed to the effectiveness of these works, which constituted both a major form of resistance to the early modern monarchy and an opportunity for that monarchy to resist challenges in turn. It argues that pamphlet design needs to be taken as seriously as their contents – even though these items tended to be short and produced quickly, they still involved a number of design choices that had to be made, including around typography, *mise en page*, and other design elements.

Resistance by the (little) book–pamphlet
design in France, c.1560–c.1660

17.4.6 Sara BARKER

19.2.1 BAVARIA Melanie

Resisting the Imperial Silo – *La Vierge Cubaine*, Independence, and Colonial “Despotism” in Third Republic Martinique

The French Antilles are often treated as historiographical islands as much as geographical ones. Whether due to language, cultural specificity, or academic departmental organization, these islands –undoubtedly Caribbean– are often excluded from greater Caribbean historiography and scholarship. Yet, a shared risk of natural disasters, proximity to an increasingly powerful U.S., and a legacy of plantation slavery tied Antilleans’ experience to that of their neighbors, even as French colonization moved on to other continents. By analyzing René Bonneville’s 1897 serialized novel *La Vierge Cubaine*, a Martinican tale of the armed Cuban revolutionary struggle and published in *L’Opinion*, we see the broader debates over autonomy, independence, and ties to European imperial powers occurring throughout the Caribbean, including in Martinique. By decentering a French imperial framework, this paper instead examines the French Antilles as part of a Caribbean region debating possible futures.

French police officers obsessed over the dangers they believed lurked in the narrow, densely packed streets of the Casbahs of Marseille and Algiers, two cities claimed by France but separated by the Mediterranean. Through local but connected histories of policing in these two cities, Criminalizing the Casbahs traces how police practices mapped the racialization of North African colonial subjects onto urban space. Beyond merely identifying residential patterns, police officers in Marseille and Algiers associated the spaces they saw as North African – the “Casbahs” – with a particular form of criminality, one they insisted was inherently North African. By demarcating and racializing space, the French police created repressive methods for controlling North African bodies while proclaiming to uphold universalist ideals of colorblind justice. The invasive, often violent policing of North Africans in the French Mediterranean blurred the political and the personal, broadening the spectrum of police power with lasting consequences for post-colonial policing.

Criminalizing the Casbahs: Policing North Africans in Marseille and Algiers, 1918–1954

18.1.3 Danielle BEAUJON

BENJAMIN Bernard 16.1.8

How Lefebvre de Beauvray read his Montesquieu: Historicity and sexuality in Enlightenment Paris

This paper explores why readers in the 1740–1770 generation eagerly embraced Enlightenment ideas and rejected traditional moral authority. A 1749 letter by young Parisian lawyer Claude-Rigobert Lefebvre de Beauvray offers insight. Writing to a friend in a literary society, Lefebvre shared a lively response to Montesquieu's *On the Spirit of the Laws*, which he had purchased clandestinely. His reaction reveals two key shifts: first, references to the Quarrel of the Ancients and the Moderns reflect a new, assertive historicity; second, his pairing of Montesquieu with *Thérèse Philosophe* and inclusion of bawdy verse suggest a gendered and sensual reading of political theory. This reading aligned with his vibrant social life and echoed broader Enlightenment trends. The manuscript, preserved in the Henin papers, highlights how elite men engaged in sociable, subversive reading practices that challenged older forms of moral and intellectual authority.

La justice pénale révolutionnaire a fait l'objet de nombreux travaux depuis les années 2000. Ces études ont analysé le comportement des tribunaux criminels vis-à-vis des politiques pénales, principalement sous l'angle des actions contre-révolutionnaires. À l'époque, le jury criminel fut en particulier la cible de nombreuses critiques tendant à légitimer son éviction et le recours à la justice d'exception. Dans le cadre de la conférence, je souhaite réinvestir cette problématique en l'envisageant sous l'angle plus large de la résistance. Mon objectif consiste à évaluer, au niveau régional, le degré de légitimité des législations décrétées depuis Paris et les stratégies adoptées tant par les jurés que par les magistrats afin d'en atténuer l'impact. Ces « résistances » seront étudiées à partir des deux tribunaux criminels des départements alsaciens du Bas-Rhin et du Haut-Rhin.

Les résistances des tribunaux criminels face aux politiques pénales révolutionnaires : le cas de l'Alsace

18.2.6 Emmanuel BERGER

BLACK Sara 18.1.2

Resistance is Futile: Addiction and Class in France's Opium Dens 1880-1914

This paper explores the class dynamics of opium addiction at the turn of the twentieth century. As the physiological need for opium undermined the smoker's capacity to resist the drug, attempts to treat opium addiction tended to be more successful when they relied on an outside force or a dramatic change of environment. The high cost of medical treatments for addiction left poor smokers with few options beyond involuntary incarceration to struggle against opium's overpowering influence. However, wealthy smokers pursued medical treatments for addiction which were similarly designed to subvert the smoker's free will and subordinate it to the will of the doctor overseeing his care. Bourgeois men often vaunted their own robust free will as a marker of social distinction. However, the case of opium addiction reveals how tenuous individual free will actually was in the face of physiological withdrawal and how difficult opium was to resist.

Terrorism is a catastrophic form of resistance. Anti-terrorism law, however, has become a primary means of policing and repressing even non-violent contestation. The origins of the contemporary French anti-terrorism regime lie in the interwar years. In the 1930s, criminologists such as Jean-André Roux and Henri Donnedieu de Vabres, who imagined a new crime of "terrorism," were influenced by the Italian fascist school of "social defense" penology. This conjuncture culminated in the first French law to mention "terrorism," passed under Vichy in December 1943. Echoes of the model of fascist social defense can be heard today: blaming protest on foreigners, anti-leftism, granting broad powers of surveillance and preventative detention to the forces of order. This history enables us to interrogate the defense of a society that risks confusing—and therefore conflating—noxious "terror" with emancipatory forms of resistance. Must one defend society? Which one? For whom?

**The Interwar Fascist Origins of Policing
both Terrorism and Resistances**

18.1.3 Julian BOURG

BOUTON Cynthia 16.2.7

A Tale of Two Datasets: Historical Research and Food Riots in Early Modern France

On May 2, 1775, rioters in Gournay-en-Bray forced grain prices down as police watched. Jean Nicolas noted the crowd's composition was unknown, while Cynthia Bouton identified female protestors. This raises questions about the reliability of quantitative studies on women's agency in early modern social conflict. More broadly, such discrepancies highlight concerns about research reproducibility in the humanities. Historians face archival dispersion, recording biases, and resource scarcity, yet little attention has been paid to errors in historical databases. What biases emerge, and can they distort conclusions? As quantitative history resurges, these concerns grow. We assess errors in two major studies – Nicolas and Bouton – on food riots in early modern France using HiSCoD (Historical Social Conflict Database). Focusing on the Great Winter of 1709 and the 1775 Flour War, we examine temporal, geographic, and source biases to refine our understanding of social conflict in Ancien Régime France.

Resistance was at the heart of the civil wars that opposed Protestants and Catholics in sixteenth-century France. The administration of justice had been one of the key venues for developing resistance strategies on both sides of the religious divide. Yet, by 1598, jurisdictional politics were used to pacify the kingdom. The Chambre de l'Édit of Castres, a bipartisan court staffed by an equal number of Protestant and Catholic judges, was established to settle legal disputes involving at least one Protestant litigant. By analysing Protestant and Catholic experiences of the court in the aftermath of the wars, this paper will examine the afterlives of resistance. Based on trial bags pertaining to the court, this paper aims to evaluate whether the bipartisan court succeeded in becoming an arbiter for lingering feelings of resistance. Did the court facilitate the end of resistance or, on the contrary, did it contribute to new forms of resistance?

Afterlives of Resistance: Catholic and Huguenots Experiences at the Chambre de l'Édit of Castres after the French Wars of Religion

19.1.3 Sherilyn BOUYER

In Belle Époque France, the term *maison du peuple* described a new kind of building or space where workers could gather chez eux. It was applied both to worker-driven spaces that grew out of the socialist cooperative movement and to less militant initiatives like Georges Deherme's *Coopération des Idées*, the catalyst for the *universités populaires*. This use signaled their shared goal of emancipating workers by reimagining the horizon of popular education, including by expanding access to the arts. The distinct ways the *Coopération des Idées* and the socialist *maisons du peuple* incorporated the visual arts into their spaces and programming nevertheless reveal contrasting aims. While Deherme's initiative prioritized the display of recognized masterpieces as a means of elevating its public and reconciling the classes, the socialist sites integrated these arts into the architecture, conveying their mobilization in the service of collective, working-class resistance to capitalist exploitation.

The Visual Arts as Tools of Reconciliation
or Resistance in the Maisons du Peuple
of the Belle Époque
BRION Katie 17.4.8

BROCH Ludivine 16.4.8

Julius Caesar and the French Resistance: Neurodiversity and Teaching French History at University

Depuis 2010, j'enseigne à des étudiants de premier cycle l'histoire complexe de la France de Vichy. Mais comment transmettre la nuance, la subtilité et les zones grises à des étudiants neurodivergents, souvent issus de milieux marginalisés, qui perçoivent le monde autrement ? Ce papier, nourri de recherches, revient sur mon expérience dans une université post-92 de Londres. Lors de ma thèse, on m'a parlé de décoloniser les programmes et d'inclure les voix des femmes – jamais de neurodiversité. Quand un étudiant autiste a parlé de Jules César pendant un cours sur la Résistance, j'ai compris qu'il fallait repenser ma pédagogie. Peut-être faut-il commencer par là : envisager l'enseignement comme une forme de résistance au monde neurotypique.

Writers use literature to resist societal structures of hierarchy and to lead the public towards new avenues of thought. Marie Bashkirtseff (1858–1884), a relatively unknown writer and painter, was no exception. Her diary and articles for the feminist newspaper *La Citoyenne* attest to her life at the intersection of history, literature, and society, providing her readers with a glimpse into the daily life of the individual. Marie Bashkirtseff's works inform us today of multiple categories of resistance: feminist resistance against the patriarchal norm; resistance against her poor health and her imminent and inevitable death; resistance to being forgotten by time; and, finally, art and literature as resistance to a potential one-dimensionality that can result from decades of the flattening of history and stories. The story of Marie Bashkirtseff can serve as an example of the types of refusals and resistance that have shaped history.

Marie Bashkirtseff : Resisting One-Dimensional Representations

19.2.7 Noelle BROWN

BRUNET Luc-André 18.1.4

Resisting Decolonisation: France and Apartheid South Africa, 1948-1962

The 1948 rise of South Africa's National Party and the start of apartheid coincided with a growing alliance between France and South Africa, driven by a shared commitment to maintaining white dominance in Africa. Despite global condemnation of apartheid, French leaders—including President de Gaulle—assured Pretoria of their support, seeing “White Solidarity” as vital to civilization. This ideological alignment fostered deeper political, economic, and military cooperation. South Africa viewed France's failure in Algeria as proof that assimilation was unviable, reinforcing their belief in apartheid. Seeing opportunity in Algeria's turmoil, Pretoria sought to recruit French settlers (*pieds-noirs*) to bolster its white population. Drawing on archives from South Africa, France, and the UK, this paper examines how Paris and Pretoria collaborated to resist decolonization and preserve white rule on the continent.

This paper explores transfeminine resistance in 1950s-1960s Paris through the travesti cabarets Madame Arthur and Carrousel. Drawing on autobiographies, archives, and scholarship, it examines how performers challenged cis-heteronormative norms and restrictive laws, including a 1949 edict banning men dressed as women in public venues. In defiance, they grew their hair, took hormones, underwent surgery, and changed legal gender markers. These acts formed a community of shared knowledge and resistance, aligning with Chela Sandoval's concept of differential consciousness—masquerade as oppositional agency. Despite critiques that such movements risk replicating domination, this case study shows how transfeminine performers enacted complex, strategic resistance under a repressive regime.

The performance of resistance: travesti cabarets in the 1950s and 1960s in Paris

18.2.3 Nancy BRUSEKER

BRUTSCHE Vanessa 16.4.4

Resistance and the Everyday: from Concentrationary to Urban Space

This paper argues that concentration-camp survivor testimonies by *déportés-résistants* theorized models of resistance that became deeply influential resources for left-wing writers, intellectuals, and artists seeking to animate resistance to the bourgeois ideology of industrial capitalism in post-World War II France. It suggests that the notion of a mode of resistance rooted in critical attention to space, power, and the everyday emerged in part from the influence of such survivor narratives, becoming a more widespread form of critique among intellectuals and activists in postwar France. Beginning with a case study of David Rousset's *L'Univers concentrationnaire*, I trace the interpretation of this model by Henri Lefebvre in *Critique de la vie quotidienne*, and conclude with its dissemination via writers and filmmakers of the 1950s and 60s who take up the call to see the concentrationary apparatus in the spaces and structures of everyday life.

How did the emotions of civil servants shape the public administration offices they worked for? Were bureaucrats trained to express their feelings in a certain way? If so, why? And how did they negotiate this normative template for their emotions with their own values, ideas, and practices, resisting the power of their superiors when needed? My current research project examines the emotional lives of civil servants in France during the age of revolutions and the long nineteenth century. How did French institutions move from requiring their *fonctionnaires* to feel politically militant during the revolutionary decade (1789–1799) to instilling only a sense of responsibility for the state? While at the end of the eighteenth century most European states wished civil servants to engage publicly with emotions like patriotism or hatred of enemies, by the time the nineteenth century drew to a close, expanding state infrastructures sometimes required political regimes to espouse the idea of bureaucrats being effective only if they repressed certain feelings.

Negotiating the Emotional Template of French Administration in Modern Times

6.2.5 Francesco BUSCEMI

BYRNES Melissa 16.1.9

French Anti-Salazarism in the 1960s: Allying against Imperial Violence

In the early 1960s, the French Committee for Amnesty in Portugal demanded the restoration of civil liberties under the authoritarian Salazar regime, called for the release of political prisoners, published several pamphlets accusing the Portuguese government of the regular use of torture, and held national and international conferences in France to raise awareness about the situation in Portugal. This paper considers the work of this committee and other anti-Salazar activists in and around Paris, with a focus on how they leveraged themes of anti-imperialism in their critiques against the Portuguese regime and its repressive tactics in both Africa and Europe. Activists connected their efforts to a transnational vision of networked resistance to fascism, empire, and state violence. This moment offers a unique window into the grassroots articulation of a global human rights agenda and the melding of multiple, overlapping strategies to oppose colonial and postcolonial systems of oppression.

In 1858, Ferdinand Lelièvre, a sixty-year-old former court scribe interned in Algeria for his political activism, began to write what he envisioned as the definitive account of the experiences of republicans transported to Algeria by Napoleon III. The manuscript – called *La Transportation d'Afrique* – came to seven hundred pages and included transcribed government proclamations, military orders, private letters, and other *transportés*' oral testimony. This paper shows that while officials imagined transportation as a solution to political radicalism, transportation's actual political effects on both *transportés* and colonial politics proved more complicated. Carceral systems built around transportation did not crush political dissidence but instead redirected it, as *transportés* like Lelièvre wove together republican principles, frustrations with Algeria's administration, and racist thinking to build new solidarities with a settler community that also felt oppressed by the Second Empire.

Rewriting Transportation and Incarceration Between Paris and Algeria, 1858–1871

18.1.7 Christina B. CARROLL

CASTELLA PUJOLS Maria-Betlem 18.2.6

Désirs, rêves et résistances au moment de la Révolution française. Prenez-les en compte ou ignorez-les (France, 1789-1791)

Si espérer le meilleur et lutter collectivement pour un rêve ou une vie plus juste, plus digne ou plus supportable équivaut à résister, alors – seulement alors – les députés du Comité des rapports de l'Assemblée nationale constituante pendant la Révolution française furent les députés les mieux informés sur les désirs, les rêves et les résistances des citoyens et citoyennes français entre 1789 et 1791. Avec 191 rapports lus à l'Assemblée, 6 555 pièces enregistrées et des centaines de pièces et pétitions dormant dans ses cartons, le Comité des rapports sélectionna, parmi les plus de 1200 députés qui ont siégé à l'Assemblée, quelles résistances méritaient d'être mentionnées et quelles résistances méritaient d'être oubliées. Le Comité des rapports avait entre ses mains la capacité de laisser parler ou de faire taire tous ceux qui s'adressaient à l'Assemblée pour exprimer leurs désirs, leurs rêves et leurs résistances, et leur correspondance était tombée entre ses mains.

CHOQUETTE Leslie P. 18.1.4

Une réponse franco-américaine à la politique française pendant la Seconde Guerre mondiale. Le cas de Wilfrid Beaulieu et de son journal *Le Travailleur*

Wilfrid Beaulieu (1900–1979) fut propriétaire-directeur du *Travailleur*, journal francophone de Worcester (Massachusetts), de 1931 à 1978. Hors des cercles franco-américains, on le connaît surtout pour son soutien fervent au général de Gaulle pendant la Seconde Guerre mondiale, qui lui valut la Médaille de la Reconnaissance française en 1947. Pourtant, sa formation intellectuelle – marquée par l'influence du proto-fasciste Charles Maurras – en faisait un candidat improbable à la Résistance. Cette communication cherche à comprendre pourquoi et comment Beaulieu fit ce choix moral et politique inattendu, quand la majorité de l'élite franco-américaine défendait Vichy. Les conclusions s'appuient sur une lecture attentive du *Travailleur* (juin 1940–septembre 1941) et sur la correspondance de Beaulieu conservée à la Boston Public Library.

After the first War of Religion, Charles IX embarked on a Royal Tour of France (1564–1566) to enforce royal authority and religious peace among civic leaders. In Sens, site of a 1562 Catholic massacre of Huguenots, the Catholic mayor Robert Hémard resisted growing Protestantism, citing the city's centrality and civic legacy. While promoting peace, Charles IX's 1564 entry into Sens exposed deep political mistrust, religious tension, and violent resistance. This paper draws on new archival research to examine the entry's planning and aftermath, revealing conflicting aims between the crown and the Sens city council, which resisted Protestant coexistence in favor of a Catholic urban order.

Religious Resistance in the Urban Space
of Sens: Justifications of the 1562
Massacre during the Royal Tour of France

18.2.4 Austin COLLINS

COLUMBINE Emily 18.2.8

Does Free Sex Mean Free Women?: How Second Wave Feminism Became Institutionalized in France 1974-1986

My master's thesis seeks to understand how the subversive nature of feminist sexual emancipation in the late sixties and seventies came to be adopted and normalized by the government to the point of making it a new norm for all women. Specifically, I will be reviewing the genesis of the Ministère des Droits des femmes, now renamed the Ministère chargé de l'égalité entre les femmes et les hommes et de la lutte contre les discriminations from 1974-86. These ministries are of particular significance as they demonstrate the way in which feminist activism initially came to be integrated into state policy and the impact this transition had on second wave feminism. My research hopes to illustrate that in the creation of these ministries the government was able to tame the subversive nature of the fight for sexual emancipation and construct a particular type of state managed feminism that highlights the visible sexual liberation of women as the sign of emancipation.

At first glance, the 1970s and 1980s appear to be a zenith of French culinary greatness. Nouvelle cuisine, a self-proclaimed 'revolution' in the culinary world, arrived with great fanfare, launching the careers of major chefs and journalists alike. Familiar names like Bocuse and Guérard traveled the world promoting France's reputation as the culinary superpower. However, this story of triumph masks the murkier realities of the culinary and political scenes in France during this time. One such reality is the fact that women were fighting for – and winning – greater rights and participating in larger numbers in education and the labor force. How does this translate into restaurants? This paper will explore how women resisted the “phallocracy” of haute cuisine, persisting in pursuing careers as chefs. It will delve into women chefs' specific tactics, such as forming associations and prizes and publicly defending their food.

“The flag of war will fly over our pots”:
Gender and Resistance in the Nouvelle Cuisine Kitchen

16.2.2 Kelly R. COLVIN

COONEY Cian 16.2.8

The Other French Resistance: The Second Coming of the Conseil National de la Résistance and the Algerian War

Most know the Conseil national de la Résistance (CNR) for its WWII role in resisting German occupation, but fewer are aware that a group of the same name emerged in 1962, after the Évian Accords. This new CNR opposed Algerian independence, casting the FLN as occupiers and de Gaulle's government as a Vichy-like regime betraying France. Led by former Gaullists Jacques Soustelle and Georges Bidault – who had led the original CNR – it initially carried democratic credentials. Yet, its membership largely comprised nationalist right-wing figures like Antoine Argoud and Pierre Sergeant. These elements gradually overtook its direction, rebranding it as the «Conseil National de la Révolution,» reflecting a shift toward National Bolshevik ideas. This paper explores the origins, ideology, and eventual failure of the revived CNR, revealing a politically complex and paradoxical movement born of disillusionment, betrayal, and radical nationalism.

In 1652 Bordeaux, two rebel factions navigated a complex set of passions, values, and goals. The Grand Condé's Princely Party had made the city its headquarters since 1650, but the city's support was complicated by the more radical bourgeois Ormée faction that arose by 1652. Though both opposed the royal party, they held fundamentally incompatible visions, especially as Condé allied with Spain, in contrast to the Ormée's intensely patriotic ethos. I analyze mazarinade pamphlets alongside private correspondence to trace how these competing/allied factions crafted emotionally laden narratives to define the French community and justify their shared/opposed missions. Analyzing the fraught efforts on each side to validate their rebellion, manage the tense alliance, and win support from the people of Bordeaux reveals key features and limits of acceptable political discourse, and the crucial role of affective appeals in the political culture of Louis XIV's early reign.

Double Resistance: The Ormée of Bordeaux against King and Prince

16.2.5 James S. COONS

COOPERSTEIN Shana 17.1.7

Flags and National Identity in Third Republican Art

This paper examines the presence and historical significance of flags in modern French art. From Claude Monet's *Rue Montorgueil à Paris. Fête du 30 juin 1878* (1878) and Henri Rousseau's *Self Portrait from L'île Saint Louis* (1890) to Raoul Dufy's *Street Decked with Flags* (1906), the tricolore became one of the most pervasive symbols across stylistic divides. Through a focused look at flag imagery in Third Republican France, my research examines the shifts in how society viewed national identity, political power, and acts of political resistance.

Between 1830 and 1848, Paris hosted numerous exiles from diverse national and ideological backgrounds, including refugees of the Polish November uprising, Spanish liberals, German democrats, and Italian patriots. They used the city as their operating base for preparing resistance against their home countries' regimes. My presentation will discuss how the opportunities for transnational conversations offered by the urban geography, cultural infrastructure and media landscape enabled exiled political activists to formulate and transnationally exchange revolutionary ideas and practices. As a case study, I will show how Polish exiles used ideas of the 18th-century philosopher Giambattista Vico – with which they became familiar thanks to contacts with Italian exiles – to formulate plans for national regeneration and resistance against the foreign oppression of Poland.

Paris, city of exiles: fomenting resistance
in transnational exchanges, 1830–1848

16.2.5 Camille CREYGHTON

CUILLÉ Tili Boon 17.2.6

Pièces de résistance : Satirical Spiritualism in Cazotte's *Suite des mille et une nuit*

Srinivas Aravamudan characterized Enlightenment Orientalism as “resisting the rise of the novel.” Studies of the widespread influence of Antoine Galland’s French translation of the *Mille et une nuits*, *contes arabes* are often conceived in terms of resistance. I investigate forms of resistance in Jacques Cazotte’s 1788 sequel to Galland’s translation, variously read as serious or satirical. *La Suite des mille et une nuits* comprised the final volumes of the *Cabinet des fées*, a vast compendium of marvelous tales compiled on the eve of the Revolution. Like Galland, Cazotte claimed his tales were translations of Syrian originals. Neither an antiquarian nor fluent in Arabic himself, he relied upon the assistance of his “informant,” Dom Chavis. I consider how Cazotte’s resistance to some of the major literary, cultural, political, and religious trends of his day helped set the tone for fantastic fiction and pave the way for the establishment of the first *École des langues orientales* in France.

This paper examines how the Catholic Church built an alternative culture to reinforce children’s religious identity before 1914. The rise of religious apathy, as well as outright anti-clericalism during the Third Republic, meant that the religious upbringing of children could not be taken for granted. The better-known form this resistance took was control over education. But Catholics realized that children’s play, reading material, and leisure time were also sites of acculturation. As a result, activists produced and promoted magazines and storybooks with overtly Catholic themes. Children were encouraged to join groups that provided opportunities to act out their religious identity, which they could also do in imaginative play with Catholic-themed toys. Children’s visual, literary, and material culture may appear to be trivial weapons in this fight, but they took on added importance in this highly charged moment as tools of resistance to the growing domination of secularism.

**Raising Catholics: The Battle for Children
in Third Republic France**

CURTIS Sarah A. 19.1.5

DAVIS Stacey 18.1.7

The Refusal of Forced Labor as Political Resistance: Political Prisoners in French Guiana, 1852-1858y

In 1852, 239 political prisoners were shipped to French Guiana for their opposition to Louis-Napoléon's coup d'état. Through organized resistance to this incarceration, the "proscrits" disrupted the regime's scheme to establish a long-lasting South American penal colony for its political opponents. They saw their refusal to work as continued political opposition to a fundamentally illegitimate government. Such resistance prompted the Minister of the Marine to halt transfer of new political prisoners to South America, thereby denying Algerian officials of the one punishment which cowed unruly republicans suffering in similar penal camps in Algeria. After all, Cayenne administrators knew their primary mission was to create a penal colony for common criminals previously housed in French bagnes, not to watch over a few republicans. Meanwhile, expat authors turned the proscrits' misery into a republican cause célèbre and source of international embarrassment for the imperial administration.

During the 1870-1871 Siege of Paris, Parisians mobilized more than 60 balloons to maintain communication with the outside world. By analyzing a diverse array of sources (newspapers, diaries, iconography, and previously unexamined letters sent by air), I argue that upon watching and reading about balloons escaping Paris, the French developed an emotional attachment to them as technologies of resistance, thus opening the possibility to imbue the balloon with new meaning. As Prussian forces encircled Paris, severing traditional lines of communication, Parisians turned to ballooning as a form to maintain communication with the outside world. This novel use for balloons transformed the technology, which had been mocked as useless for much of the nineteenth-century, into a patriotic vehicle of resistance. Facing a crisis before the Franco-Prussian War, the balloon emerged from the conflict as a symbol of French greatness that potentially signaled the new republic's ascendancy.

The Balloon as a Technology of Resistance during the 1870-1871 Siege of Paris

19.2.4 DE OLIVEIRA Patrick

DE SMET Charris 17.1.5

The Provisional Government's politics of consumption and their opposition before the June Days

This paper investigates French political discussions about luxury and consumption under the Second Republic, focusing on the controversies that emerged about the definition of republican consumer citizenship. It will examine how the Provisional Government's democratic dedication to erasing class distinctions and abolishing privileges led to the formulation of fiscal policies that sought to foster a sense of equity between the nation's consumers. It will explore, moreover, the parliamentary opposition to the government's politics of consumption that surfaced in the National Assembly by shedding light on numerous "resistant" voices from provincial France. This paper will show how French citizens' consumption entered again on the regime's policy agenda in 1848 and argues that more democratic and socially inclusive conceptions of consumer citizenship were emerging in France around the mid-nineteenth century, be it from the radical margins, to encompass a broader range of subjects.

This paper examines Pauline Roland's advocacy for fellow prisoners at two different sites under two related but distinct regimes in 1851-52: Saint-Lazare women's prison in Paris and the convent of the Bon Pasteur order in El Biar, outside of Algiers. How did her advocacy, which included writing letters to prison officials condemning the conditions of confinement and treatment of prisoners as well as insisting on religious freedom in the convent, reflect her socialist feminist views? In what ways did her actions mirror the petitions and letter-writing campaigns of liberal bourgeois women and how did they differ? In what ways would the act of advocacy by an individual with little power be considered resistance? What was the impact, both immediate and as a legacy of socialist feminism in the mid-nineteenth century, of her activism? The sources for this paper include letters by Roland and her friends and colleagues, newspaper accounts, and records from the Bon Pasteur order.

**Advocacy as Resistance: Pauline Roland's
Activism in Prison, 1851-1852**

DeGROAT Judith 19.2.3

DENTON Chad 19.2.2

Hiding Coins, Resisting Empire: The BBC's Transnational Campaign Against Nazi Economic Exploitation, 1941-1945

Hidden coins became unlikely weapons of resistance across occupied Europe during World War II. Launched by the BBC's French Service in January 1941 with the jingle «Avez-vous planqué vos sous? Gare aux Boches! Gare aux Boches!», this campaign quickly spread from France to Belgium, the Netherlands, and Norway. BBC archives, resistance tracts, and German records reveal how hiding pocket change emerged as both a symbol of defiance and an economic obstacle to the Nazi war machine. Radio broadcasts and underground leaflets mobilized a movement that withheld thousands of tons of strategic metals, while inspiring diverse forms of resistance—from bureaucrats' deliberate delays to civilians wearing coin jewelry as protest—that confounded German authorities and bolstered occupied territories' morale. This accessible form of resistance transcended social barriers, as transnational media transformed individual acts of defiance into an economic weapon against Nazi occupation.

When Vichy took control in 1940, Ovida Delect was 14 years old, living in the center of Caen. Over the next four years, she would assemble a small band of fellow collégiens dedicated to resisting however possible. Delect's resistance culminated in her arrest in 1944 and international deportation and imprisonment at the Neuengamme concentration camp. This paper examines Delect's revolutionary imaginary, a concept intricately linked to her trans-identity that would inform her resistance activities leading up to her arrest and places it in conversation with other queer resisters in Normandy, such as Claude Cahun. Despite the remarkable history of her life and her impressive bibliography of over forty volumes of poetry, Delect remains a critically understudied figure in French literary and cultural history. This paper seeks to begin to repair this gap with a re-introduction of Delect's history to the discipline and a presentation of her incredible resistance to fascism.

**Ovida Delect's Revolutionary Imaginary:
Queer Surrealist Resistance in
Occupied Normandy**

17.1.3 Taylor DIAZ

DOMBROWSKI Nicole A. 19.2.5

Belgian-Burundian Women's Humanitarian Aid Networks: A Force of Resistance to Genocidal Violence during Burundi's Civil War

The Burundian Civil War exploded on October 1, 1993, between Burundi's Hutu and Tutsi populations plunging the country into a decade of "genocidal violence." An estimated 300,000 men and women lost their lives, rendering parentless approximately 700,000 children. In rural Ruyigi, a Tutsi woman, Maggy Barankitse, rejected the ideology of ethnic hatred by founding a grassroots humanitarian child refugee rescue organization, Maison Shalom. She promoted inter-ethnic unity, housing Hutu, Tutsi and Twa orphans together in "frateries," and infused trauma services with Catholic and humanist values which attracted European women humanitarian partners. Here, I explore: How Maison Shalom's commitment to providing humanitarian care to Hutu and Tutsi children, embodied an expression of women's resistance to genocidal ideology. I also explore how Maggy's message mobilized and transformed Catholic women's humanitarian networks historically structured by power asymmetries rooted in a colonial past.

When a twenty-four-year-old Carmelite nun died from tuberculosis in the quiet market town of Lisieux in Normandy in the fall of 1897, few noticed her funeral cortege as it wound through the streets of the town. In 1925, she was canonized as a saint. By then, pilgrimages to Thérèse of the Child Jesus attracted thousands to Lisieux each year. This development occurred in a time of rising anticlericalism that culminated in the Separation of Church and State in 1905. The pilgrimage itself was made possible by the quiet resistance of the nuns in that convent who found a surprising ally in the mayor of the city. In particular, the secular authorities saw the growing importance of the pilgrims to the economy of the municipality. This paper will trace both that resistance as well as the connections between the convent and town.

Quiet Resistance: The Carmelite Convent of Lisieux and the Separation

19.1.7 Matthew DOWLING

DOYLE William 17.4.6

Resistance in the Cahiers of 1789

Most historians view the cahiers as a condemnation of the ancien régime, but most only demanded representative government within a written constitution. They did not call for abolishing monarchy, nobility, the Catholic Church, or other institutions. In denouncing “abuses,” they aimed to halt unwelcome changes. The ancien régime was not a static system but a developing one, evolving in ways many opposed. The cahiers criticized new taxes, economic policies, public works, social exclusions, tolerance of Protestantism and free-thought, and increasingly despotic royal officials. This was resistance not to long-standing institutions, but to their transformation.

DURMELAT Sylvie 16.2.2

Le couscous, plat de résistance

Plat de résistance complet, le couscous forme un « plat total » englobant un ensemble culturel. L'indépendance de l'Algérie conforte son statut de plat national et de symbole de la résistance, voire de recette pour la souveraineté alimentaire. Paradoxalement, en France aussi le couscous est devenu plat quasi-national, porteur d'une histoire coloniale qu'il sert à euphémiser, sans toutefois la désamorcer. Archaïque et anti-moderne, il empêcherait l'intégration des migrants algériens, selon certains services sociaux, alors que baume nostalgique et butin de guerre ironique des vaincus, il fait des Pieds-Noirs des pionniers du goût dans les publicités pour le couscous en boîte. Devenu outil de dédramatisation pour la droite extrême, le couscous reste stigmaté ethnique pour les descendants de migrants coloniaux. Pourquoi ce plat est-il une spécialité qu'on enjoint aux migrants maghrébins et à leurs descendants d'oublier, ou de servir, et aux consommateurs de plébisciter ?

For over three and a half decades, Louise Michel embodied revolutionary devotion and resistance. Michel insisted on living life on her own terms. She resisted state and cultural impositions on her liberty. Michel disregarded dominant aesthetic and behavioral gender norms, and heteronormativity. Refusing and vociferously opposing marriage, Michel lived with three different women over her adult life. Her personal choices provided gendered fodder for her critics and also colored her reception among supporters. She polemicized, she taught, and she loved, with disregard for dominant paradigms. Michel transformed these intimacies into political practices, resisting accepted hierarchies and operating within her own parameters. Her public and private life enacted a refusal of heteronormativity and prescribed femininity. Threatening to some and celebrated by others, in her resistance, Michel essentially queered structures of power and intimacy.

Up Against the Patriarchy: Louise Michel
and the Embodiment of Resistance

19.1.1 Carolyn J. EICHNER

ÉPRON A. & NARDINI D. 18.1.9

Traditional sports as a way of symbolically resisting the (perceived) menaces of Globalisation: the cases of Breton wrestling and Calcio storico fiorentino

This paper proposes an anthropo-historical analysis of two “traditional sports” that are perceived by participants as symbolic (but also very concrete) ways of resisting globalisation: Breton wrestling (gouren) and Calcio storico fiorentino (CSF). Both reinvented in 1930, gouren and CSF have adapted to the changing socio-political contexts over the last century. At the same time, they have symbolically reinforced their local representativeness. This process has been reinforced as some residents in Brittany and Florence have associated globalisation with the risk of standardisation and commodification/touristification of their cultural heritage – and thus their “identity.” Participants have responded to this phenomenon through the re-enactment of these “traditions,” perceived as a way of maintaining local (imagined) “communities,” through the declared reproduction of the past and the values and authenticity associated with it.

This paper explores efforts by the Communist-led Union des Juifs pour la Résistance et l'Entraide (UJRE) to bring attention to the presence of Jews in the Resistance and to advocate for the needs of the Jewish population in France at the Liberation. In the Limousin, the UJRE organized a public funeral for a fifteen-year-old Jewish girl killed when Nazi troops massacred the population and destroyed the town of Oradour-sur-Glane on June 10, 1944. I take this example to trace the presence, visibility, and invisibility of Jews in wartime rural France. I rely largely on visual sources, including film footage, family photographs, and identity pictures found in departmental archives. I consider them in relation to iconic depictions of rural resisters (such as portraits by Israel Biderman, aka “Izis,” taken at the Liberation), as well as portraits of urban resisters as depicted on the *Affiche Rouge*, which demonized foreign and Jewish resisters.

Commemorating Jewish Resistance in
Rural France at Oradour-sur-Glane and at
Limoges, September 1944

17.2.8 Sarah FARMER

FAWELL Charles 17.2.4

“Un faisceau qu’on ne brisera pas” : French Shipping Corporations and the Everyday Life of Imperial Sovereignty (1870s-1930s)

In the mid-19th century, a generation of shipping companies emerged to service Europe’s expanding empires and establish steamship connection between the Mediterranean and Indo-Pacific. Bolstered with subsidies, contracts, and concessions, lines like France’s Messageries Maritimes powered colonialism as pan-imperial postmen, troop transporters, and more. Though portrayed as “tools” of empire and predecessors of public-private partnership, these shipping corporations also wielded parastatal powers that threatened to destabilize the empires they served. With archival sources from France, Vietnam, and the U.K., this paper reconstructs trans-Suez voyages to reveal how mobile actors – from seafarers and passengers to consuls and captains – struggled over the boundary between corporate power and state sovereignty. In France’s era of high colonialism, it argues, the Messageries represented an experiment in outsourcing sovereignty, but also an overlooked site of escalating conflicts over how to govern empire’s in-between spaces.

L’histoire des luttes féministes permet de repérer des vagues successives, chacune façonnée par ses revendications, ses modalités d’action et ses médiums de diffusion spécifiques, qui en traduisent les enjeux et les imaginaires. Notre communication se focalise sur la vague la plus récente, dite « quatrième vague », profondément enracinée dans l’ère numérique. Cette vague s’articule autour des réseaux sociaux, nouveaux espaces d’expression et de résistance contre les violences systémiques et les normes patriarcales. Cette rencontre récente entre le féminisme et la culture numérique réinvente les pratiques militantes en renouvelant les modes de diffusion et les formes d’engagement, tout en faisant émerger de nouveaux enjeux et paradoxes liés à l’usage d’espaces façonnés par des logiques capitalistes et normatives.

Résister en ligne : le féminisme sur les réseaux sociaux comme espace de subversion et de transformation⁴

19.2.7 Clara FELTRIN-PEYROT

FERGUENIS Dalil 17.1.8

“Bidonville vaincra”: a history of urban segregation, immigrant resistance and far-left activism in the shantytowns of the Parisian banlieue (1962-1973)

In the aftermath of May 1968, the communist municipalities of Paris “banlieue” were shaken by a wave of mobilizations known as “campagnes anti-expulsions”, which opposed the expulsion of the “bidonvilles” (shantytowns) and the relocation of their immigrant inhabitants in temporary housing. These campaigns were highly paradoxical, as they unfolded when the bidonvilles were finally being dismantled, and pitted against one another the supporters of the French Communist Party, and the immigrant inhabitants of the bidonvilles supported by various far-left organizations. My presentation will explain the logics that led to those campaigns of resistance, thus casting a new light on how urban planning contributed to the solidification of racial segregation in contemporary France. I will demonstrate how those mobilizations became a turning point in the history of immigrant struggles in France, while sanctioning the rupture between the Communist party, and a new generation of radical activists.

La création et l'évolution du Tiki Village de Moorea et du Musée Gauguin de Papeari sont représentatives d'une part de l'appropriation et de l'exploitation de la figure de Paul Gauguin et d'autre part d'un certain rapport de résistance aux institutions culturelles. Nous examinons le statut respectif des deux lieux (complexe touristique opérant sous l'égide d'une Association de loi 1901, à la fois pédagogique et touristique pour le Tiki Village ; musée censé obéir aux principes de la « mémoire vivante » de Victor Segalen pour le musée Gauguin), ainsi que l'espace physique qu'ils occupent. Nous montrons que si ces deux institutions semblent toutes deux intégrer l'héritage de Gauguin, omniprésent en Polynésie, leurs différences de statut conditionnent une réception et une perception par les locaux et les touristes à l'opposé l'une de l'autre, espace de résistance commerciale pour l'un, lieu de résistance institutionnelle pour l'autre.

Situer, déplacer, résister : le Tiki Village de Moorea et le Musée Gauguin de Papeari

17.1.6 Caroline FERRARIS-BESSO

FISHMAN Helen 19.1.1

A Stone Becomes a Rose: The life of Rosette Dumoret, a Transgender Woman in 17th-Century France

My presentation retells the history of Rosette Dumoret, a transgender woman born in Bagnères-de-Bigorre, France, in 1678, as a story of resistance. I begin by describing the nature of what was, until recently, the sole primary source available to us about Rosette: François Gayot de Pitaval's *Causes célèbres* (1738). I then describe the aim of my work against the backdrop of de Pitaval's project, which was to corroborate a court's decision to revoke Rosette's will by finding proofs of her alleged insanity (i.e., her belief in her identity as a woman). I use my recent archival findings to offer alternative interpretations of scenes from Rosette's life that de Pitaval describes. In particular, I elucidate some of Rosette's choices by discussing her previously unknown family members. I conclude with an analysis of de Pitaval's description of Rosette's death. Throughout my presentation, I draw on the work of historians of gender, dress, law, and family to piece together the ways Rosette resisted—sometimes subtly, sometimes overtly—the cultural givens of her time.

This paper explores a group of Catholic artists in Paris in the 1920s and 1930s associated with the Ateliers d'art sacré. These artists offered a vision of modernity grounded in Catholic community. Turning away from technology and commodification, members of the Ateliers d'art sacré viewed artistic creation as a devotional practice. Emulating medieval workshop production, they combined traditional methods and perennial religious imagery with innovative aesthetic styles. Resisting the dislocations resulting from war, economic collapse, and political polarization, members of the Ateliers d'art sacré attempted to imbue religious identities with contemporary relevance in an aggressively secular world. Members of the Ateliers d'art sacré pursued their own religious and aesthetic goals while also reflecting mainstream concerns. They believed that devotional art created in community could best foster a Catholic nation of believers and heal the wounds created by war and industrial society.

The Ateliers d'art sacré, Catholic modernity, and sacred art in the interwar era

17.4.5 Mattie FITCH

FOREST Timothy 16.1.7

French Heroes, or German Rabble? Nancy, Belfort, and Algeria, 1872-1875

My paper investigates one aspect of the colonization of Algeria by Alsatians and Lorrains in the 1870s. So the narrative goes, those who remained French – the optants – abandoned everything out of loyalty to la patrie. France provided them with fresh starts. French Algeria gained a northern French population that reinforced “French” Algeria for generations. The truth, however, is that Nancy and Belfort were overwhelmed. They soured on the optants. Local governments complained about these “refugees,” branding them “lazy.” They were cast as Germans, Others to be removed. The Third Republic devised colonization as an expedient – not the mission civilisatrice remembered later. Nancy, Belfort, and the optants reflect the ambiguity surrounding these “French”, and how this was used to further agendas far different than those perpetuated by local and national narratives.

This paper argues that Yiddish theatre in interwar Paris, shaped by political tensions and social transformations, embodied a unique form of resistance that bridged cultural, political, and existential dimensions. By refusing to let their language, traditions, and identities fade into oblivion, while critically engaging with modernity and the challenges of the time, Jewish artists and audiences preserved their heritage while actively defying the forces of exclusion or marginalization that threatened their existence. Through an analysis of archival materials, reviews, and personal accounts, the presentation highlights the role of Yiddish theatre as a space of existential defiance against erasure, exile, and antisemitism. Its multifaceted resistance offers valuable insights into the broader theme of the conference, demonstrating how art can serve as a powerful means of negotiating both external threats and existential annihilation.

**Resisting Erasure! Yiddish Theatre in
Interwar Paris as Cultural, Political and
Existential Defiance**

17.4.5 Michèle FORNHOFF

FORTIN Marley 16.1.8

Fifty Years of Paulo Freire in France: *La Pédagogie des Opprimés* from 1974 to Today

Two French translations of Paulo Freire's seminal work, *Pedagogia do oprimido*, have been published in France: one in 1974, and one in 2021. A comparison of these two translations allows us to see how Freire's ideas have been positioned in a French context, and how they have influenced various (re)imaginings of education in France as a possible site of resistance. This fifty-year history of the French "pédagogie des opprimés" will be examined through two lenses. The first is the concrete work that Freire's translations inspired, evoking a history of literacy efforts in metropolitan France. The second takes into account how French academics have variously interpreted and remembered Freire, pulling his texts into a wider sphere of pedagogy, philosophy, and action. If the focus of this work is metropolitan France, echoes across national boundaries will feed our understanding of Freire's reception, leading us to locations such as Quebec and Geneva.

In early 1830s, François Boisdoré and Jean Goulé, two free men of color, purchased shares of Citizens Bank of Louisiana located in New Orleans. Then, in 1836 when Citizens Bank drafted a new charter, they decided to bar African descended people from being shareholders and retain Boisdoré and Goulé's money. Consequently, Boisdoré and Goulé sued to be reinstated as shareholders, which they won. However, Citizens Bank appealed to the Louisiana Supreme Court with the intent of continuing to exclude Boisdoré and Goulé as shareholders. Fortunately, the Louisiana Supreme Court upheld the lower court's decision regarding Boisdoré and Goulé. My paper analyzes Boisdoré and Goulé v. Citizens Bank. It argues that cultural customs made courts a suitable venue for free people of color to stage successful acts of resistance.

Keeping their Share(s): Boisdoré and
Goulé v. Citizens Bank

17.1.4 Hannah FRANCIS

Un capitaine de l'équipe de France, un espoir des Girondins de Bordeaux, une ancienne gloire du football yougoslave, un jeune Lillois réfractaire au STO... Entre 1940 et 1944, onze footballeurs professionnels aux parcours personnels et professionnels variés prennent fait et cause pour la Résistance, constituant ainsi un « onze d'exceptions » au sein de leur corporation. En revenant sur les parcours de ces sportifs engagés, nous tenterons de comprendre les raisons de leur engagement, mais aussi, par un effet réfléchissant, les causes de l'inertie généralisée constatée parmi les footballeurs de métier.

Les footballeurs professionnels résistants, un « onze » d'exceptions ?

18.1.9 Julien FREITAS

GERENA-ORTIZ Alejandro 18.1.8

Le Docteur Bétancès: From February 1848 in France to September 1868 in Puerto Rico

Born to an elite creole family in Cabo Rojo, Puerto Rico, Ramón Emeterio Betances (1827-1898) is known as the author of the Puerto Rican rebellion for independence of 1868: *El Grito de Lares*. The fierce abolitionism, romantic nationalism, and belief in revolutionary transformation he displayed in Puerto Rico between 1848 and 1868 can be traced back to the republican values of liberty and equal recognition for all that he adopted in France during February 1848. An analysis of Betances' political life illustrates two things: first, the transnational process of Puerto Rican nation-building and second, the complex legacies of the French Revolution abroad. It is important to remember that "the Father of the Puerto Rican Nation" identified as a "veteran of the French Republic", and that he spent most of his life in Paris. By expanding our scope and breaking down linguistic barriers we can begin to see that, just as Betances wrote, "s'agissant de la liberté, tous les peuples sont solidaires".

L'intérêt académique pour la mémoire de la Seconde Guerre mondiale reste fort, même si l'on a accordé moins d'attention aux mémoires écrits par les résistants. Le paratexte joue un rôle important dans l'affirmation du pacte autobiographique entre l'auteur et le lecteur. La nature clandestine de la Résistance a obligé les auteurs et les éditeurs à créer un paratexte robuste pour aider les lecteurs à s'assurer que leurs mémoires étaient authentiques. Comme peu de résistants sont encore en vie, les éditeurs impriment fréquemment de nouvelles éditions de mémoires déjà publiées avec de nouveaux paratextes, ce qui entraîne une évolution du paratexte. Le paratexte est un seuil important qui peut influencer la façon dont les lecteurs abordent un texte, de sorte que les lecteurs peuvent voir le même texte à travers différents filtres paratextuels. Le concept d'évolution paratextuelle souligne l'importance d'analyser les mémoires de résistants de manière holistique.

Paratextual Evolution:
Thresholds of Resistance

16.4.4 Paul GLASSER

GORDON Daniel Alexander 17.1.8

The Paris Anti-Fascist Riots of 21 June 1973: Resistance and its Limits, from National to Transnational

On 21 June 1973, at the Mutualité meeting hall in Paris, the neo-fascist groupuscule Ordre nouveau (ON) held a public meeting to denounce what it called immigration sauvage. The Trotskyist Ligue communiste (LC) responded with force: its service d'ordre attacked police lines with Molotov cocktails. The Pompidou government reacted by banning both ON and LC. Can this event be seen as a form of anti-fascist resistance? How were these classically Parisian, gendered struggles over territory and ideology framed in broader public discourse? To what extent were the LC's actions shaped by memories of the Resistance and the Holocaust? Solidarity with the banned LC and its political prisoners spread internationally—from Tokyo to San Francisco via Milan and Frankfurt—and involved members of the British and Canadian parliaments. Through which networks, and by what mechanisms, was this international solidarity organised? And to what extent did fractures within the French Left over 21 June resonate abroad?

This paper uses water to explore the theme of resistance from two angles. First, it considers the business of public baths starting with Jean Poitevin in 1761. In order to succeed, Poitevin had to rebrand water as a source of comfort, hygiene, and well-being. His business reflected a new consensus about the medical and moral benefits of bathing in the urban environment. In contrast to the culture of cleanliness and decency of the bath boats, the Seine also offered a site for resistance. Since 1716, the crown had outlawed bathing in the Seine. Despite the edict, police inspectors reported incidents of men bathing nude in the river and socializing along the quais as they dressed. These popular rites of bathing, free and unregulated, offered an alternative vision of the body and the use of the river. Through the topics of business and bathing, the paper considers how access to and exploitation of water reflected social struggles over space and resources in the city.

Water Resistance in
Eighteenth-Century Paris

18.1.2 GRAHAM Lisa

This paper explores left-wing militant perspectives on Palestine, focusing on how revolutionary ideas from the Algerian War of Independence (1954–62) shaped critiques of Israel as a colonial project. Examining the Comité Palestine, the Mouvement des travailleurs arabes, and Jewish anti-fascist groups like Solidarité, it traces how experiences of racialisation in postcolonial France informed solidarity with Palestinians. It analyses how ambivalence toward the destruction of Palestinian society enabled parallels and critiques of transcolonial tropes in Arab societies. The paper further considers how class, racialisation, and anti-Jewish racism shaped attempts to share revolutionary knowledge across French, Algerian, Palestinian, and Israeli actors. Finally, it links state surveillance of these groups to colonial management of “Jewish-Muslim discord” in Algeria and to postcolonial policing of “subversives” and “undesirables” in pro-Palestinian circles.

Palestine, révolution algérienne et question coloniale : perspectives militantes de la France postcoloniale (1962–1982)

16.2.8 Sara GREEN

GRESSANT Corinne A. 19.2.2

Resistance and the Sacred: Debating Theophilanthropy in the Press, 1797-1801

Between 1797 and the 1801 Concordat, France saw intense conflict between Catholics and Theophilanthropists over control of religious space. Centered in Paris and supported mainly by elite circles, Theophilanthropy was promoted by the Directory as a means to unify the nation and revive revolutionary fervor. However, it failed to replace Catholicism's deep-rooted role in French life. Newspapers and journals from 1797-1800 reveal that early enthusiasm, especially in Paris, quickly declined. The government's use of Theophilanthropy to promote the revolutionary calendar and suppress Catholic resistance undermined its religious legitimacy. Lacking the ritual depth and sacrality of Catholic Mass, and increasingly associated with political propaganda, Theophilanthropy struggled to attract lasting devotion. Its failure highlights the limitations of state-engineered religion in replacing traditional faith during the revolutionary period.

Après une première section, consacrée à présenter la place des chirurgiens militaires dans la hiérarchie de l'armée napoléonienne et par rapport au monde de la chirurgie civile, cette communication étudie en détail les cas de résistance à cette autorité médicale – et militaire. La communication présente d'abord des cas de refus directs d'opération. Elle se penche ensuite sur les récits de désobéissances plus complexes, replaçant ainsi les patients militaires dans le contexte des relations entre médecins et patients au début du 19^e siècle. Enfin, la dernière partie est consacrée à des conflits entre chirurgiens civils et militaires en contexte d'occupation. Sont ainsi reconstituées les complexités des autorités médicale et militaire montrant leur impact sur la capacité d'agir des médecins et des patients.

Complexités de et résistances à
l'autorité des chirurgiens militaires de
l'armée française pendant les
guerres napoléoniennes

18.1.2 Nebiha GUIGA

HARRER Killian 19.1.7

Une “espèce d’émigration”: Pilgrim Mobility and Resistance to Napoleonic Rule in the Rhineland

Catholic pilgrimage presented a challenge to authoritarian governance in the Napoleonic Rhineland. This paper will focus on the subtle, frequently overlooked, yet pervasive ways that non-elite inhabitants of the region evaded and contested the demands of empire by dint of religious practice. Napoleonic authorities frequently raised the alarm about French subjects crossing the Rhine to visit shrines on the right bank. Such pilgrimages raised political and economic as well as religious issues. Ultimately, border-crossing mobility blurred the very category of pilgrimage, blending it with more clearly illicit practices. Many pilgrims engaged in smuggling. Other French subjects sought to cross the Rhine for good under the pretext of pilgrimage—in order to desert the army, dodge the draft, or even emigrate to places as distant as Crimea. Overall, such acts of spatial transgression coalesced into an elusive, multifaceted form of resistance to imperial rule.

19th-century assumptions about the piety of women persistently shape histories of religion in the post-Enlightenment world. We may have abandoned the essentialist conviction that religiosity is a natural part of the female psyche, instead assigning historical and sociological reasons for women's greater attachment to their faith. The notion that men marched in the vanguard of secularization while women defended God and tradition nonetheless persists. Resisting this trope, I argue, is key both to women's history and to gender studies. It brings us to a fuller appreciation of the range of roles open to women in the past and restores agency to their non-feminist choices. It also clarifies the gender politics of both anticlericalism and clerical intransigence.

“Our wives and our daughters are ruled by our enemies”: Jules Michelet’s scholarly afterlife

16.1.2 Carol HARRISON

HARVEY David 17.1.4

Commerce, Colonization, and Resistance in the Franco-Malagasy Encounter, 1750-1785

Prior to the 1895 conquest under Gallieni, France tried to colonize Madagascar three times, including two eighteenth-century attempts under Maudave and Benyowszky, who presented themselves as enlightened colonizers seeking to civilize a people living in an unspoiled state of nature. In reality, Madagascar had long been integrated into Indian Ocean trade networks, and the French Mascarenes depended on beef, rice, and slaves from the island. The collapse of the Compagnie des Indes shifted the balance of this trade in favor of the Malagasy, who proved savvy negotiators and insisted on payment in hard currency. Far from dragging an atavistic people into modern capitalism, France's colonial interventions of the 1760s and 1770s aimed at distorting the operations of the market and forcing the Malagasy into economic dependence. The rulers of Madagascar successfully resisted efforts at colonization while seeking to maintain mutually beneficial relationships of exchange with the French.

This presentation will discuss the social ramifications of Emperor Napoléon's loi Jourdan-Delbrel on the rural class in Southwest France. I will focus on rural resistance within four specific communes of the Haute-Garonne department. Theorizing that social class was a determining factor in the fate of conscripted soldiers, I will compare their tax obligations during the peak years of conscription and trace their lives during and after the war. How did they resist? How did their resistance impact their lives? How did the communities support the rebellious soldiers and enable resistance? I will be answering these questions and others by taking the loi Jourdan-Delbrel out from under the military lens and bringing it into the realm of social history.

**“C’est la Révolution elle-même” :
Resistance to Napoleonic Conscription in
Rural Southwest France**

18.1.5 Amelie HAWKER

HAY Mark Edward 17.2.5

Collaboration as Resistance: The Role of Amsterdam Financial Networks in Napoleonic War Financing

In terms of capital outstanding and loan flotations, 1792 is the highpoint for the Amsterdam market for international lending. Yet, by 1815 Amsterdam had withered to a market of secondary importance. The historiography has it that the French creeping annexation of the Dutch Republic disconnected Amsterdam from traditional debtor states, eroding capital stock and inhibiting flotations.

Whilst the trajectory of decline is not contested, this paper challenges the implicit notion that Amsterdam houses did not resist their delegation to secondary importance. The key to understanding Amsterdam financial resistance is understanding whom they resisted. Through examining the financing of the Louisiana Cession, this paper shows that Amsterdam houses redefined whom was to be resisted. Whilst initially they had resisted political intervention in financial transactions, by 1803, Dutch financiers accepted a French domination of Europe, and they shifted to resisting British financial competition.

This project explores how alumni of the Lycée Français de New York (LFNY) mobilized the cultural capital gained through their schooling to shape identity, belonging, and claims to cultural citizenship. This study centers alumni agency: how students navigated the unique French pedagogical environment within the urban diversity of New York and beyond. Through oral history interviews and frameworks on cultural citizenship (Rosaldo, Ong, Beaman) and social reproduction (Bourdieu), I examine how race, class, and nationhood were negotiated – sometimes in ways that resisted dominant and expected cultural scripts. The LFNY is approached as a vehicle of formation—with a French rearview mirror, international steering, and a socio-economic windshield. What kinds of “cultural citizens” emerged from such a vehicle—and how might their trajectories reveal the complexities of moving through shifting, constructed, and layered worlds of identity?

Navigating Identity and Belonging at the Lycée Français de New York and Beyond (1970s–1980s)

18.2.8 Ivette HEADLEY

HELSTROM Emily 18.2.8

Divided Landscapes: Occupation, Remembrement and Resistance in Finistère

My research examines remembrement (agricultural land consolidation) in post-WWII Finistère and resistance against it. I focus on opposition to this policy—conceived under Vichy occupation – exploring connections between resistance to remembrement and earlier resistance to Occupation. The study unpacks land restructuring resistance, situating responses within collective memory of trauma and agricultural modernization. Using national and local news archives alongside records of reclamants (individuals who opposed remembrement), I examine negotiations between state reforms and local experiences. Research questions include: How did communities resist remembrement? What motivated reclamants to oppose consolidation? What were the links between Vichy and remembrement and How did they influence its post-war implementation? Through archival analysis, I investigate how remembrement's origins during occupation shaped rural responses to post-war agricultural policy, illuminating intersections between political memory, agricultural practice, and community identity in rural Brittany's transformation.

Pendant la colonisation, peintures, photographies et illustrations diffusent largement l'image de la cour impériale de Huê, paradoxalement mise en valeur alors que la monarchie est progressivement dépossédée de son pouvoir. Les artistes vietnamiens, tout en répondant aux commandes coloniales, créent des œuvres hybrides mêlant influences européennes et locales. Ces peintures, loin d'être de simples représentations, deviennent des outils diplomatiques porteurs de messages implicites. À travers la position des figures, leurs gestes et tenues, elles affirment discrètement la souveraineté de la cour face aux traités inégaux imposés par la France. Cet art visuel, entre domination et négociation, permet aux artistes de réinterpréter leur culture et d'opposer une résistance symbolique à la perte de pouvoir impérial.

Peintures de la cour de Huê
(Indochine), fin XIX^e siècle
et début du XX^e siècle

17.2.6 Caroline HERBELIN

HIBBERT Sian 18.2.4

The Priest and the Parish: Resisting the Counter-Reformation Clergy in Rural Languedoc

The criminal dossiers of the parlement of Toulouse exhibit an increase in incidents of violence in Languedoc (1680-1720). These incidents are characterised by enmities arising from anxieties over status and authority. The secular clergy are present in the cases in significant numbers. This paper explores tensions between clerics and their parishioners in the context of the Counter-Reformation. It argues that the rural laity resisted the post-Tridentine cleric for two reasons. Clerical reforms disrupted local social hierarchies. Violent clashes between clergy and laity increased as the lay notables' status and authority were threatened by the clergy's newly enforced position within the parish. Additionally, the Counter-Reformation failed to overcome the clergy's heterogeneity. Despite Tridentine efforts to overcome clerics' abuses, the dossiers illustrate the development of personal enmities between clergy and laity as clerics used their public authority to pursue private interests.

After Robespierre's fall in July 1794, the Revolution took a new direction, impacting music as well. The Conservatoire aimed to fill the gap in professional musical education left by the 1792 abolition of cathedral choirs. Post-Brumaire, composers like Kreutzer, Lesueur, and Méhul aligned the institution with the First Consul. The 1801 Concordat revived Catholicism, leading to efforts to restore cathedral choirs. Reichardt observed new elites emerging after 1800, reminiscent of the ancien Régime. The spread of popular instruments among the middle class, such as the guitar, fortepiano, harp, and violin, fueled the "musicoragicomania." Paris, as the global center of music publishing, supplied amateurs like Mme Moitte with various musical pieces. This period saw changes in Republican music, notably the rise of battle pieces replacing patriotic songs, as exemplified by the careers of Caussé, Viguerie, and Beauvarlet-Charpentier, who navigated the political shifts from 1785 to 1816..

Permanence and mutations in music, from
the Republic to the Empire

17.1.7 Peter HICKS

HONG Chris 17.2.2

The French Problem of Spanish Underdevelopment: The Low Countries, Imperial Autarky, and the Origins of the Bourbon Reforms, 1680-1715

This paper makes two arguments. The first is an empirical historiographical claim about the intellectual origins of the eighteenth-century Bourbon reforms in Spain; namely, that they can be traced back to a lively late seventeenth-century debate in French administrative circles about how best to reform and modernize Spain's imperial, fiscal, and commercial politics and institutions. From 1680 on, these French officials were concerned, above all, with Spanish trade to the Indies via the Cadiz monopoly and the Spanish Low Countries. The paper shows how French writers came to diagnose these two poles in the Spanish empire as suffering from "underdevelopment," and what their proposals for reform were. The paper's second argument is more analytical or conceptual; it tries to demonstrate how national cases of underdevelopment are, as it were, locked in both by de jure international law and by de facto geopolitical configurations.

During the Terror (1793-94), Paris's overcrowded and improvised prison network – nearly a hundred sites – held tens of thousands swept up by expanding definitions of political guilt. This paper examines how prisoners navigated this chaotic carceral system, using letters and petitions to appeal to revolutionary authorities. Inmates – men, women, and children – employed various strategies: requesting speedy trials, parodying official documents, denouncing guards, or feigning illness to transfer to better conditions. These actions reveal a complex interaction with revolutionary justice and challenge the notion of the Terror as purely guillotine-driven repression. By centering prisons – often overlooked by historians – the paper reframes the Terror as a system of lived, negotiated repression, shaped not only by state violence but also by the prisoners' own efforts to assert agency within a volatile and shifting political landscape.

Living the Terror Behind Closed Doors:
Prisoner Resistances in Paris, 1793-1794

19.2.3 Leon HUGHES

ILACQUA Talitha 18.1.6

Women's Memoirs of the War of the Vendée

This paper looks at six memoirs that women wrote in the first years of the Bourbon Restoration (1814/1815-30) about their resistance to France's First Republic (1792-1804) in the western region of the Vendée. It claims that they should be understood to be more than personal accounts of the history of the Military Vendée. They were political texts and represented a crucial foundation of the counter-Revolutionary, ultra-royalist ideology that emerged during the Restoration. By developing mythical accounts of the heroic Vendéans, who were contrasted with the violent and immoral Republicans, women played an important role in defining two key aspects of nineteenth-century ultra-royalism. First, they listed the key values of a utopic ancien-régime society, which became the foundational values on which the Bourbons wished to rule France in the nineteenth century. Second, they developed the idea that France did not need a Revolution because the ancien régime – and by extension the restored Bourbons – already possessed all three key values on which 1789 was founded: liberty, equality and fraternity. The six memoirs, then, like ultra-royalism after 1814, represented an act of resistance to the French Revolution and its legacy, yet were equally imbued with Revolutionary ideology.

In spring 1917, revolutionary politics from Russia erupted on the streets of Paris, deeply influencing both Russian émigré communities and the local French population. This paper examines Russian newspapers like *Rousskaia Volya* and *Natchalo*, alongside police reports on émigré groups such as the *Association des gens de lettres russes à l'étranger*, revealing how exiles experienced the February Revolution abroad and mirrored its ideological divisions. The public nature of their debates, documented through Parisian newspapers and government reports, significantly impacted French politics by stirring dissent within the French Left. Many French citizens began opposing their government's stance on the Revolution and the ongoing First World War, highlighting the transnational reverberations of Russia's upheaval.

Resistance to Revolution: The February Revolution, Russian Émigré Newspapers, and the French Left in the Spring of 1917

18.1.4 Cora JACKSON

JACOBS Christian 17.1.69

Postmigrant Europeanization. The Moussem Festival Series in the 1980s

Around 1980, Third Worldism disappointed many activists in France. Studying actors beyond the usually studied intellectuals shows that other successors of Third Worldism emerged besides the often-mentioned humanitarianism and human rights rhetoric. Through the case study of the Moussem festivals I will show that postmigrant communities discovered Europe as an important space of resistance against migration regimes based on a shared condition marked by the experience of migration and exile. The Moussems were organized by the Association of Moroccan Workers in France (ATMF, Association des travailleurs marocains en France) together with Moroccan workers organization from the Netherlands, Belgium, and West Germany. After recent scholarship has identified the 1980s as a period of europeanization in institutional and elite discourses I argue that postmigrant activists also contributed to europeanization in the 1980s.

The court was one of the largest employers in early modern France, but it was a notoriously unreliable employer, regularly defaulting on its payments and frequently unable to follow through on the privileges it promised to offer its officers. Moreover, household department managers became increasingly inventive in devising new ways of drawing money from their employees. What were the key areas of contention between office holders and their managers? What methods did court employees have at their disposal to resist their exploitation? How were questions of sick leave, promotion, and pay negotiated? How did court officers seek redress when they felt they were not given their due? Through an examination of strikes, petitions, protests, and court cases, this paper will shed light on working conditions at the French court in the first half of the seventeenth century. In so doing, it will provide a new perspective on what it meant to be a courtier.

Workers of the Court Unite: Strikes, Protest, and Working Conditions at Louis XIII's Court, 1610–1643

17.4.7 Marc JAFFRÉ

JANI DISCHA Karnad 17.1.3

Between the Surreal and the Real: Visual Strategies for Collective Resistance in the League Against Imperialism's French Section, 1927-1937

In my paper, I discuss the visual, performative, and political strategies of the French section of the League Against Imperialism, a short-lived but hugely influential interwar organization. The LAI was founded with the support of the Communist International in 1927 as a “neutral intermediary” between the European left and global anti-colonial nationalists, and its Francophone members included writers, artists, and activists such as Paulette Nardal, Henri Barbusse, Romain Rolland, Lamine Senghor, Léo Wanner, Tiemoko Garan Kouyaté, Messali Hadj, and Francis Jourdain. Through a range of strategies including visual art, theatre, public demonstrations, and popular publications, activists in France tried to pinpoint the relationship between capitalism and empire – and break that link. I show how their work transformed French politics via the infrastructure of this organization by destabilizing the metropole-colony divide in the French Empire.

The rapid evolution of AI technology has created an “existential crisis” within academia over the future trajectory of pedagogical practices. As institutions rush to create policies on the use of these new technologies, teaching professionals are left wondering: is resistance futile? This paper proposes an exploratory commentary on the possibilities and pitfalls of integrating AI technologies into French historical studies classrooms, specifically an upper-level undergraduate course on the French Revolution of 1789. Topics examined include the use of translation software for languages and 18th century paleography; AI-driven search engine research difficulties; and what narratives students were able to craft about the French Revolution, its historical actors, and its impacts on the “modern world” through these practices. Discussions of students’ reflections on the ethical implications for using AI in their research, and more broadly for the field of history, will conclude the paper.

Resistance is Futile? Integrating AI technology into French Historical Pedagogy

16.4.8 Lauren JANNETTE

JARVIS Katie 18.1.6

Reconciling Resistance and Revolution in the Confessional

In 1791, the confessional became a key battleground for enforcing the Civil Constitution of the Clergy. Both juring and nonjuring priests urged parishioners to resist the opposing side—not by adopting new beliefs or practices, but by rejecting rival confessions as false. In a Revolution that demanded so much new action—voting, joining clubs, spreading political news, using new courts, breaking with old corporate structures—it is striking that both camps framed themselves as defenders of the status quo.

This paper examines how, in a moment of radical change, resistance took the form of staying put. It explores how this unusual framework helps explain why confession, more than any other sacrament, became a focal point of political crisis in 1791.

This paper draws on Andrew Herscher's discussion of 'warchitectural theory' to foreground the urbanistic function of militant Catholicism in Counter-Reformation Paris on the eve of, and during, the St. Bartholomew's Day Massacre. The 'resistance' in question is that of the populace to the spread of Protestantism in the capital (and the chimerical threat of urbid destruction this portended). If Huguenot identity was articulated in the ravaging of churches and sacred artefacts, to be a Catholic meant conversely to populate the city with God's likeness. Marian figures were erected at street corners and homes were lavishly decorated for passing processions, as Catholicism assumed intensely constructive qualities. Acts of violence against Huguenots and their homes may perhaps be read similarly. This paper concludes by considering the theme of urbanism in relation to the celebratory pamphlet literature that surrounded the massacre of 1572. Could a violent city ever be an ideal one?

Building as "Resistance": Urbanism in Counter-Reformation Paris (550–1572)

JOASHI Tom 19.1.6

JOHNSON Julie 19.1.1

A woman in no-man's land: Emilienne Moreau-Evrard

Emilienne, a “Femme Socialist” during the 1930s felt she had little choice but to resist as the Vichy regime of 1941 legislated new roles for women. She became one of many unremarkable actors who formed the backbone of the Resistance movement, by providing information, liaison and courier activities during a period which could be described as a “historical shift” or “opening” as described by Sheila Rowbotham (*Feminist Review* 1985). My paper looks at how successful her contribution was seen ultimately in comparison to that of men who resisted.

I am the first scholar to analyze a new corpus of 115 broad sheets and pamphlets on rape from the 19th c. Not well known, they were called canards sanglants, sensationalized news stories not published in any daily or weekly paper. Community trauma recurs as a theme because mostly girls in small towns were murdered and sexually violated. Two accounts will be analyzed. Following Judith Herman's lead, I suggest a novel premise: Perhaps canards sanglants performed an important healing function by memorializing in print the shock and mourning of a community. The fact rapes were not silenced and justice was served, I contend, is how the news source said NO! to rape. In the 21st c., Gisèle Pélicot and Vanessa Springora shape their own traumatic narratives of rape and atteinte sexuelle sur mineur. Both cases involve consent. Can their activism and resistance to silence bring healing? Also discussed are France's mixed reception to each case and the judicial and social ramifications of both.

Saying NO! to Rape: Narratives of Trauma, Healing and Resistance in 19th- 21st-Century France

19.2.7 Sharon P. JOHNSON

JOHNSON Timothy 19.2.5

“She Thinks She’s Joan of Arc”: Framing Women’s Political Legitimacy and Suffering during the Algerian War

During the Algerian War of Independence (1954–1962), Joan of Arc became a contested symbol across the political spectrum. While the far right used her in traditional nationalist and Catholic ways, FLN militants and their supporters also invoked Joan to legitimize Algerian women’s political activism and expose the gendered violence they faced. This reappropriation made female political violence both visible and morally defensible to French audiences by drawing on familiar national myths. The paper explores various ways FLN women were linked to Joan of Arc, focusing on the case of Djamilia Boupacha. Her story underscores how gender structured colonial power in French Algeria, with women’s bodies becoming key sites of both resistance and repression. This analysis reveals how cultural symbols like Joan of Arc were used to challenge colonial violence and reframe women’s roles in anti-colonial struggle.

During the Algerian War, torture and other forms of violence against the Algerian population were institutionalized practices within the French Army. My paper examines a series of photographs taken by a Jesuit seminarian soldier, Stanislas Hutin, who opposed the practice of torture in the Army in order to explore the ways his anti-torture views are visible in the photographic choices he made. Particularly striking are two images of Algerians, one a boy of 14 and another an older man, who were tortured in the camp. Another set of images shows the casual violence inflicted on prisoners through “games” and humiliation. Using visual and contextual analysis, I examine the ways in which Hutin’s photographic gaze humanizes the subjects of his images, as well as his positionality as a bystander, witness, and whistle-blower within the French Army.

A Jesuit Soldier-Photographer’s Images of Violence during the Algerian War)

19.2.5 Rachel M. JOHNSON

JONES Elisa J. 19.1.6

Anatomizing the Monstrous: Catholic League Resistance as the Defense of the Corps in the French Civil Wars

In the sixteenth-century French civil wars, the Catholic League resisted the monarchy's use of "liberty of conscience" to tolerate Protestant subjects, separating citizenship from Gallican Catholicism. The Catholic League's attempts to re-make the polity were meant to eliminate the boundaries of conscience that bifurcated the politico-theological body of France in two by tolerating monstrous heretics. League resistance was carried out by both the pen and the sword. In one particularly intriguing League manuscript, revolt is rationalized through the evidence of a supposedly scientific expert on a monstrous birth and its dissection, providing proof that heretics were unnatural and separate from the polity by comparing them to the body of the unnatural being. This rhetoric can be seen as the rejection of the private/public boundary of conscience that de-Catholicized French citizenship in a League attempt to re-draw that boundary around their communal corps and, ultimately, the kingdom.

In 1896, novelist J.K. Huysmans wrote concerning homosexuality: "This vice achieves what charity cannot—the equality of people."

This project examines how nascent queer communities in Third Republic Paris navigated a conservative bourgeois society. It shows how same-sex desire relied upon and challenged the symbolic and spatial constructs of that society. By analyzing discourse and practices found in a variety of sources—from the letters of bourgeois literary figures to sensationalist publications to records of the police and other urban institutions—the work highlights how individuals from a variety of social classes knew, feared, and acted on same-sex desire. The language and spatial strategies used by popular and elite classes underscores social stratification among homosexuals, who nevertheless developed shared milieus. Ultimately, these men employed multivalent language and practices that enabled simultaneous engagement with and resistance to the normative structures of society.

French AIDS Literature and the
Politics of the Epidemic

18.2.8 Steven JONES

JURNEY Florence Ramond 16.2.6

Résistances d'outre-mer : Le scandale du chlordécone

Quand Emmanuel Macron déclare publiquement lors d'une visite en Martinique : "La pollution à la chlordécone est un scandale environnemental," le sujet s'ancre dans la conscience collective française au-delà de la Martinique. En 2020, avec sa bande dessinée d'investigation Tropiques toxiques, Jessica Oublié dépasse la prise de conscience pour dépeindre un effort de résistance organisé de la marge contre le centre. Quels sont la chronologie et les détails de ce scandale qui trouve ses origines dans les années 1950 ? Comment expliquer que le chlordécone n'ait jamais été utilisé en France métropolitaine tandis qu'on en a fait un usage continu dans les Antilles et certaines anciennes colonies d'Afrique francophone ? Quel est le rôle de textes comme celui d'Oublié dans un contexte de résistance plus global ? Plus qu'un simple effort de dénonciation à un problème ponctuel, ces textes participent-ils à une politique de résistance organisée qui vise à déstabiliser l'opposition entre marge et centre ?

My paper revisits the old problem of religion and revolution, re-examining it from the perspective of contemporary subjective experience. Based on the results of my doctoral research studying over sixty previously ignored diaries written by men and women from a variety of backgrounds throughout all revolutionary France, I question whether these two forces were really as opposed in the minds of contemporaries as the revolutionary regime understood them to be, particularly during the Terror from broadly 1792 to 1795. Focussing especially on the diaries of deeply religious authors, who have too often been dismissed as straightforwardly and inherently counter-revolutionary, I show how their religious convictions could sometimes, but by no means necessarily, propel these individuals towards spiritual, emotional, and/or practical resistance against the revolutionary project. I also suggest that we can look at the act of diary-writing in itself as a tool for private emotional resistance.

Resistance and Rejoicing: Religious Responses to the French Revolution in Personal Diaries (1789-99)

18.1.6 Michaela KALCHER

KALMAN Julie 17.4.6

Asterix Resists America: Post-War Anti-Americanism and the Asterix Series

This paper sets the extraordinary success of the Asterix comic book series in the context of growing anti-Americanism in post-war France. It will explore the success of this tale of Gaulish resistance to the Roman invader, and how it was understood in the face of deep ambivalence in France towards American soft imperialism. Across the political spectrum, a general sentiment pervaded, that French civilisation was under threat. With its use of anachronism, and reference to an idealised past, the Asterix series opened the way to imagine an embrace of modernity on French terms: enjoying the ease and comforts that technological advances had to offer, while, also, maintaining an awareness of and nostalgia for the terroir. This paper will demonstrate how the Asterix series, with its narrative of resistance, allowed Lentz and other journalists to speak a language of anti-Americanism and French modernity.

This paper explores how Lutherans and Catholics in Strasbourg, following the city's submission to France in 1681, engaged in legal disputes to prevent either confession from dominating the city. The custody dispute involving the children of Marie Salomé, a widow who converted to Catholicism after her Lutheran husband's death, illustrates how family histories reveal such confessional resistance and opposition. Her father-in-law took custody of her four minor children to keep them from being raised Catholic after her conversion. Salomé petitioned the Lutheran town magistrates to regain her custody, but they likely rejected her claim. Salomé then appealed to the French government, which was bound by the royal agreement with Strasbourg that guaranteed Lutheran worship. The custody case reflects broader politico-religious tensions in Strasbourg, a city navigating the maintenance of its autonomy, including Lutheran worship, within a Catholic kingdom.

Confessional Resistance and Opposition among Lutherans and Catholics in Strasbourg

18.2.4 Sukhwan KANG

KHALFAOUI Lou 18.1.3

Algerian Diaspora and Beyond: How Civil Society Actors Resist Official Narratives Around Colonial Violence

Post-independence relations between France and Algerian have long been studied as an example of “dissonant memories” of the colonial period plaguing modern state relations. The Algerian diaspora, in France and abroad, played a significant role during the 1990s “Memorial wave”, notably bringing to light consistent use of torture during the War of Independence, as an important foregrounding for modern-day discrimination in France. This paper will explore how the Algerian diaspora challenges official French narratives around colonial violence. To explore the reception of official discourses about France’s colonial past, I will examine the evolving role of civil society actors. What some have dubbed as “memorial entrepreneurs” are an interesting aspect of the transnational dimension of memory politics, since it has emerged as an explicit aspect of policymaking. They truly illustrate how official positions, like France’s, are no longer aimed at or received by a homogenous national audience.

À partir d’un travail collectif entre chercheurs et activistes, ce papier retrace l’histoire des solidarités autour des luttes pour les droits des migrants, en valorisant les apports des militants du Sud et l’émergence d’un nouveau langage politique pour revendiquer les droits des exilés. Il analyse comment, dès les années 1990, des réseaux non hiérarchiques ont tenté de proposer un modèle décolonial de solidarité militante, fondé sur une « politique préfigurative » où les pratiques internes incarnent les idéaux de justice sociale poursuivis. À partir d’archives de mouvements, de fonds personnels d’activistes et d’entretiens, il interroge aussi les limites de ces initiatives face aux politiques migratoires européennes. Enfin, il ouvre une réflexion méthodologique sur l’écriture d’une histoire militante participative.

Avec Alassane Dicko (Afrique-Europe Interact) et Solène Lavigne-Delville (CRID).

Une histoire militante des mouvements de solidarité internationale eurafricaine autour des migrations (1990-2025)

17.4.8 Julie KLEIMAN

KPENOU Calixte 16.2.8

Dignité et indignation : le voile outil de colonisation et de résistance

Du début de la colonisation à la fin de la guerre, le voile des Algériennes est une obsession pour un grand nombre de colons français. Simple vêtement traditionnel ou objet qui rend mystérieuse. Au moment de la lutte pour l'indépendance du pays, l'importance du voile grandit. Certains colons pensent qu'il faut convaincre les femmes pour vaincre. Pour les colons, le voile devient le symbole de la femme non assimilée, pour les Algériennes, un outil de résistance. Cette lutte culmine en mai 1958, avec l'organisation de dévoilements publics, supposés montrer le soutien du peuple algérien à une Algérie Française. Cette décision n'a pas l'effet escompté : de nombreuses femmes remettent leur voile. Quel rôle jouent la dignité et de l'indignation dans ces luttes autour du voile des Algériennes ? Je m'interrogerai sur une possible catégorisation en tant que jacquerie, selon la définition de Hard & Negri dans Commonwealth, du revoilement d'un nombre important des femmes Algériennes.

Much has been written about the rescue of Jews by devout Protestants in Le Chambon-sur-Lignon and the surrounding towns of the Plateau Vivarais-Lignon. Although articles, book and documentaries have reported on the people involved and physical structures that were put in place over the four years of the occupation and collaboration, little has been discussed in terms of meeting the material needs of the refugees on a daily basis for over 1500 days for the one inconsistent necessity: food. This paper seeks to understand how nutritional needs were met in a region whose population significantly increased at a time when food shortages and deprivations were the norm and to contextualize the findings in the historiography of rescue. Using archival records and written and oral testimony, this paper shows how resistance to government imposed restrictions on food distribution played a role in ensuring this rescue was a success, and consequently very unique.

**A Study of Food in the Rescue of Jews
in Le Chambon-sur-Lignon**

16.1.6 Paul KUTNER

LAFFICK Jennifer 17.1.6

Guadeloupean Resistance in France's 19th-Century Art World: The Restoration Careers of Guillaume Guillon Lethière and Benjamin Rolland

This paper will juxtapose how the mixed-race, Guadeloupe-born painters Guillaume Guillon Lethière and Benjamin Rolland resisted structures of imperial and political power during the Bourbon Restoration. Lethière resisted France's colonial regime through his artworks, most explicitly in the pro-Haiti, anti-slavery Oath of the Ancestors that he secretly shipped to Port-au-Prince. Lethière's abolitionist position was still revealed to French public, I argue, under the veil of his Salon paintings' historical subjects. Rolland challenged royalist ideology during his directorship of the Musée de Grenoble, established in the wake of the French Revolution. Rolland would uphold the founders' mission of ensuring public access to art, which, I contend, was a radical act during the anti-democratic Restoration. As two Creole artists of color, Lethière and Rolland defied stereotypes imposed on them by white elites and respectively deployed dramatic visual and subtle curatorial acts of resistance.

The 1987 trial of former Gestapo chief Klaus Barbie in Lyon, France provoked colonial memories in surprising ways. During the proceedings, Barbie's lawyers forced the nation to confront issues of race and colonial violence perpetrated by the French within the contexts of World War II and Holocaust legacy. This paper argues that through their rhetoric and invocation of imperial memory during the trial, Barbie's attorneys made race and colonialism central aspects of the proceedings to force the nation to grapple with – and to resist – the interrelated hypocrisies of French antisemitism, the downplay of wartime collaboration, and the amnesia of colonial violence by the 1980s. Viewing the Barbie trial as an arena of contention where these issues could be played out highlights how groups accepted or resisted related matters like the impact of imperial memory on national identity, and France's place as an arbiter of justice and upholder of human rights by the end of the twentieth century.

Haitian Literary Resisting Oblivion:
Rethinking Colonial Remembrance and
Amnesia through the 1987 Klaus Barbie Trial

19.1.3 John LANCASTER

LEE Arthur 18.2.6

Revolutionary Ruin: Destruction, Regeneration, and Terror in the French Revolution, 1789-1795

Histories of revolutionary terror have overwhelmingly focused on Paris and Jacobin repression. My dissertation reintegrates local and bottom-up perspectives on Jacobin rule by studying Lyon and Cap-Français in 1793. Both sites of revolutionary destruction, Cap-Français was destroyed by fire after Republican infighting, while Lyon was ordered demolished after its rebellion against the National Convention. Understanding destruction as temporally cyclical and politically regenerative allows us to account for the revolutionary implications of destruction and how policies imposed from Paris were contested in local spaces. In Lyon, the demolition workshops were turned into poor relief for a city in economic crisis. In Saint-Domingue, the formerly enslaved pushed French officials to dismantle the colonial infrastructure of slavery, including burning plantations. My dissertation thus proposes to understand terror as simultaneously violently repressive and full of revolutionary potential.

The 1851 trial of accused serial killer Héléne Jégado rested on the authority of scientific experts, with the prosecution bringing in chemists to testify on the presence of arsenic and the defense bringing in phrenologists and doctors to establish that her abnormal physiology predisposed her to violent crime. Both sides self-consciously distanced themselves from the rumors of “sorcery” that had followed her for years, dismissing it as peasant superstition. Yet the proceeding maintained the characteristics of a witch trial, convicting a woman of unspeakable crimes without an adequate defense. This paper highlights a core act of resistance: Héléne Jégado herself maintained her innocence, even as her defense lawyer labelled her a “monster” and a “scourge of God” who undoubtably murdered many more people than the prosecution gave her credit for. Héléne was forced to run a shadow defense of her own, interjecting and countering the witnesses when she could.

The Trial of Héléne Jégado as a Scientific Witch Hunt for the Modern Age

18.2.2 Theresa Hilary LEVITT

LIU Jiayan 17.4.7

Resisting Science: Laborers, Guides and Riots in the Peruvian Scientific Expedition of 1735

This article examines the 1735 Peruvian Geodetic Survey, led by French scientists to measure the Earth's curvature. While employing European scientific methods, they transformed the colonies into measurable objects and prioritized collaboration with political and religious elites, often excluding Native Americans and mestizos from their narratives. The article reveals the essential yet unrecognized roles of laborers and guides. These individuals resisted through work refusal, delays, and even sabotage, such as destroying signal towers. More organized resistance emerged in cities, where locals, incited by priests, attacked scientists, eventually killing an assistant. Though punished, they sought revenge. By exploring these forgotten resistances, this article challenges the Enlightenment's dominant narrative and reveals the tensions before the imposition of Eurocentric modernity. The resistance of the global South may fade into history, but its traces will inevitably resurface.

On 28 May 1946, the first post-war Franco-American agreements were signed. These "Blum-Byrnes agreements" regulated the importation of American movies into the French market. The terms of the agreement provoked strong resistance from French left-wingers. This paper analyses the relationship between the major protagonists of this resistance: the leadership of the Parti communiste français (PCF) and film professionals and critics, some of whom were members of the PCF and some of who (though often left-wing in their views) were not. Their interactions would determine the form and effectiveness of the anti-Blum Byrnes campaigns with regard to cinema. It will be argued that the relationship between them was very much a "marriage of convenience". While there were suspicions and tensions between them, both recognised the advantages of collaborative resistant activities (even if, at times, they attempted to take advantage of one another). Eventually, they found their way to a temporary alliance of convenience.

Left-leaning Reviewers/Filmmakers and the Parti communiste français in Resisting the Blum-Byrnes Agreements

17.2.7 Yanyi LIU

LOTEM Itay 16.1.8

Mobilising historians and transitional justice to “solve” the problems of colonial memory in France and Belgium

This paper examines the involvement of historians in the production of state-sponsored reports about the memory of colonialism in France and Belgium. As debates about colonial history became highly visible and politicised in the late 2010s and early 2020s, European governments commissioned expert reports within a growing tradition of transitional justice that aimed to ‘solve’ the problem of colonial memory. The paper shows how the historians in question, Benjamin Stora in France and Gillian Mathys and Sarah van Beurden in Belgium, found themselves replying to conflicting demands between co-option of institutional demands for process and the desire to challenge the state, and in so doing resisting nostalgic narratives about empire. Using oral-history interviews and published sources, this paper will shed light on the conflicting involvement of historians in public debates and the difficulty of translating academic rigour into a toxic political debate. *« qui vise à déstabiliser l’opposition entre marge et centre ? »*

Innu poet and Ekuanitshit council member Rita Mestokosho’s recent poetry collection, *Atiku Utei/Le Cœur du Caribou* (2022), is rich with river imagery that underscores the deep connection between her Innu identity and the rivers of her ancestral land, known today as Québec. This paper examines how Mestokosho’s literary and political worlds intersect within the broader context of the global environmental movement that advocates for granting rivers legal personhood. Her Innu poetics shape interpretations of the 2021 resolution that recognized the personhood of the Mutehekau Shipu/Magpie River to protect it from destruction by Hydro-Québec’s hydroelectric dams. Through this lens, Mestokosho’s work transforms legal language into poetic expression, while pointing to the role of poetry in catalyzing meaningful cultural and political change.

Poetic Resistance and Indigenous Activism
in Quebec: The Case of the Magpie River

16.2.6 Laura LOTH

LYONS Amelia 19.2.7

Radio and Television Education for Women in newly Independent Francophone West Africa

My paper examines French radio and TV education beginning with French Union reforms in the 1940s and continued over several decades as part of France's participation in the golden age of Development. First, I explore French resistance to marginalization on the world stage in the wake of World War II, colonial wars, and the Cold War. Second, I explore the gendered and raced dimensions of this educational project which targeted varying groups, from elites in Dakar to rural peasants in Niger. The goal, building on imperial-era approaches, was to transform women's lives, hoping they would become vocal supporters of development. Via mediated sources, we see how women, recipients and African staffers, pushed back. They indicated they were not ignorant about matters of health and hygiene and reminded those involved that they chafed at both Western ideals and those imposed by men, including their husbands. Instead, they sought economic opportunities and choices when it came to "family duties."

At the end of the 18th century, debates on commercial liberalisation, agricultural development, demographic imbalance, and civilisation foregrounded the "family" as a central political and economic unit, particularly in the plantation complex. This paper examines how, amid efforts to reinforce the colonial empire during the French Revolution, political economists, administrators, planters, and revolutionary leaders redefined family ownership within the transforming French Caribbean plantation society. It explores how discourses converged on the colonial family as a demographic, economic, political, and patrimonial unit, increasingly bound by affection and solidarity. The colonial context – marked by political subordination, slave labour, and rigid social classifications – disrupted family ties and shaped a unique demographic structure. Even before the Revolution, such instability was seen as a threat to colonial development. Revolutionary-era upheavals further pressured family structures yet also reconfigured the family as key to colonial regeneration and reform.

Family, Colonial Empire and Political Economy in the late 18th-Century French Caribbean

17.2.2 Amanda MAFFEI

MARCUS Elizabeth 16.1.5

Lebanese Experiments in Decolonization

This paper uncovers an alternative history of decolonization in the Global South through the case of Lebanon—one of the first states to gain independence from European control. Though united in the desire for sovereignty, Lebanese citizens disagreed on what independence should retain or reject from the imperial past. Focusing on a 1950s debate over French-Arabic bilingualism in the social sciences, the paper explores how many postcolonial subjects actively preserved aspects of colonial legacies they found useful or desirable. It argues that conservative visions of decolonization—those not grounded solely in resistance—are just as integral to the history of independence. By challenging Global North/South binaries and simplistic narratives of liberation or atonement, this paper reveals the complex, sometimes contradictory ways decolonization unfolded.

This paper answers the conference question, “what did it mean to resist?,” by exploring press and other testimony (including drawings, maps, and memoirs) relating to the weeks subsequent to the announced defeat of the Paris Commune on 28 May 1871. I look at the fabrications of the French press alongside fragmentary testimony from summer 1871 in order to explore how the dance of collusion in the official press was disrupted—and resisted—by other versions of what was occurring. When international tourists arrived, beginning in June 1871, to visit the ruins, what were they told about the arrests of the Communards—and what did they share with those back home? How did French commentary differ from that of the foreign press? How did the French government respond to dissenting voices at home and abroad? How did resistance to the Versailles narrative emerge in its own press dispatches? How did the eyewitness testimony reach those who could resist the French government’s revisionism?

**Disrupting the Dance of Collusion:
Resistance, Reportage, and the Possibility
of History in Summer 1871**

19.2.1 Jann MATLOCK

McCOY Marsha 19.2.4

Van Gogh and the Mistral

Vincent van Gogh's time in Provence, from 1888 to 1890, gave rise to his distinctive style and has focused close attention on this period of his life. What has not been analyzed, however, are the unusual swirling cloud, sky, and cypress patterns that distinguish his paintings from this period. In this paper, I argue that they reflect his innovative attempts to "paint" the powerful mistral winds—"the lion's roar" that blows across southern France in seasonal cycles. Through analysis of his letters to his brother, Theo, and meteorological records, I show that mistral winds were indeed blowing during the dates of his paintings that show spinning skies, contorted clouds, and cypress trees with branches twisting and askew, as if wrenched apart by some supernatural force. The mistral itself was an inspiration to van Gogh—a wind that provided its residents with an unconventional regional identity (Dunlop, 2024)—and which van Gogh also embraced in his personal resistance to conventional methods of painting, as he sought to create new ways of looking at nature, in particular by evolving a new style to represent this distinctive weather pattern.

Michel Foucault famously disengaged resistance from dreams of total liberation, arguing that "Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power." From Foucault's perspective, the Great Refusal that a theorist like Herbert Marcuse argued for is seemingly an impossibility, because the very struggle for liberation tends to inscribe forms of subjectification within self-conscious resisters that take shape through—and in many respects are dependent upon—interaction with their binary opposites. Such considerations suggest that the quirky Québécois philosophical-artistic movement known as *Le Refus Global* was a kind of fool's errand. In exploring the complicated unfolding of this movement within the contexts not only of Quebec and Canada, but also of the broader post-Second World War Atlantic, this essay aims to analyze ways in which some practices of resistance and refusal can transform power relations such that new possibilities emerge.

Resistance and Transformation:
Making Sense of *Le Refus Global*

17.4.5 Dennis McENNERNEY

MEISSNER Jennifer 16.2.9

Huguenot Girls and Resistance to Parental Authority after the Revocation (1685)

In sources produced during the Revocation of the Edict of Nantes (1685), which forced French Calvinists to convert to Catholicism or flee the country, instances of violence against Huguenot children and their resistance to forced conversion are well-documented. Despite this, some sources suggest an alternative narrative. Working through late-17th- and early 18th-century cases from the Archives nationales' TT series, which contains documents on Protestants in early modern France, I examine Huguenot girls who welcomed convent life and protested their parents' attempts to regain custody over them in the aftermath of the Revocation. In studying an alternative lived experience of the period, I endeavor to understand these girls' motives for resisting parental authority and embracing life within Catholic convents. With a focus on their rebellion, I interpret this period through the lenses of violence and opportunity, as girls worked to assert agency independent from their parents.

Immunization practices have been the subject of heated debate since coming to the attention of Western European medicine and societies more broadly in the eighteenth century. Modern discussions of immunization have adopted the theme of conflict to frame both the past and the present within narratives of resistance, assuming a polarization between those for and those against. The rhetoric of resistance obscures the complex range of positions between rejection and acceptance, as well as diverse understandings of power. The study of debates over inoculation against smallpox in the eighteenth century reveals overlapping factors such as gender, socio-economic status, religion, race, and political affiliation. In this paper, we examine how differing concepts of resistance and various socio-cultural factors have played a role in uniting and dividing people on the question of immunization in France and across Western Europe since the eighteenth century.

*Debates over Inoculation and Vaccination
since the 18th Century*

18.1.2 Victoria MEYER

MEYERS Mark 17.1.3

Proto-Postmodern Resistance to Mass Culture and Fascism in Interwar France

This paper will argue that French postmodernism emerged during the 1930s as a response to the failure of political and avant-garde groups to understand fascism and resist it effectively. The anti-fascist secret society Acéphale, founded by Georges Bataille, exemplified postmodernism in its rejection of Western humanism, taking as its emblem a headless version of Da Vinci's Vitruvian Man. Acéphale sought to assess the place the "sacred" might occupy in a world that had killed God and that might well destroy Man—that venerated center of French republicanism whose autonomy, rationality, and implicit masculinity were seen as under siege in modern mass politics and society. Rather than rescue that humanist concept of Man, Bataille imagined its replacement as the mythical Acéphale. What was at stake ethically and politically in idealizing this decapitated male figure? What made it possible to imagine a mode of "headless" subjectivity that perpetually challenged the boundaries of individual or group identity instead of affirming and fortifying them? How was this project connected to antifascism, gender, the sacred, and ultimately, postmodernism?

From its first edition in October 1970 to the introduction of a new format in September 1976, the Parti Socialiste Unifié's newspaper *Politique Hebdo* employed a unique emotional script that cultivated outrage against capitalism while arming readers against the resignation that regular invocations of racism, poverty, and death might engender. Articles followed a recognizable pattern: denouncing an ill, explaining the systematic and structural origins of that ill, and promising readers that their ongoing efforts would make a difference in combating it. They reminded readers why they should be angry and, simultaneously, remain optimistic about the possibility of a revolutionary future. Using the case of *Politique Hebdo*, I argue that print media provided New Left militants with more than just information; it wrote an emotional script around which individuals could orient their lives and through which they could build a movement.

Emotional Scripts and Militancy in the French New Left Press, Politique Hebdo (1970-1976)

19.2.2 Sarah Miles MILES

MILLER Stephen J. 17.1.2

Quesnay, Turgot, Diderot, and the Transition to Capitalism in Eighteenth-Century France

Historians associate Quesnay, Turgot, and the physiocrats with the deregulation of the grain trade, meant to raise prices and encourage agricultural investment. Yet their writings reveal doubts about the wealthy's tendency to spend on luxury rather than reinvest. To counter this, they called on the monarchy to impose legal despotism to enforce a "natural order" where private interests would serve productive ends. This order anticipates what Marx and Weber later described as capitalism's competitive imperative, which compels reinvestment to preserve wealth. But in Old Regime France, this dynamic was absent. Diderot, though sympathetic to physiocratic views on property and trade, rejected the need to force wealth into production, advocating instead for consumption tied to human fulfillment. His critique, like those of Marx and Weber, challenges capitalism's prioritization of profit over well-being.

This paper examines the relationships between leaders from different groups in revolutionary Saint-Domingue, focusing on the conflict between free mixed-race and free Black leaders after the 1793 general emancipation. The paper argues that these disputes were not solely racially motivated but also stemmed from competing claims to republican ideals and personal rivalries. Free mixed-race leaders such as André Rigaud and Louis-Jacques Bauvais marginalized free Black leaders like Pierre Dieudonné and Pompée, accusing them of failing to uphold republican values and collaborating with the Republic's enemies. Additionally, personal conflicts over leadership and resources further hindered the formation of a unified republican front, revealing that republicanism in revolutionary Saint-Domingue was an active and contested practice manifested through conflicts over loyalty, power, and the meaning of freedom amid ongoing battles.

Weaponizing the Republic: Leadership Struggles in Revolutionary Saint-Domingue

18.1.8 Jungki MIN

MOLE Gregory 17.2.4

From Resistance to Recrimination: The Politics of Abuse in 18th-Century French India

This paper explores the spiraling effects of the 1746 Madras Affair, a conflict among administrators of the Compagnies des Indes over the disposition of the captured British factory-town of Madras. Placing this affair within a continuum of imperial crises, it shows how colonial warfare raised bracing questions about the powers wielded by France's overseas officials. The Madras Affair, I argue, created a vicious swirl of claims and counterclaims, as charges of overreach gave way to ever-broadening accusations of abuse. In examining this self-destructive cycle, this paper reveals how colonial administrators' attempts to resist charges of graft metastasized into system-wide indictments of France's early modern empire, transforming corruption from an individual crime into a seemingly ingrained feature of the Old Regime colonial project. In studying the Madras Affair, this paper shows how empire itself was made into a site of irreparable scandal.

When the Yugoslav Communist Party launched a widespread guerrilla war against the Axis occupation forces in summer 1941, they didn't call it "resistance" but "insurrection" or "uprising." The success of the Yugoslav Partisans soon attracted attention among French communists, who saw in the warfare of the Yugoslav Partisans a model to follow to achieve the liberation of France. However, De Gaulle was not in favour of guerrilla warfare and a massive popular uprising. The paper will analyse the perceptions of the Yugoslav Partisans within the French Résistance and how the reference to Yugoslavia was used to argue for or against a popular uprising in France, especially in the months leading up to the Allied landing in France in 1944. In this frame, we will also analyse different interpretations and understandings of the term "resistance" on the one hand, and the term "insurrection" on the other, and whether both terms were seen as contradictory or complementary.

Les discussions au sein de la Résistance française sur les partisans yougoslaves pendant la Seconde Guerre mondiale

17.2.8 Nicolas MOLL

MOMPOINT Myriam 17.2.7

Raoul Peck's Incendiary Screen

This paper will explore Haitian filmmaker Raoul Peck's approach to cinema in the tradition of the *artiste engagé*, undaunted in resisting narratives of the dominant ideology of colonial discourse that Chimamanda Ngozi Adichie deconstructed as the "single story." This paper will examine the many ways that Peck focuses his critical eye to recast the mythos of foundational power structures, tackling everything from settler colonialism to the business of international aid schemes, individual and collective stories of dislocation, and narratives that explore human dignity and courage. Whether in fiction films or documentaries, Peck's oeuvre seeks to show us the possibilities of understanding the implications of historical events when a framework of resistance allows for the consideration of consequence. His is an unflinching voice in advancing anti-colonial perspectives that resist confinement into neat, unitary versions of history.

Although French authorities had long surveilled and controlled migration using internal and external passports, the Napoleonic regime adapted the system to regulate the mobility of foreigners in particular. Prisoners of war, travellers, expatriates, and traders were all subject to these controls, although many succeeded in evading them or obtaining exemptions. This paper highlights the selective, stratified application of border surveillance and controls to specific categories of foreigners. One example, that of skilled workers and industrialists, reveals a tension between security concerns and the perceived necessity of foreign industrial and human capital transfers, even during wartime. More broadly, the classification of migrants and travellers into legal and political categories facilitated the renegotiation and contestation of residency and passage rights—not only by migrants themselves, but also by politicians, officials, employers, and lobbyists.

Resistance and Challenges to Border Surveillance and Cross-Channel Migration Controls in France, 1802–1815

18.1.5 Conor MULLER

MULRYAN Michael 19.2.3

L'Évasion de prison comme acte de résistance sous l'Ancien Régime :

Les Curieux Cas du Chevalier de Pontgibaud, Jean-Henri de Latude et Casanova

Cette communication va explorer les écrits de trois résistants : le chevalier de Pontgibaud (1754-1824), Jean-Henri de Latude (1725-1805) et Casanova (1725-1798). L'évadé de prison des Lumières est le révolté par excellence, qui refuse de se plier soit à la volonté de l'autorité parentale, soit à la volonté du roi, soit à la volonté de l'Église. Sa résistance est primordialement physique, puisque l'évadé affirme la liberté de son corps en trouvant une issue à sa cellule, mais sa résistance prend de nombreuses formes. Le plus souvent parias sociaux, au moins pendant un certain temps au siècle des Lumières, les évadés impressionnent d'abord par leur exploit : fabrication d'outils, manipulation du personnel de la prison, etc. Mais c'est grâce à cet exploit qu'ils peuvent transmettre un message socio-politique à leur lectorat : une croyance profonde dans la liberté individuelle, une croyance pour laquelle ils résistent à la tyrannie et se battent.

This paper examines how French frozen-food professionals mobilized the legacy of Charles Tellier, a 19th-century refrigeration pioneer who died in poverty, to counter consumer resistance to frozen foods. Through analysis of the trade journal *La Surgélation* and Tellier's memoir, I show how the industry reframed his story of failure and posthumous vindication to legitimize their struggles and portray consumer skepticism as historically shortsighted. By celebrating a French pioneer, they positioned their industry as continuing a French tradition of innovation rather than importing American methods. By highlighting how Tellier's contemporaries failed to recognize his vision, they suggested 1960s-70s consumers risked repeating a historical mistake. This research reveals how industries use historical narratives to overcome resistance to technological change and how French food industries navigated postwar tensions between modernization and tradition.

Charles Tellier and the French Frozen-Food Industry, 1960s-1970s

16.2.2 John MURPHY

NEILSON B. & LEGG. 16.1.7

Sovereignty and Resistance in the Settler Colonial Pacific: New Caledonia, Australia, and Transimperial Constructions of Racer

Colonial resistance is manifested above all by the colonised. Within a settler colonial context, however, additional relations of resistance frame Indigenous action. This paper examines the dynamics of resistance between European settlers, Indigenous Kanak, and French metropolitan authority in turn-of-the-twentieth-century New Caledonia. Haunted by the 1878 Kanak insurrection, settlers pushed back against their French governor, whose cavalier approach to land requisition was seen to risk reigniting Indigenous resistance. Challenging the authority of the French state, settlers drew inspiration from the racist policies of their Australian settler neighbours, with whom they felt strong affinities. Taking a transimperial approach, we will show how French settlers' struggle against the metropole was sustained by understandings of whiteness that crossed imperial borders. We will also consider the actions taken by Kanak to disrupt both imperial authority and white domination in the Pacific.

The centrality of the royal debt to the onset of the Revolution is a point of widespread consensus. The unwillingness of revolutionary leaders to repudiate the debt was also a matter of consensus, providing at many points a constraint on their ability to act and legislate. By 1797, the debt was larger than ever, the country was at war, and the new tax and monetary systems were failing to consolidate the fiscal-military state. Although now a republic, France could not opt out of the system of inter-imperial European competition. In September 1797, the Directory orchestrated a reorganization of the debt by securing one third of its accumulated value and allocating the other two thirds to a new form of circulating paper currency, to be rapidly inflated away by depreciation. This paper shows how, after nearly a decade of restraint across shifting regimes, the Directorial government chose to break with one of the axioms of 1789 in a bid to rescue the remainder of the revolutionary project, resulting in France's final sovereign default.

The Directory and the
banqueroute des deux tiers

17.2.2 Mihai OLTEANU

PAIKIN Teddy 19.2.2

The Political Economy of “Universal Association”: Capitalism, Saint-Simonianism, and the Origins of the French Socialist Tradition

This paper evaluates the relationship of the Saint-Simonian political economy of Michel Chevalier to the origins of the French socialist tradition. As chief editor of the Saint-Simonian Globe, Chevalier played a key role in crafting the vocabulary of “association” through which the nascent French socialist movement would resist the emerging structures of capitalist competition in the July Monarchy. Chevalier, however, true to the technocratic and paternalist current of Prosper Enfantin’s Saint-Simonianism, rejected the appropriation of his political economy by socialists like Louis Blanc, arguing that “universal association” would not eliminate individual incentives and capitalist property relations. The paper examines the conflict among Saint-Simonianism, liberalism, and socialism over the political and economic implications of the concept of “association” throughout the July Monarchy and Second Republic.

En 2025, la revue française *Clio. Femmes, genre, histoire* fête ses trente ans. Lors de sa création en 1995, elle entendait à la fois résister à la marginalisation de l’histoire des femmes et créer un espace autonome de production de savoir. Cet anniversaire est l’occasion d’une réflexion sur l’évolution de la place de l’histoire des femmes et du genre dans l’Université et dans le débat public en France. Quelles formes de résistance les historien·ne·s des femmes et du genre en France ont-elles mises en œuvre depuis trente ans ? La communication s’appuie sur la mise en commun des expériences des membres du comité de rédaction de *Clio* et sur la mise en perspective des publications et des engagements de la revue.

Historien·nes des femmes et du genre
en France : trente ans de résistance

16.2.7 Fr. THÉBAUD & B. PAVARD B.

PEDERSEN Elisabeth 19.1.1

Women's Resistance in Life and Literature: Germaine de Staël, George Sand, Delphine, and Indiana

This paper focuses on the unorthodox lives and controversial breakthrough novels of two especially important French writers: Germaine de Staël (1766–1817) and George Sand (1804–1876). Both women ran important literary and political salons, both spoke out on the changing revolutionary and post-revolutionary politics of their times, and both wrote novels that highlighted the difficult situations of independent women in conventional French society by exploring the possible fates of their married and unmarried male and female characters before, during, and after the introduction, modification, and (in Sand's case) elimination of legal divorce. By looking at their lives and work with a focus on the creation and reception of Staël's *Delphine* (1802) and Sand's *Indiana* (1832), we can gauge women's changing options for political and social resistance over the entire tumultuous period from the French Revolution, through the Bourbon Restoration, to the Revolution of 1830 and beyond.

Vignerons in 18th-century France faced myriad challenges to their attempts to produce plentiful, good-quality grapes. Weather events (such as storms, hail, and drought) often reduced harvests or wiped them out, and even good years usually produced low yields. While bad weather was seen as "natural," it was also interpreted as reflecting God's anger at people's sinful behavior. Producing good grapes thus meant resisting the tyranny of nature and pacifying God. Drawing on vineyard records kept by the priest of Volnay (Burgundy) from the 1720s to the 1780s, and other sources from Burgundy in the pre-Revolutionary and Revolutionary periods, this paper sets out vignerons' strategies. These included an escalating economy of prayers, rescheduling fixed harvest dates, and methods of manipulating grape juice and wine to improve quality. They provide context for attempts during the French Revolution to provide citizens with a reliable supply of good-quality wine.

**Resisting Nature and God: Producing
Wine in 18th-Century France**

16.1.6. Rod PHILLIPS

PHIPPS Catherine 18.1.3

Free Me From the Place of Debauchery: Voices, Agency and Sex Work in French Colonial Morocco

This paper considers resistance against sex work under the French Protectorate in Morocco. It illustrates the operation of colonial state power under the French regulationist sex work system and its attempt to keep Moroccan women confined to brothels, as well as how women and their families reacted to this power, revealing their strategies of resistance to affirm their freedom. This is visible through how they wrote letters begging to be freed from colonial brothels, how they used family networks or lawyers to advocate for themselves, or how they attempted to escape. It also shows how fragments of their voices echo within the historical record, with moments of defiance captured in how they tattooed themselves or expressed ideas around sexuality.

En nous appuyant sur un solide corpus d'archives et une série d'entretiens réalisés, nous souhaitons montrer comment les skateurs, qui constituent un groupe spécifique d'utilisateurs des espaces publics, résistent aux injonctions et aux interdictions qui frappent leurs pratiques de la ville, et comment les modalités de cette résistance permettent finalement d'attirer l'attention des pouvoirs publics, au point de transformer les rapports de force qui structuraient les échanges entre pratiquants et décideurs. Alors que certains skateurs deviennent des médiateurs et des conseillers influents, la municipalité s'engage dans la mise en place d'une politique locale d'intégration du skateboard dans la métropole. Cette politique, qui représente une innovation à l'échelle métropolitaine, constitue une exception mondiale. Nous abordons cette situation originale par le prisme de l'histoire locale, en mobilisant l'analyse fine de l'organisation de la scène skate bordelaise, sans oublier de mettre en perspective ce qui se joue à Bordeaux avec une appréhension plus large des cultures du skate et des enjeux culturels et politiques qui traversent la pratique.

**Le skateboard à Bordeaux : résistance,
médiation, acceptation (1975-2024)**

18.1.9 Baptiste POINTILLART

POOLEY Will 18.2.2

Witchcraft is a Theory of Bad Agency (1790–1940)

The “new” social history embraced the ‘master trope’ of agency, the idea that human actors made choices that had historical consequences, even in situations of extreme oppression (Johnson 2003). More recently, historians have asked: if all historical subjects have agency, does the concept have any meaning at all? (Krylova 2023). This paper listens to historical actors—workers, servants, and labourers—debating their own agency in unusual examples: criminal trials and investigations about harmful magic. Witchcraft is a theory of bad agency, but perhaps not such a bad theory of agency. In magic, power is always ambivalent, doubtful (Pooley 2024). Witchcraft was rarely simply hierarchical, but horizontal, confusing, and often characterised by powerlessness. In magic, agents are more than human: animals, spirits, demons, but also electricity, rays, or radiation. If witchcraft is a paradoxical language of agency ‘from below’, those paradoxes may be its greatest strength for historians.

Often overlooked in accounts of the French Revolution, debates over race and slavery were central to its political life from 1787 to 1802. These issues tested the Revolution’s commitment to liberty and equality, while also provoking fierce resistance to extending those ideals. Key revolutionary figures—including Mirabeau, Brissot, Robespierre, and Napoleon – were deeply involved in these debates. Slavery was first protected, then abolished in 1794, and ultimately reinstated by Napoleon in 1802, except in Saint-Domingue, which resisted and became independent. Revolutionary France was the first nation to declare slavery a violation of natural rights, but Napoleon’s reversal reinforced racial hierarchies that persist today. The Revolution’s evolving stance on slavery profoundly shaped global abolition movements and remains essential to understanding both the Revolution itself and its lasting legacies in the modern world.

The French Revolutionary
Debates about Slavery

17.1.4 Jeremy D. POPKIN

QUINNEY Anne H. 17.1.6

Resistance and Restitution: Decolonizing the Musée du Quai Branly

In 2017, Macron announced the restitution of certain African artefacts housed at the Quai Branly and commissioned Felwine Sarr and Bénédicte Savoy to assess the history and composition of state-owned collections in France and to recommend subsequent steps for the restitution process. The report has become a blueprint and manifesto for the recognition of the forceful appropriation of cultural objects as a crime against the communities of origin. It also led to legislation in 2020 that allowed for the permanent restitution of several cultural objects from French collections to Senegal and the Republic of Benin. Franco-Senegalese filmmaker Mati Diop documented the local reactions to the return of these cultural objects to Benin in her 2024 film *Dahomey*. I will discuss the way in which Diop resists memorializing colonization through museum display and how both Diop's film and the 2018 report reframe the current conversation regarding the restitution of cultural heritage.

Cette intervention soutient que les transformations physiques de l'espace faisaient autant partie du processus révolutionnaire que celles des autres formes d'action politique. Elle suggère que les conflits qui ont émergé des usages symboliques et pratiques de l'espace ont mis en lumière des formes de résistance dans différentes directions politiques. Les régimes révolutionnaires successifs ont réalisé de nombreux travaux en transformant des bâtiments de l'Ancien Régime pour leurs propres institutions et activités politiques. L'impact le plus marquant, bien que transitoire, est survenu durant la Terreur et la guerre, tandis que le gouvernement révolutionnaire tentait de mobiliser la société française. Cette appropriation de l'espace était un fait à la fois physique et symbolique, une partie essentielle du processus révolutionnaire. En outre, les différents mouvements politiques ont trouvé des moyens de s'approprier l'espace matériel afin de résister à ou d'accélérer la direction de la politique révolutionnaire.

Espaces, révolution et résistances :
Paris révolutionnaire

16.2.5 Mike RAPPORT

RASMUSSEN Sasha 18.2.3

Resistance in Exile: Foreign Women Medical Students in Late-Nineteenth-Century Paris

In the last decades of the nineteenth century, Paris was a destination of choice for many Russian women who wished to study medicine. By traveling abroad to pursue a medical qualification, these women committed an act of resistance, refusing the gendered trajectory of wife and mother, and risking government suspicion upon their return to Russia. For the tsarist state, female medical students posed a dual threat: their presence in educational and professional institutions challenged established gender hierarchies, and authorities feared that those who studied abroad would return instilled with radical politics. This paper explores the lives of Russophone women who enrolled in la Faculté de médecine de Paris – their studies and research, political activities, relationships with fellow students (women and men, French and non-French), and their experiences navigating French bureaucracy – through the lens of their opposition to the prevailing societal norms of both France and Russia.

Over the past decade, a range of scholars have recovered and unpacked the phenomenon of sport inside the concentration camp system. In this paper, I will unpack the many depictions of the French North African Jewish Olympian Alfred Nakache's swimming in Auschwitz to better understand the Nakache's sporting activities in the context of the wider history of sport there. I will triangulate between the documentary history of the camp and oral histories in order to better understand the context of Nakache's participation in swimming in the Monowitz water retention pool as both a form of internal liberation, passive resistance, and torture. In pushing past the confines of the sports resistance narrative genre, my work will posit new ways of thinking about and memorializing sport in unlikely places and the possibilities for reproducing narratives of resistance without effacing their concurrent complexities.

**A Sporting Resistance?
Alfred Nakache, sport and resistance
inside of concentration camps**

18.1.9 Keith RATHBONE

RAVELOMANANA Mialy 16.4.6

Stratégies diplomatiques contre les tentatives colonisatrices européennes au XIX^e siècle

Cet article examine les stratégies diplomatiques de trois «petits états» africains – merina, ashanti et éthiopien – pour résister aux colonisateurs européens au cours du 19^{ème} siècle. Adoptant une approche comparative, l'article identifie les stratégies appliquées : la gestion des alliances, la négociation de traités, la modernisation et la politique d'équilibre des pouvoirs. La recherche, incluant des sources non-européennes, remet en question les récits eurocentriques en démontrant comment ces États africains ont résisté, en tant qu'acteurs diplomatiques compétents plutôt qu'en victimes passifs de l'expansion coloniale. Alors que l'Éthiopie a réussi à maintenir son indépendance grâce à des manœuvres diplomatiques et à sa victoire militaire finale sur l'Italie, les cas Merina et Ashanti révèlent le poids des contraintes externes qui ont pesé sur les aboutissements diplomatiques contre la France et la Grande-Bretagne. En analysant ces réponses variées à l'agression coloniale, l'article contribue à élargir la discussion sur l'inclusion des sources et des traditions diplomatiques non-européennes dans la nouvelle histoire de la diplomatie.

L'engagement politique des surréalistes est souvent occulté dans les grandes expositions que leur sont consacrés, il est pourtant au cœur de leur projet esthétique : «transformer le monde» a dit Marx, «changer la vie» a dit Rimbaud, ces deux mots d'ordre n'en font qu'un affirment avec force les surréalistes. Pour autant, en suivant leurs engagement politique de 1919 à 1969, «Résister» est, à bien des égards, au centre de leurs combats. Résister à la morale bourgeoise, mais aussi résister au capitalisme et au colonialisme. L'engagement anticolonialiste des surréalistes est, en effet, sans concession et précoce, de la guerre du Rif au début des années 1920 jusqu'aux années 1960. Durant la Seconde Guerre mondiale, la participation à la Résistance a pris des modalités diverses : plume, arme, exil. Enfin, les combats de l'après-guerre peuvent aussi se décliner sous la prisme de la résistance : outre la poursuite des luttes engagées dès les années 1920, la résistance se mobilise contre l'intolérance et le nationalisme.

Le surréalisme entre résistance
et révolution

17.1.3 Carole REYNAUD-PALIGOT

RICHARDS Hazel 18.2.7

Liberation by All and for All? Resistance in French Guiana and the Shaping of the Fourth Republic

French Guiana was the first colony in the French Caribbean to rally to Free France in March, 1943. The turbulent days of ralliement involved many different swaths of Guianese society, crossing racial, class, and gender lines. This inclusive liberation continued under Free France's control of Guiana due to the belief that everyone should be able to participate in the liberation of France. An examination of who was allowed to participate in the liberation of Guiana versus who was permitted to continue in the liberation of metropolitan France sheds new light on the role of this era in the creation of postwar France. It addresses the question of Guiana's role in liberation both in the Empire and the metropole and its impact on the creation of the Fourth Republic. Through examining these questions and moment, a larger understanding of the relationship between empire and metropole will be underlined: one in which all Guianese actors participate in the creation of the Fourth Republic.

Although scholars like to point out the historical importance of early French cafés, no study has looked into what cafés actually looked like, who went there, to drink and do what. This research plumbs a wealth of new materials (including notarial inventories, bankruptcy filings, images and texts) to probe the material culture of 17th- and 18th-century Parisian cafés. In a tradition-bound society, cafés innovated and overcame cultural resistance. This contribution shows how cafés appealed to the senses in new ways that made them incredibly successful while distinguishing them from other drinking places. New beverages – coffee, tea, hot chocolate, but also lemonade, liqueurs and brandies–offered brand-new tastes whose appeal and constant renewal were central to the success of cafés. Using novel lighting, heating and furniture, including large mirrors, cafés crafted a new, distinctive sensory atmosphere in a uniquely comfortable setting, thereby fostering a different type of sociability.

The Sensory World of the Early Modern
French Café, 1650–1800
16.1.6 Thierry RIGOGNE

RIVERA Eleanor L. 19.1.5

Futile Resistance? Parents, Textbooks, and Primary Education in the Early Third Republic

When Republican educational reformers began to implement changes to the primary school system in the 1880s, one of their first targets was the content of primary school curriculum. As primary education became more standardized, local communities no longer controlled their schools. Despite this, parents continued to express their displeasure with and resistance to the Republican school system, particularly in terms of the religious neutrality of the *laïque* school.

This historiographical reflection on the use of the dyad “Resistance/Collaboration” by French historians and social scientists specializing in Sub-Saharan Africa from the 1950s to the 1970s draws principally on the work of Henri Brunschwig (1904–1989) and Jean Suret-Canale (1921–2007). It shows how, after World War II, French historians reflected on the similarities between the occupation of France by Germany and colonial situations by appropriating the categories of “resistance” and “collaboration.” This analogy led them to important reconsiderations of the nature of colonial rule, the complexities of African agency, as well as the defining features of Nazi occupation in Europe. Over time, the concept of “collaboration” lost favor, primarily because of its moralizing connotations, while “resistance” remained a central concept to describe African responses to colonial rule. The paper describes this process and asks how historians can think of “resistance without collaboration.”

On the Circulation of Concepts
between Vichy France and
the French Colonial Empire

16.1.5 Emmanuelle SAADA

SANCHEZ Gonzalo 19.2.3

Writing Resistance into Art : Artists as Prisoners in Paris, 1793-1894

French artists detained for political reasons in Parisian prisons from 1793 to 1894 faced a double invisibility: erasure from the civic arena and of their creative capacities. Throughout the nineteenth century, the entwining of art-political dissidence and penitentiary reform, especially the fixation on the new-fangled cellular regime, transformed visibility and modes of seeing into central stakes of disciplinary contestation. If resistance to incarceration was multiform, that of imprisoned artists was especially innovative: they resisted the diminishing visibility of their enclosures by turning to words, not as a means of narrative communication, but as the indispensable ekphrastic adjunct to their visual creations. Artists from Hubert Robert to Honoré Daumier, Armand Gautier, and Théophile Steinlen painted words of resistance onto the artworks depicting their prison interiors, integrating scribal and pictorial logics into documentary evidence of dispossession, creativity, and hope.

This paper traces the lives of free women of color from Saint-Domingue who, following the Haitian Revolution, migrated across the circum-Caribbean and continued to form extralegal interracial unions as a means of securing property and economic stability. Focusing on a case from 1831 New Orleans—where a Creole woman obtained a house from her white partner, as his previous *ménagère* had—the study highlights how such intimate strategies persisted beyond the colonial context. In Saint-Domingue, these women leveraged legal ambiguity and demographic realities to gain assets. In exile, they adapted these practices to new racial and legal regimes, pushing back against structural constraints. Their actions not only shaped colonial social and economic life but also left lasting impacts across the broader Caribbean diaspora through migration and resilience.

**Intimate Ties and Economic Strategies
in the Lives of Saint-Dominguan
Free Women of Color**

18.2.7 SARCEVIC Rachel

SAVAGE John 17.1.4

From Above and From Below: The Impact of Enslaved People's Resistance on Colonial Legal Reform Before the July Monarchy

Before the emergence of the abolitionist movement after 1830, acts of resistance by enslaved people during the Restoration era contributed directly to legal and administrative initiatives that predated the better-known parliamentary reforms of the July Monarchy. This paper will consider in particular the goals and motivations for the projected revision of the Code Noir submitted by Auguste Billiard in 1829. Building upon the work of Jérémie Richard, Frédéric Charlin and other legal scholars, the paper will also use the project to highlight another form of resistance – the sometimes-violent refusal of planters to accept the authority of magistrates sent from France. I argue that these two forms of resistance illustrate the paradoxical bind of the Colonial Ministry in this period, but must also be read in relation to the broader push to increase legal centralization in metropolitan France.

À qui appartiennent légitimement les ressources de la charité ? Où et comment sont-elles le plus efficacement dépensées ? Et comment lutter pour les conserver ? Les conflits autour des distributions d'aumônes par des abbayes et des fondations charitables rurales, que l'État monarchique cherche à confisquer au profit d'hôpitaux urbains dans la France du XVIII^e siècle, révèlent l'attachement des communautés locales à des ressources considérées comme leur appartenant, face aux velléités de « rationalisation » étatiques. Cette étude de la résistance aux réunions d'aumônes, dans ses différentes modalités (de la pétition et du procès à l'émeute) se veut une contribution à la thématique de l'économie morale populaire (E. P. Thompson) et de ses ambiguïtés, tant la mobilisation se noue parfois moins autour de la défense des pauvres du lieu, que des intérêts de la communauté pour qui les « aumônes » constituent en réalité une ressource qui bénéficie à l'ensemble des habitants.

Résister au nom des pauvres ? Formes et enjeux de l'opposition locale aux réunions d'aumônes dans la France du XVIII^e siècle

17.2.4 Adrien SCHWARTZ

SCHWARTZ Paula 16.2.7

Occupying the Occupiers: A transnational case of women's resistance in France and Belgium

From 1941 to 1943, Austrian women, all native speakers of German, were tasked by the underground communist party with infiltrating German occupying troops in France (Paris, Lyon, Grenoble, Toulouse) and Belgium (Brussels, Antwerp). It was an extremely perilous form of gender-specific political activity, known as “Maedelarbeit,” or “young girls’ work.” Their mission was to approach soldiers in public spaces by posing as women in search of male companionship. The women made contacts with members of the occupying forces in order to elicit intelligence and promote defeatism. The information they gathered was then used to produce a clandestine newspaper aimed specifically at German soldiers. The operatives were political refugees who had fled to France and Belgium in the 1930s to escape persecution – as Jews, as communists, or as both. Few of them survived the war; many were deported to Auschwitz. This presentation will be based on oral testimony and archival research.

On February 11, 1960, French military police arrested FLN militant Djamila Boupacha, brutally torturing her until she confessed to planting a bomb in Algiers. Instead of bowing to an inevitable conviction, Boupacha fought tenaciously to bring her torturers to justice. How was Boupacha able to resist a system so heavily stacked against her? I argue that female solidarity—imagined through the prism of sisterhood—shaped this case from beginning to end. A close trusting relationship, expressed in familial terms, bound Boupacha, her sister FLN prisoners, and lawyer Gisèle Halimi together as they refashioned the case into an indictment of the colonial state. At the same time, Halimi organized prominent French female intellectuals to transform the case into a mediatized “Affair.” In the hands of this trans-Mediterranean sisterhood, Boupacha’s trial became a lightning rod for indignation over French human rights abuses and an important catalyst for feminist activism in the years ahead.

**Sisterhood, Solidarity, and Resistance
during the Algerian War for Independence:
The Boupacha Affair of 1960–1962**

18.2.2 Mona SIEGEL

SIMPSON Martin 19.1.5

Resistance as theatre and spectacle: the décrets in Toulouse, 1880

This paper explores the enforcement of the March 1880 decrees in Toulouse, which dissolved unauthorized religious orders, including the Jesuits, Dominicans, Carmelites, Capuchins, Marists, and the Sacred Heart monks. The religious communities' refusal to comply led to theatrical acts of resistance, widely covered in both sympathetic and hostile press. Dramatic scenes – barricaded convents, forced entries, and expulsions – were portrayed as either an irreligious assault or a public spectacle without an audience. These events provoked local outrage and counter-protests by anti-clerical workers, revealing the broader societal impact. The paper sheds light on resistance as political theatre, on street-level conflict between police and protestors, and on the interplay between Legitimist loyalties and local politics in Toulouse.

When the French government sought to extend a military base on the Larzac plateau in Southern France, sheep-farmers occupied the land, setting up protest camps, attracting international support and allowing the free circulation of a new regional radicalism. This paper analyses the transnational resistance movement in the 1970s which challenged dominant visions of modernity and became a wellspring of radical alternatives. Exploring previously unconsulted international archives on the struggle alongside activist material allows for an in-depth analysis of the decade long peasant movement and its aftermath. This repositions the Larzac struggle within a wider network of French and international solidarities from the USA to the UK, Germany, Burkina Faso, New Caledonia, Japan and elsewhere. This paper retraces the roots and routes of nonviolent activism, showing how the peasant campaign on the Larzac plateau became both a platform and a model for popular engagement.

Rough Handed Solidarity: Transnational Resistance and the Larzac Struggle

16.1.9 Andrew SMITH

SPRITZER Evan 18.1.4

L'appel du 18 juin 1940: General de Gaulle's speech in memory and history

This paper will explore the afterlives of General de Gaulle's "appel du 18 juin 1940," broadcast into France from London, which exhorted the French people to resist the German occupation. De Gaulle's performance is a "lieu de mémoire"; it created narratives about the past that changed according to the needs and opportunities of the present. The media, monuments, state discourse, and public ceremonies associated with the annual commemorations of the appeal, alongside de Gaulle scholarship, capture nuances of the uneven reception of de Gaulle and the memory of the occupation over the past eighty years. The commemorations were contested during de Gaulle's years out of power and throughout his presidency but, since 2010, have come to define de Gaulle's status as both prophet and founding father. This paper will place special emphasis on the afterlives of de Gaulle's voice, which has been both mocked and lauded, finally becoming a sonic symbol of national pride.

My project examines how Algerian women in Kabylie used colonial legal systems to initiate divorce during the interwar period, following reforms such as the May 2, 1930 law and May 19, 1931 decree that redefined marriage and inheritance under la droit kabyle. Drawing on newly studied archives (Blanchard, 2024), I analyze divorce requests – often addressed to the Service des Affaires Indigènes Nord-Africaines – to understand how women articulated their grievances, whether in their own voices or via intermediaries. These appeals offer a unique lens into the agency of colonized women navigating overlapping legal regimes and imperial narratives, including the myth of la tragedie de la femme kabyle used to justify interventionist reforms. By tracing how women engaged with the courts, and how figures like Ferdinand Duchene shaped reform discourse for France's benefit, I aim to show how legal claims both challenged and reinforced colonial authority while reshaping the so-called "private" Muslim sphere.

Gender, Petition, and Colonial Court
Systems in Interwar Kabylie/Paris

18.2.8 Sarah STENOVIC

STERNBERG Giora 18.1.5

Subversive Script: Writing Acts and Resistance in the Ancien Régime

In early modern historiography, script and documentation have often been considered as instruments of control in the hands of hegemonic parties, whether on the macro level of states and empires or on the more local level of seigneurial regimes or family relations. For example, older narratives about the birth of bureaucracy have recently been recast as the rise of the 'information state', reinforcing traditional interpretations of absolute monarchy. Like any tool, however, writing could be appropriated. This talk will draw on the conceptual framework of 'writing acts' to show how script and documentation were used to subvert key power dynamics of the Ancien Régime: between superiors and inferiors, centre and periphery, patriarchs and dependents. I will begin by outlining the concept of writing act in relation to existing understandings of the power of writing. I will then discuss two documentary genres that illustrate the subversive potential of writing acts.

From 1852 to its closure in 1953, around 70,000 prisoners experienced the brutal conditions of French Guiana's *bagnes*. The establishment of a colonial penitentiary in French Guiana fulfilled the French Empire's ambitions while removing unwanted convicts from the metropole. Male prisoners banished to the colony became colonists after completing their forced labor sentence. To populate the colony, female prisoners in metropolitan prisons were given incentives to petition for transfer to French Guiana to serve as wives to the prisoner-colonists. In forming family units, the colonial administration employed biopolitical tactics to reproduce racial hierarchy in the experimental colony. This study uncovers a gendered and racial structure, where male and female prisoners of various racial backgrounds held different rights, claimed different types of mobility, and were constrained by different expectations as agents of a colonizing mission.

Reproductive Prisoners: Gender and Race in the Construction of the Penal Colony of French Guiana

STEWART Sariah Jade 18.2.8

STOKES Melvyn 17.4.6

Defending “Charlot”: How French writers and filmmakers resisted American criticism of Charlie Chaplin

This paper will analyse why so many French cineastes and intellectuals resisted what they regarded as unfair American attacks on Charlie Chaplin and his films. At many points in his career, Chaplin faced criticism in the United States – criticism that was strongly resisted by his many supporters in France. In 1927, when he was accused by his second wife in her divorce petition of immorality, Chaplin was defended in a manifesto signed by Louis Aragon and 31 surrealists. In 1936, his film *Modern Times* was criticised by American conservatives for its critique of mass production during the Great Depression. It arrived in France during the ‘Popular Front’ period and commentators including director Jean Renoir resisted such criticism, defending the movie as a good exposé of social conditions. Chaplin’s film *Monsieur Verdoux* (1947) was attacked by American right-wingers for its anti-capitalist message, while French reviewers such as André Bazin resisted such criticism.

The year 1968 saw students across the world protesting against wars, social/economic systems, and sclerotic universities. This paper analyses student resistance in two crucial cities 6000 kilometres apart: Paris and Mexico City. Both cities experienced disruptive mass protests closing universities. The French movement ended after legislative elections, the Mexican one with the Tlatelolco massacre of students 10 days before the Mexico City Olympics. My paper will explore the extent to which the movements in Paris and Mexico City were interlinked and argue that this would not have been possible without the proliferation and lower cost of technological inventions. It will examine the role of satellites, photography, television, and lithographic printing in encouraging 1968 resistance. It will also discuss how the governments concerned manipulated technology to undercut student resistance – anticipating how modern governments use social media and AI to stifle resistance and debate.

**Technology and Transnational Resistance:
Paris and Mexico City in 1968**

16.1.9 Sarah STOKES

SUMMERS Alexander 19.2.4

From political activism to arms in a foreign land: transnational resistances during the War of 1870 and Paris Commune

The late nineteenth century was awash with resistances, and a key place where these resistances intersected was in communities of foreign exiles in France. By studying these transnational figures, this paper can see how in a year largely remembered for its national resistance in the War of 1870, resistance had a much wider European and transnational dimension. Using the chaos of warfare and fluidity of social change foreigners in France seized opportunities to challenge national and transnational hegemonies which they saw as oppressive, using the conflict to their own ends with their own definitions of resistance. For all people in 1870 what was being resisted against extended well beyond the physical resistance of the German army, it extended into political and activist spheres as well. And the line between the two would often be blurred, the conflict allowed political exiles to transform political resistance into armed action, to reshape the structures of power and vice versa.

In Bourbon France, to resist the king was almost unthinkable, incurring the severest penalties for the crime of disobedience and for the nobility dishonour. Yet resistance to the king's policies, including fiscal, religious and ceremonial matters, was a defining feature of Bourbon political culture, and the aim of this paper is to explore 'legitimate resistance' by drawing upon examples from the parlements, the provincial estates; and the peerage. Resistance could take many forms from simply ignoring an order to public protestation, but how was 'legitimate resistance' understood by the king, those who questioned his orders and by observers, both within France and beyond? Definitions changed over time, and after 1750 many talked of belonging to 'the opposition'. Understanding the concept of 'Legitimate resistance' is therefore fundamental to our understanding of both Bourbon political culture and the origins of the French Revolution.

**Legitimate resistance in Bourbon France,
1661-1787**

18.1.5 Julian SWANN

SYDNOR Tierra 18.2.8

The Price of Peace: France and Bretton Woods Institutions' Impact on Governance in the Central African Republic

This study analyzes the influence of France's postcolonial interventions and Bretton Woods institutions on the development of state institutions and the rule of law in the Central African Republic (CAR) between 1960 and 1998. It examines how these external actors, while aiming to stabilize the country, often contributed to institutional fragility by reinforcing patronage networks and limiting the development of autonomous political and legal systems. Through archival analysis, the study shows that France's support for local leaders and its military presence, combined with the economic restructuring imposed by Bretton Woods institutions, weakened CAR's capacity for establishing strong, independent institutions. The findings highlight the complex role of external actors in postcolonial state-building, with implications for understanding the limitations of international financial institutions in fostering sustainable governance.

This paper explores the participation of lower-class Muslims and Jews in socialist and strike politics in colonial Algeria during the early twentieth century. It argues that occupational segregation, along with material and legal inequalities, forced Jewish and Muslim workers to engage in class politics within their ethnoreligious communities, limiting the potential for socialist and labor union activism to deliver tangible benefits. Under-industrialization and an ethnic division of labor prevented the emergence of a modern class structure in Algeria, confining Jews and Muslims to traditional, ethnically concentrated occupations. As a result, they worked alongside their coreligionists, and when they engaged in strikes or other forms of class politics, employers and colonial officials categorized them as "Jewish" or "Muslim" workers. This dynamic, the paper shows, reinforced the divisions socialism sought to overcome while hindering cross-communal Jewish-Muslim solidarity.

Working-Class Politics and Jewish-Muslim Relations in Colonial Algeria

17.4.8 Yuval TAL

TALINI Giulio Talini 18.2.7

Between Empires : The British Occupations of Guadeloupe and Martinique and the Transnational Culture of Resistance of the French Plantocracy (1759-1763)

This paper aims to investigate the little-studied British occupations of Guadeloupe and Martinique during the last years of the Seven Years' War (1756-1763). As a result of William Pitt's "blue-water policy", the British forces conquered Guadeloupe on 1 May 1759. On 13 February 1762, the Governor and the Intendant of Martinique also capitulated to Great Britain. According to contemporary accounts and the prevailing historiography, the British occupations of Guadeloupe and Martinique testified to the patent lack of patriotism of the white planter elite. However, this interpretation, far too simplistic, is seriously inadequate to grasp the historical significance of this phase of the Seven Years' War in the French West Indies. In particular, I will demonstrate that the temporary occupations of the two islands represented a turning point in the formation of white Creole identity and in the shaping of the French plantocracy's transnational culture of participatory politics and resistance vis-à-vis the imperial monarchy.

The 1948 election of South Africa's National Party marked the start of apartheid, a regime that drew France into a closer alliance with Pretoria, rooted in what French diplomats called «White Solidarity.» Despite global condemnation of apartheid, French President de Gaulle assured South Africa of support, believing white rule essential to civilization. This alignment deepened political, economic, and military ties. South Africa viewed France's struggle in Algeria as proof that integration policies failed, reinforcing apartheid's rationale. It also saw Algeria's settler population as potential white immigrants to bolster white dominance. Drawing on archives from South Africa, France, and the UK, this paper examines how both governments collaborated to resist decolonisation and preserve white rule in Africa.

Contested Territory: French Settlers and the Debate Over Public Land in the Detroit River Region, 1701-1768

16.1.7 Guillaume TEASDALE

THOMSON Erik 17.2.5

Trade and the Entente Cordiale: Improvising French Supply at the outbreak of World War One

Although French analysts had long studied British imperial commerce, few considered how the Entente Cordiale might support France in a war with Germany—until crisis struck in 1914. This paper uncovers overlooked documents showing that Alexandre Millerand chaired a committee in late July–early August 1914 that planned not for a short war, but for prolonged conflict and economic disruption. The committee rapidly forged global commercial ties to secure food, raw materials, and supplies. Crucially, it enlisted London-based merchant bankers and brokers—firms typically associated with the British Empire—placing them at the heart of France’s wartime logistics. This early, informal cooperation laid the foundation for Allied economic resilience, preceding more formal inter-allied bureaucracies. Firms like the Hudson’s Bay Company, better known for their imperial roles, became vital in sustaining France during the war through this swift and pragmatic integration of private enterprise into national strategy.

The teaching of French history was an important part of French colonial rule. Judging from the modern history of French West Africa, one might think that the Revolution, the Terror in particular, was indeed well learned. How might that modern history look were one to focus on ideas about women and religion in nineteenth-century France? This paper will examine the debates about the place of women and religion in 19th Century France. The end of the Ancien Regime brought much hope and fear. One read and heard bold ideas about women and religion in the works of Michelet and in French government chambers. When one considers the timing of the la loi laique (1905) and the granting of the suffrage to women (1944) however, one sees that revolutionary fervor did not bring immediate social change. It was with changes of historical moment that meaningful change occurred. Maybe that was the French history lesson to have been taught in West Africa.

Resisting the Moment: Women and Religion in the Long Nineteenth Century

19.1.5 Madia THOMSON

TOOHEY Joanna Hope 18.1.8

Regeneration and Resistance: Revolutionary Transformation and Contested Narratives in the Haitian Revolution

In the years after 1789, narratives of revolutionary transformation and regeneration formed a critical part of French Revolutionary rhetoric. After the outbreak of the Haitian Revolution in 1791, however, these narratives took on a new character as French Revolutionary officials adapted and used them, in ostensibly positive ways, to describe the effects of revolution on people of African descent in Saint-Domingue (now Haiti). In this context, the language of transformation and regeneration had much more troubling racist connotations and cast France as the beneficent bestower of liberty on people of African descent. How, then, did Haitian Revolutionary leaders – whether free people of mixed heritage, or formerly enslaved revolutionaries – respond? This paper traces the correspondence and public communications between Haitian Revolutionary leaders and French officials, to examine the ways in which revolutionaries of African descent engaged with, and even resisted, these contested narratives.

In 1942, the Vichy Direction générale de l'équipement nationale published a ten-year plan for economic development. This Plan décennal foresaw expanding the industrial cold chain, notably by building new freezer warehouses across the French empire. The 1942 Plan, picked up by members of the Resistance as groundwork for the postwar Plan Monnet, has been read primarily within the longer trajectory of French economic interventionism. However, such an approach overlooks how transnational transfer, German war aims, and European imperial ambitions combined to shape the Plan at its inception. Focusing on industrial freezing and highlighting these features, this paper demonstrates that the Plan can be read as collaboration or resistance, collaboration and resistance, or neither. Above all, the 1942 Plan highlights the limitations of these categories for interpreting the fraught Franco-German consensus, born of often-opposed interests, that supported major infrastructure projects in wartime.

Industrial freezing infrastructure, German ambitions, and Vichy's "Plan d'équipement nationale"

17.2.5 Julia TORRIE

TULCHIN Allan 18.2.4

Religious Resistance: The Jews of Bordeaux in the Eighteenth Century

In the eighteenth century, Bordeaux was relatively unusual because significant communities of both Jews and Protestants resided in the city. Both religions were illegal, and the state heavily restricted their practices. Nonetheless, both groups persisted, and in fact were increasingly emboldened after approximately 1750. This paper focuses on the Jewish community. It argues that Jews were able to become increasingly open in their observance because Catholics in the city increasingly adopted Enlightenment ideas of religious toleration. Over the course of the century, Catholic testators used increasingly less religious language, while Jews became increasingly open in their religious sentiments. By the third quarter of the century, for example, Jews explicitly left money for the Talmud Torah (Hebrew school) and for people to say Kaddish. Although many of Bordeaux's Jews were poor, some were wealthy merchants, and they began to give their ships explicitly Jewish names like "The Queen Esther." (The ship was actually named for the merchant's wife.) The paper is based on a database of 12,000 wills and marriage contracts, plus other documents.

This essay studies the Algerian community's engagement with (non)cinematic forms of anticolonial and antiracist resistance during the 1970s in Paris. This essay argues for an historiographic reconsideration of Algerian resistance by centering (non)cinematic forms as visual histories that rendered legible anticolonial and antiracist critiques. This study draws on archival material such as flyers, posters, and film guides to reframe the (non)cinematic production, viewing practices, and visual discourses that shaped Algerian resistance in the shadow of empire. This essay reflects on how the understudied archive of paper-based documents show that Algerians used cinematic culture to inspire the community and allies to forge solidarity, engage in debate, and design media projects to address the structures of colonial subjection. The essay makes a move of resistance by revisiting the idea of the "Arab problem" as an unconventional film genre in French cinema history.

The (Non)Cinematic Form as Anticolonial
Archive in Algerian Paris

17.1.7 Michael Anthony TURCIOS

VALDESPINO Gregory 18.2.3

Segregation and the Politics of Dwelling in Early 20th Century Colonial Senegal

This paper shows how homes informed how people enforced and resisted marginalization in colonial Senegal by focusing on indemnity claims made by Senegalese residents whose homes public health officials destroyed during bubonic plague outbreaks between 1914 and the early 1920s. Residents listed and evaluated the dwellings and domestic objects colonial public health officials destroyed. Colonial officials compared these lists to their own evaluations to determine how much to pay dispossessed residents. These petitions reveal how domestic spaces informed French authorities' justifications for urban segregation as well as Senegalese urbanites efforts to resist or at least manage their forced removals. This paper argues that residents used these petitions to push back against colonial denigration, an example of what I call the politics of dwelling. While these efforts mixed success, these bureaucratic systems staged and at times legitimated Senegalese demands on the colonial state.

Through this analysis, it emerges how commercial actors had to deal with revolutionary changes, adapting their narrative to defend their own mercantile interests without antagonizing the revolutionary institutions.

A parable of dual existence :
commerce in time of revolution

17.2.4 Niccolò VALMORI

VAN DER LINDEN David 17.4.6

Resisting the Sun King: The Rise of the French Literary Underground in the Dutch Republic

Early modern authors wishing to resist the French state or church often had recourse to presses outside the kingdom. Whereas Robert Darnton located the origins of this literary underground in eighteenth-century Switzerland, this paper focuses on the Dutch Republic: already in the 1680s, French authors relied on Dutch presses to produce cheap print that decried the régime of Louis XIV. Although the contours of this trade have been studied before, its extent and impact have proven difficult to map, due to a lack of Dutch booksellers' archives. This paper therefore uses the Brienne Collection of undelivered letters, sent to The Hague between 1689 and 1707, to uncover the trade in forbidden literature, as many of these missives discuss the cross-border trade. Who were the authors and publishers who produced subversive literature? How did this clandestine trade operate? And how successful was this literary underground in circumventing the power of the French state?

This paper explores the moral and ethical dilemmas of resistance in the context of the Allied bombing that killed over 57,000 French civilians during the Second World War. It asks how the Comité français de libération nationale (CFLN) and resistance groups justified violence against their own people and reconciled their consent to such acts in the context of the liberation. The CFLN asserted that they were fighting to defend the values of democracy, humanity and the liberal international order against the tyranny, inhumanity and aggressive expansionism of Nazism and Fascism. When it came to military violence that treated French civilians as 'collateral damage', however, the relationship between French actions and the normative values they claimed to uphold is less clear. Indeed, while French airmen sought to minimise casualties, by 1944, French civilians had begun to refer to the Allies as "libéra-tueurs."

"Libéra-tueurs": Resistance, Violence and Ethics in the Allied Bombing of France

16.4.4 Karine VARLEY

VINCENT Amanda 16.2.6

Solar Energy: A Power of Resistance

In the 1970s and 1980s, emerging solar energy technology was often seen as a form of resistance. The French government sought to develop alternative energy sources to reduce dependency on fossil fuels, aiming for greater national security and economic autonomy. At the 1980 “Solar Estates General” in Franche-Comté, experts opposed “Jacobian energies” and the “privileges” of national energy companies. The town of Veynes declared itself a “Solar Village,” opposing both nuclear power and rural depopulation. Architects and designers influenced by post-May 68 countercultural movements were drawn to solar energy as an alternative. This presentation, based on government archives and media reports from the time, will explore the various facets of solar energy as resistance during the Giscard and early Mitterrand administrations, highlighting Gaullist, regional, environmental, and countercultural resistance. Solar energy, promoted through both rational arguments and visual imagery, symbolized an abundant, safe, and accessible future, aligning with national identity and sustainability.

The paper is part of the initial chapter of my dissertation, titled *Black Girlhood across the Atlantic: Educational Migration from Martinique to France in the 1920s and 1930s*. The paper focuses on the experiences of Martinican girls in the colonial education system in the early 20th century. This time period marked the initial opening of secondary schools for girls in Martinique, a significant milestone, as well as intense political battles over the shift from religious to laic education in Martinique and France. The paper explores girls' experiences in this changing educational system, particularly at the Pensionnat Colonial of Fort-de-France. The school was a *alma mater* to some young Black Martinican women, such as Suzanne Roussi and the Nardal sisters, who then migrated to the French metropole in the 1920s-1930s to further their education. The paper showcases young Black women's resourcefulness in taking advantage of the rare opportunities available to them in a system built to exclude them.

Black Girlhood at the Pensionnat Colonial: Black Girls' Success in a Secularizing Martinican Educational System

18.2.7 Giovanna VIOLI

WALKAMA Annalise 19.2.5

Reborn From Resistance: How the Entraide universitaire française Supported Students Before, During, and After the Second World War

The Entraide universitaire française (EUF) was France's first refugee student organization, founded in 1931 as a national branch of the international organization the World University Service (WUS). Throughout the interwar period, the Entraide supported refugee students arriving from Eastern Europe, Germany and Spain. During the Occupation, it found ways to operate through clandestine resistance networks, despite formally ceasing its work, and through ties to the WUS and other groups founded during the war. By 1945, the EUF was reborn as the primary refugee organization in postwar France. This paper will explore how community action, resistance ideologies, and the individual resistance activity of several prominent members shaped the functioning of the Entraide universitaire française before, during, and after the Second World War.

The sentencing of defendants in the 18th century was not a straightforward matter. Although the criminal code prescribed mandated sentences for many crimes, in a system governed by l'arbitraire judiciaire, judges assigned a wide range of penalties based on their assessment of mitigating or aggravating circumstances. Yet in the criminal court of the Châtelet in Paris, those confessing their guilt were not accorded leniency, a curious fact in a world where repentance was a cornerstone of religious faith, if not of social convention. This study is based on a sampling of the 17 extant registers of final judgements at the Châtelet, extending from 1747 to 1790. Over thousands of cases, the incidence of pleading guilty was small, and the outcomes, uncompromising – indeed, confessions simplified the judges' work, for once any doubt regarding the defendant's guilt had been removed, there was no further need to deliberate, and the usual sentence for the crime could be applied.

Never Plead Guilty: The Case Against Leniency in the Châtelet Court, 1747-1790

19.2.6 Jill WALSHAW

WATTS Sidney 18.2.5

Managing Religious Refugees in the Channel Islands: Accommodation and Resistance, 1789-1802

In the 1790s, thousands of French clerics emigrated to the British Isles. The Revolution's bequest to the Catholic Church was devastating to them. They fled in response to the papal excommunication of priests who pledged loyalty to the Civil Constitution of the Clergy, the appropriation of Church property by the state, and a political climate that made the Catholic Church an anathema to liberal government. Clergymen and women from Brittany and Normandy arrived in Jersey, one of the Channel Islands under British protection. Bishop St. Pol de Léon, who oversaw this population, issued a set of guidelines on appropriate behavior and belief which provided a framework for the exiled clergy: decorum and gratitude. His private correspondence with the British military commander, Philippe d'Auvergne, however, reveals the tensions on the island, particularly with its French Huguenot population. This paper explores points of resistance and accommodation to maintain religious pluralism.

Building from journals of multiple mothers raising young children in occupied France in the Department du Nord, this paper makes explicit the multiplicity of ways mothers sought to resist the impact of the war on the daily experience and morale— for both themselves and their children. Mothers could not always resist German rule, nor the effects of war; mothers and their children suffered malnutrition, illness, poverty, and even forced labor. Yet, they resisted in various ways by keeping diaries, maintaining familial traditions and religious rites, providing sweets to children, and hiding family objects from the Germans. Focusing on the ways mothers resisted occupation and war raises questions about how scholars define resistance and the limits of resistance. This paper challenges us to reconsider how acts traditionally coded as “feminine” – such as nurturing, protecting, and maintaining the home – ought to be reinterpreted as intentional strategies of resistance within the context of war.

**Everyday Acts of Resistance by Mothers
in Occupied France During World War I**

16.2.7 Katherine WEISS

Timothy Snyder's *On Tyranny* is an informative tool for students as they explore feminist ideology through the events and texts which figure prominently in Women's History and Gender Studies curricula. It invites students to consider the experiences of women and minorities when they have been excluded from the political discourse and how they have physically and emotionally resisted patriarchy and its authoritarian nature. It asks students to examine the impact of tyranny in the past, to recognize the present-day fragility of their own rights and freedoms, and to understand the roles of tyranny and resistance in shaping our future.

Integrating Timothy Snyder's On Tyranny: Twenty Lessons from the Twentieth Century into Women's History & Gender Studies Curriculum

16.1.8 Maria WENDEL

WENZEL Eric 19.2.6

Un plaider coupable à la française ? Prendre droit par les charges selon l'ordonnance criminelle de 1670

La prise de droit par les charges (qui pèsent sur l'accusé) est l'une des voies alternatives (avec l'homologation d'une transaction et la civilisation du procès pénal) qui permet, dans le procès criminel d'Ancien Régime, d'éviter l'instruction définitive dite à l'extraordinaire, susceptible de déboucher sur le recours à la torture judiciaire et à une peine lourde. La prise de droit est destinée, en cours d'instruction préparatoire (phase d'enquête du juge, le lieutenant criminel des juridictions royales), à faire reconnaître ses torts à l'accusé sur qui pèse l'évidence de sa culpabilité, et sous la condition d'une peine amoindrie. L'accusé bénéficie donc d'une forme d'autonomie dans la poursuite ou non de la procédure. Il s'agit là d'un procédé qui explique qu'une part importante des procès criminels de l'époque moderne, tant en métropole que dans les colonies, n'est pas traitée à l'extraordinaire.

Review of Enlightenment-era consistory records in the Pays de Vaud indicates that investigations for “carnal companionship” and “carnal copulation” were among the most numerous. The proceedings for such investigations focused on young women and involved men probing what would be by today's standards the most intimate aspects of women's sexual lives. Building on previous studies on women's agency, this paper seeks to show that while young women exercised no power in these proceedings, they and their families did exhibit agency, thus demonstrating that patriarchy in early modern Vaud was, in the words of Martha Howell, “an inherently unstable... structure.” Consistory records from the long eighteenth-century show that women and their families often relied on the consistory to seek remedial action against male companions who failed to provide for their illegitimate offspring or make good on their promises to marry. In such circumstances, Vaud women did not openly challenge patriarchy but did succeed in negotiating the system in a way that allowed them to protect their interests and the interests of their families.

Negotiating Patriarchy in Vaud: Women's Agency in the Long Eighteenth-Century

16.2.9 Kristine WIRTS

WOKER Madeleine 17.1.5

Resisting and debating taxation in colonial Algeria and Vietnam during the Great Depression

This chapter, from my book in progress *A Taxing Empire*, compares tax politics in colonial Algeria and Vietnam in the 1930s. Between 1933 and 1937, authorities in both territories adopted decrees repressing collective tax resistance, modeled on a 1932 metropolitan law. Drawing on French and Vietnamese archival and press sources, the chapter analyzes how early nationalist groups used tax resistance to shape colonial public spheres during a period of imperial crisis. It situates these dynamics within the broader context of the Popular Front's rise to power and efforts to address colonial fiscal inequality. In response to widespread agitation, Popular Front colonial officials relied on inspection reports and humanitarian traditions to mediate between taxpayers and local oligarchies.

While scholars of the French Revolution have analysed famous militant women, gender historians have elaborated on how Rouseauian republican virtue, represented by his character "Julie", influenced women to stay in the family sphere. The idea of the private-public dichotomy so infused 19th century literature on gender relations that historians came to argue that the Revolution excluded women from politics. While gender historians have challenged these older views, I argue that women's actions crossed the boundaries between politics and family sphere. The metaphor of "frontstage" (public places) and "backstage" (private spaces), which mirrors the public-family domain dichotomy, provides a way of understanding the roles women played during the revolution that revises the more simplistic interpretations of subsequent historians. Revolutionary women bridged the two in ways that allowed them to express their political attitudes as well as maintain the 'appropriate' status of women.

*Besides Amazon and Julie:
Reinterpreting the Definition of
Citoyenne in the French Revolution*

16.1.2 Bingyi XIAO

YOUNG Alexander 16.1.5

When France Resisted Francophonie in Africa: Cooperation, Multilateralism, and Neocolonialism circa 1970

Francophonie was an African invention that challenged France's neocolonialism. In 1970, representatives of twenty-one states, led by Tunisia, Senegal, and Niger, assembled in Niamey to launch a new international organization for the francophone world: the Agence de Coopération Culturelle et Technique. French diplomats attended reluctantly and warily. After losing its colonial empire in Africa, France had established bilateral cooperation agreements with former colonies and protectorates. After 1970, the multilateral, African-led ACCT called into question France's power to dictate the terms of international French-language cultural and scientific projects. In addition to coordinating technical exchanges around agriculture, energy, and education, the ACCT organized literary contests, funded book publishing, and produced guidebooks to the cultures of member states. This history of francophone resistance to France is widely forgotten today.

Celebrated as a feat of modern French engineering, the Yunnan-Haiphong railway, linking China's mountainous southwestern province to the northern Vietnamese port, stands as a stark reminder of the human cost of imperial infrastructure. Among France's most heavily invested projects, the railway was shaped by overlapping imperial visions and contested by various actors. Moving beyond the conventional view of the railway as a unilateral imperial endeavour, this paper examines it as a transimperial nexus where French ambitions, Qing frontier governance, and local agency became entangled. It explores the multi-layered considerations that determined the railway's course, the ongoing adaptation of imperial visions to local environmental and human realities, and the broader "tugging" forces that pulled the borderland in competing directions of integration. By critically assessing these intersections, this study reveals how the railway became a crucial site of transimperial crossings.

*Binding Mountains, Tugging Frontiers:
The Transimperial Making of the
Yunnan-Haiphong Railway*

17.2.5 Amanda ZHANG

**POUR EN
SAVOIR PLUS...**

LE CAMPUS CONDORCET

Le Campus Condorcet est né de la nécessité de donner aux sciences humaines et sociales (SHS) un équipement performant, de visibilité internationale, tout en contribuant au renouveau des territoires qui l'accueillent.

Doter les SHS d'une nouvelle infrastructure de recherche et de formation à la recherche

Les SHS brillent en France, de longue date, d'un éclat particulier qui a assuré leur renom à l'échelle mondiale. Toutefois elles sont loin d'avoir toujours bénéficié des infrastructures nécessaires pour assurer leurs enseignements, développer leurs programmes, valoriser leurs acquis et assurer aux étudiants comme aux chercheurs des conditions de travail comparables à celles dont ils bénéficient dans d'autres pays. Aussi, au moment où la recherche se mondialise, où le développement des programmes européens et internationaux aiguise la compétition internationale, où les méthodes du travail scientifique ne cessent de se renouveler et où, enfin, l'actualité convoque à chaque instant l'expertise des SHS, il devenait indispensable de les doter d'un équipement

performant, de visibilité internationale, qui leur donne les moyens de continuer de rayonner à l'avenir comme elles l'ont fait jusqu'à présent. Le Campus Condorcet est porté par cette nécessité et par cette ambition, qu'il réalise en contribuant, par ailleurs, au développement et au renouveau des territoires qui l'accueillent. Doter les sciences humaines et sociales d'une nouvelle infrastructure de recherche et de formation à la recherche, comportant l'ensemble des installations nécessaires à la réussite des étudiants comme au succès des chercheurs, supposait en premier lieu de rassembler des forces scientifiques qui, par leur dimension et leur qualité, justifient l'ampleur de l'investissement à réaliser. De fait, le Campus Condorcet réunira sur son site d'Aubervilliers des acteurs de la recherche de premier plan – universités, écoles ou organismes – qui ont décidé d'y implanter une concentration exceptionnelle d'activités tant de recherche que de formation.

Dégager des pôles de grande notoriété à l'échelle européenne et internationale

Ce site va accueillir en effet plus de cent unités de recherche en sciences humaines et sociales, réunissant plusieurs milliers d'enseignants-chercheurs et de chercheurs. 4 800 doctorants, dont une grande partie en provenance de pays étrangers, sont appelés à le fréquenter, ce qui fait du campus l'un des tout premiers pôles doctoraux de sciences humaines et sociales à l'échelle mondiale. Plusieurs programmes lauréats des Investissements d'avenir y sont installés. La Très Grande Infrastructure de Recherche Huma-Num, dédiée à l'innovation numérique en sciences humaines et sociales, y a son siège. S'ajoutent enfin de nombreux programmes de recherche financés à l'échelle nationale ou internationale à la mesure de l'engagement des membres dans des projets de cette nature.

Ce sont donc des forces scientifiques d'une grande dimension, d'une qualité exceptionnelle et d'une visibilité considérable qui ont rejoint le Campus Condorcet et le font vivre.

Participer à la fabrique de la ville

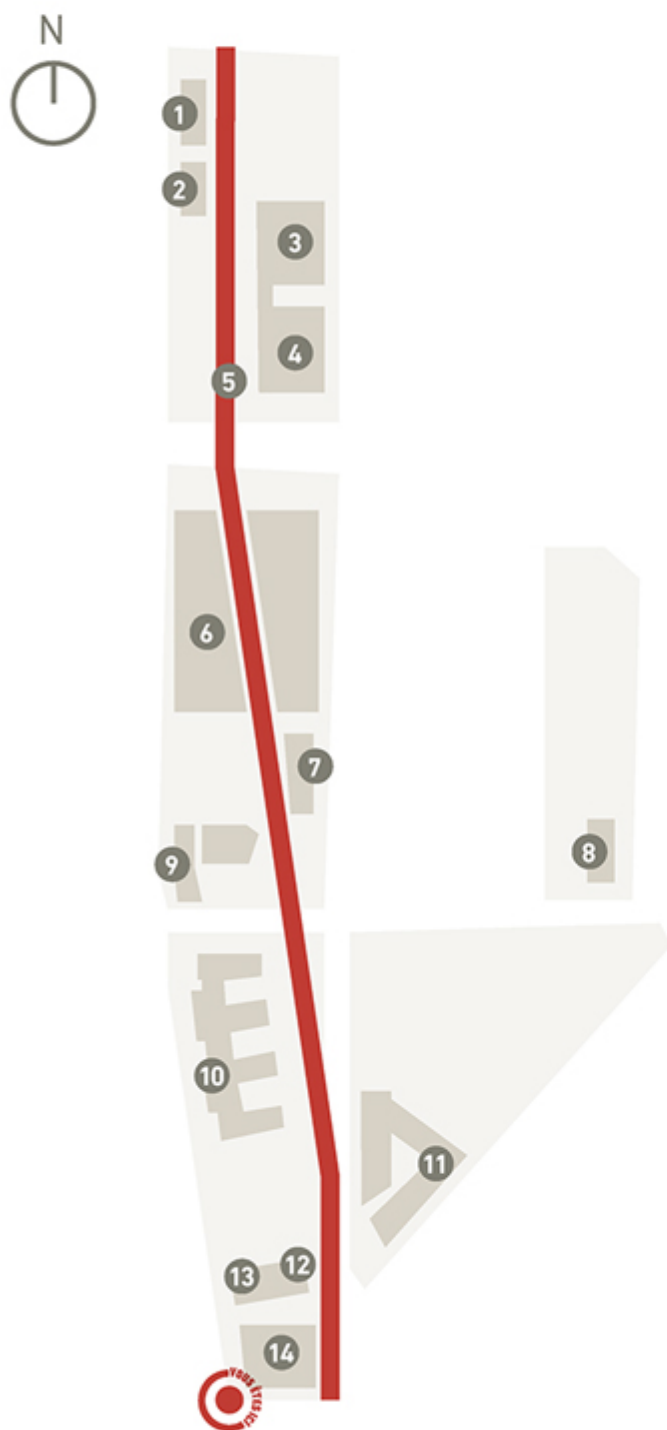
Le Campus Condorcet prend la forme d'un quartier universitaire parcouru par les espaces

publics et nullement séparé de son environnement avec lequel il entend entretenir une relation étroite et harmonieuse. À Paris - Porte de la Chapelle comme à Aubervilliers, il surgit dans des zones engagées dans des processus de recomposition et de transformation urbaines extrêmement rapides, impulsés aussi bien par la Ville de Paris que par l'Établissement public territorial Plaine Commune. Le campus entend bien tenir toute sa place, en étroite coopération avec les collectivités territoriales, dans cette réhabilitation urbaine, d'où naît la nouvelle physiologie urbaine du Nord Parisien et de la Plaine Saint-Denis. Situé, à Paris comme à Aubervilliers, à des emplacements stratégiques, il fait d'un rapport réussi avec la ville qui l'entoure l'un de ses objectifs majeurs.

Ainsi naît un campus universitaire qui est, en même temps, un campus urbain, pleinement capable de contribuer à l'animation et au renouvellement des identités urbaines, ainsi qu'à la dynamique d'innovation qui caractérise ses territoires d'accueil.

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*CNRS, EHESS, ENC, EPHE, Paris 8
14, cours des Humanités*
- 4 Restauration Crous**
12, cours des Humanités
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*EHESS
2, cours des Humanités*
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3, cours des Humanités
- 14 Centre de colloques**
Place du Front Populaire



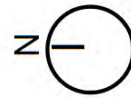
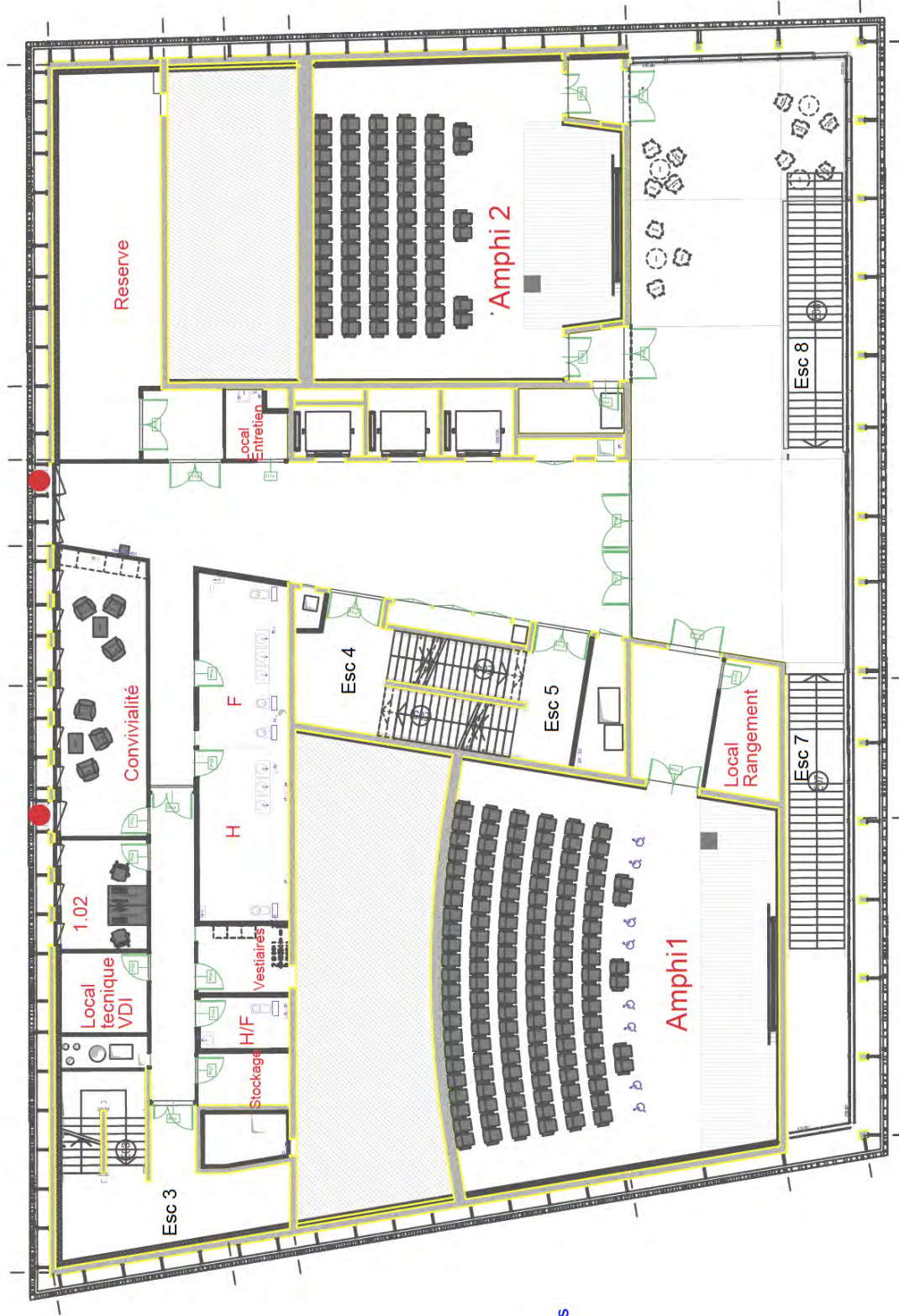
CAMPUS CONDORCET - CENTRE DES COLLOQUES - RDC



Place du Front Populaire

CAMPUS CONDORCET - CENTRE DES COLLOQUES - RDC

CAMPUS CONDORCET - CENTRE DES COLLOQUES - R+1



4 m

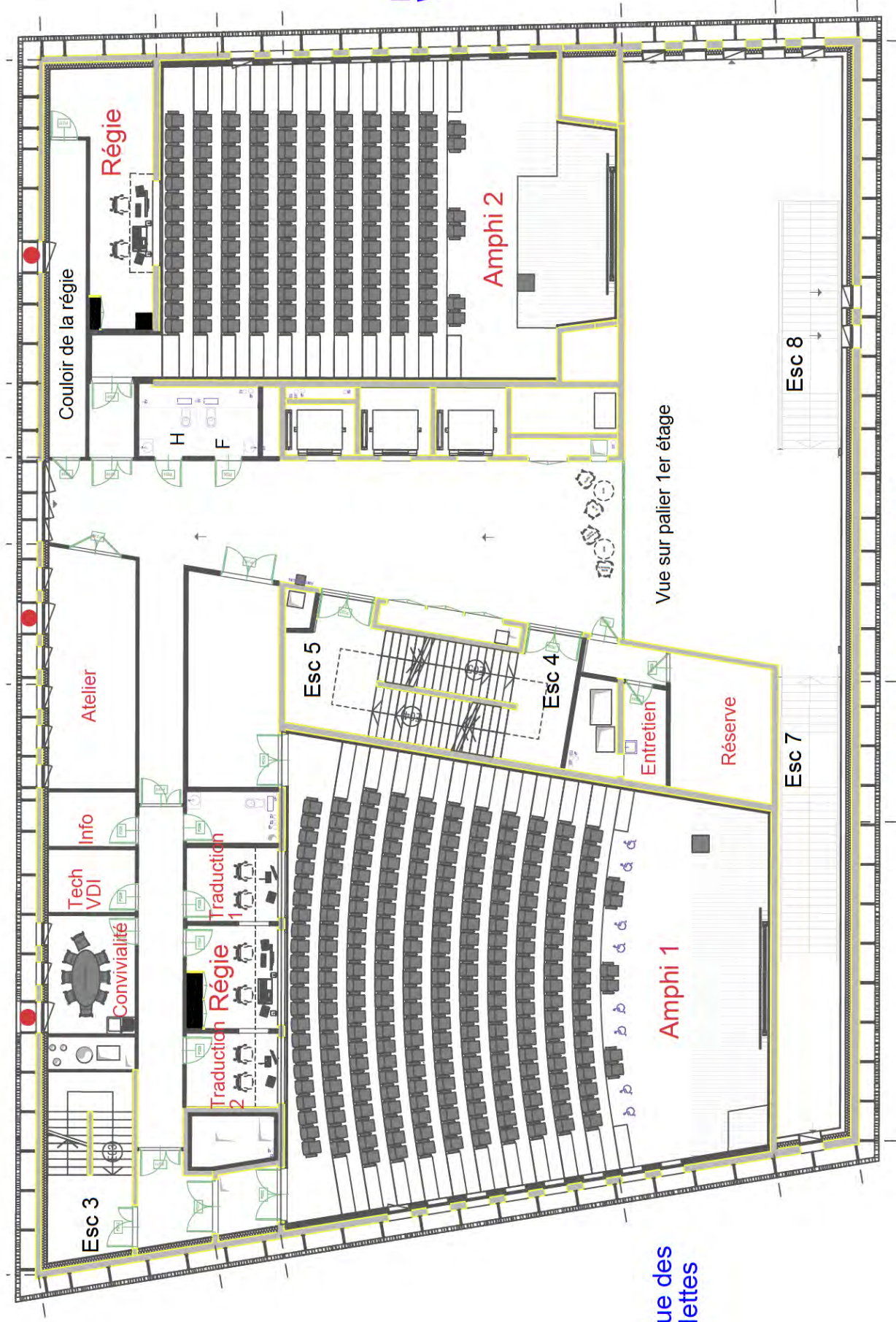
Place du Front Populaire

Rue Waideck Rochet

Rue des filettes

CAMPUS CONDORCET - CENTRE DES COLLOQUES - R+1

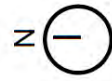
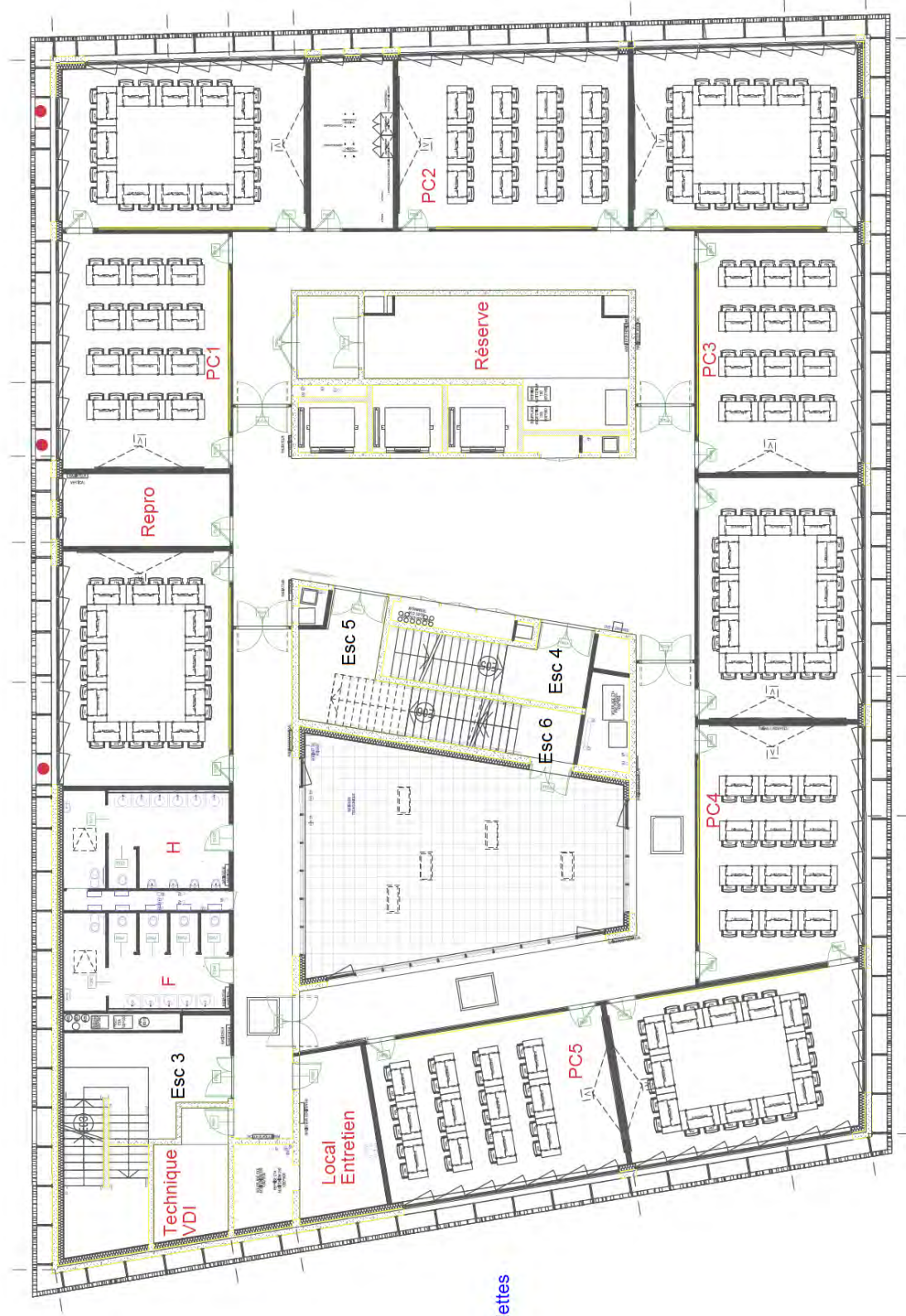
CAMPUS CONDORCET - CENTRE DES COLLOQUES - R+2



Place du Front Populaire

CAMPUS CONDORCET - CENTRE DES COLLOQUES - R+2

CAMPUS CONDORCET - CENTRE DES COLLOQUES - R+3



4 m

Place du Front Populaire

CAMPUS CONDORCET - CENTRE DES COLLOQUES - R+3

LE BATEAU EL ALAMEIN

Quoi de mieux qu'un bateau pour s'immerger dans une conférence qui a pour objet Résister. Bienvenue à vous tous et même à ceux qui ne savent pas nager. Ce rafioteur « El Alamein » créé par Geneviève Tuduri, est amarré depuis 1997. Ce bateau familial en a vu passer. Ici-bas, sur ce plancher des vaches en pleine flottaison, des pieds ont tapé des mains, et moult applaudissements ont affolé des bancs de poissons. À bord, l'équipe a rempli, écopé, dansé avec les sirènes et trinqué avec le capitaine Haddock. Sachons qu'une convention signée en 2013 imposait la diffusion d'au moins quatre-vingts concerts par an dans des lieux ouverts à tous et tournés vers le public pour l'attribution de cette convention (qui spécifiait que si cette clause n'était pas respectée la convention serait résiliée). El Alamein a su tenir le cap malgré le res-sac et les vagues intempestives. L'année 2024 et la signature d'une nouvelle convention ont amené à très exactement 56 % d'augmentation en signant un futur dans lequel il est difficile de se projeter. Cette refonte des tarifs est pour le moins délirante. Si le bateau a été retenu suite à la remise en publicité de 2022, la nouvelle grille tarifaire nous fait comprendre la galère de la situation du navire.

Malgré de longues discussions stériles pour essayer de faire comprendre l'aberration, le non-sens et l'impossibilité pour un lieu comme celui-ci de pouvoir continuer à accueillir des artistes émergents, dans une salle de petite jauge, à rester ouvert à tous, la seule réponse qui a été apportée est que « la culture n'est pas rentable ». Il a été également dit que le passé était le passé, qu'ils n'avaient pas moyen de vérifier si les concerts avaient réellement lieu, (pourtant il était facile via un autre établissement public, le CNM qui perçoit une taxe parafiscale sur la billetterie) de le savoir. Bref, le bateau n'a pas d'autre choix que de se tourner vers la privatisation pure et dure, ce qui est chaudement recommandé par les autorités portuaires (surtout sans investisseurs). Cependant le bateau refuse de louer la salle à des artistes émergents. Il continuera de lutter contre les tempêtes. Il continuera à être comme il a toujours été : un lieu ouvert à tous, malgré son état financier à redresser. Vingt-sept ans... Cela fait vingt-sept ans que l'équipe donne beaucoup d'elle-même. Cela fait vingt-sept ans que ce bateau enchante par ses voyages à quai. Tout comme vous allez le découvrir aujourd'hui.



KICK DE STRYCHNINE

Chanteur emblématique du groupe Strychnine fondé à Bordeaux en 1977, Kick (Christian Lissarrague) débute avec eux au festival punk de Mont-de-Marsan (en première partie de Clash et Damned). Deux ans plus tard sort le premier album Jeux Cruels. Puis le second, Je Veux, en 1981. Le groupe se sépare neuf mois plus tard et il entame alors son parcours sous le nom de Kick, avec Jean Garat à la batterie et Christophe Campo à la basse (albums Mal en 1984 et Visions Pures en 1985). Les années suivantes sa carrière s'oriente vers un one-man-rock en solitaire avec guitare et boîte à rythmes sous l'appellation Kick'n'ze'6. En 1990 il collabore avec Parabellum en tant que parolier pour leur Album Blanc (Dernier Trocson, Zig Zag Rock, Bal des canailles, etc.). Sur scène il est rejoint à la deuxième guitare par Loran (Bérurier Noir), pour la formation éphémère Ze6. Après quinze ans de break total pendant lequel il travaille entre autres comme bûcheron en montagne, Kick reforme Strychnine avec le batteur originel Boobou ainsi que Luc Robène (guitare) pour un nouvel album Tous les Cris. En 2011 sort un nouvel album solo Forcé, puis en 2013

Le Sens de la Pente regroupant les inédits de la période Bientôt suivis par Chien Fidèle (2014) et Le Pouvoir des Mots (2016) avec Sven Pohlhammer (Parabellum) à la guitare solo et Kik Liard (Johnny Montreuil) à l'harmonica. En 2017, il entame une collaboration fructueuse avec le guitariste Laurent Mastella et son fils Arthur (batterie), pour un nouvel album en formation plus acoustique Un Blues Superficiel. Finalement, en 2021, le trio est rejoint par Raymond Belliard, alias Beber (ex-Stalag et Standards) pour un dernier opus Les Gens qui ne sont Rien marquant un retour à un rock électrique et revendicatif, etc. Au total, toutes périodes confondues, il signe près de cent trente textes. En 2022, Kick profite de la période du confinement pour aboutir l'écriture de son livre Mémoires d'un égaré volontaire qui retrace un parcours de vie chaotique et sans concession. À présent Kick de Strychnine se produit à l'occasion en haute énergie aux couleurs du Punk Rock 77, revisitant entre autres certains vieux titres de Strychnine, comme un retour aux sources... mais aussi et surtout en solo acoustique pour une mise en valeur de sa plume et de son timbre de voix dans des endroits plus intimes, plus confidentiels, dans une recherche constante du partage et de cette communication qui donne sens à nos vies.

~~Kick~~

DE STRYCHNINE

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ARNO FUTUR

Après plus de trente ans à enflammer les scènes avec Les Sales Majestés – groupe punk emblématique des années 1990 – et après l’aventure *Juge Fulton* (Universal Douleur), Arno Futur fracasse tout sur son passage ! Depuis la sortie en octobre 2022 de l’album *Tout va bien*, album décapant, il se veut toujours aussi grinçant, nerveux et irrévérencieux. L’artiste plus punk et subversif que jamais signe un album en forme de carnet de bord sur un monde au bord du gouffre, un monde de pyromanes assis sur un baril de poudre ! Punk rock oblige, les ratures et les punchlines mordantes dominant, sur des partitions d’ironie et de guitares incisives. galère de la situation du navire. Malgré de longues discussions stériles pour essayer de faire comprendre l’aberration comme celui-ci de pouvoir continuer à accueillir des artistes émergents, dans une salle de petite jauge, à rester ouvert à tous, la seule réponse qui a été apportée est que « la culture n’est pas rentable ».

Tout va bien, c’est onze titres dynamite prêts à exploser sur platine et en live. Co-écrit avec Loran (Astroïd/ Toxic Waste), Jean-Pierre Bouchaudon (Reviens `Fernande) et Thierry Saul, *Tout va bien* contient autant de morceaux que de tranches de vie furieuses, avec en guest Didier Wampas pour un « Lucette » d’anthologie et Jean-Michel Mota (La Cafetera Roja) pour une relecture dark et contagieuse de « À la Claire Fontaine ».



NO SUICIDE ACT

No Suicide Act (NSA) est le duo formé par FanXoa, ex-chanteur du groupe légendaire Bérurier Noir, et Madsaxx, saxophoniste de Ukandanz. Initialement basé sur une déconstruction des morceaux de Bérurier Noir, le duo a rapidement évolué vers une musique originale, combinant punk rock, free jazz, no wave, et electro baryton. Sorti à l'automne 2024 « Interbellum » est le premier album du groupe après un Maxi 45T édité chez Archives de la Zone Mondiale en 2023 et un 45T sur le label Ouch! Records en juin 2024. Né dans le sillage du projet PIND (sur l'histoire de la scène punk en France de 1976 à nos jours) No Suicide Act est dans et pour l'action, tout en adrénaline. Le duo se voit comme une passerelle musicale entre l'énergie de l'électro-punk, le rock indé noisy et le free-jazz.

FanXoa (alias Fanfan) fut la voix de Bérurier Noir, Molodoï et Anges Déchus. À travers No Suicide Act, il projette ses textes à la manière d'un Pollock sur la vitrine rutilante d'un monde finissant. Le tranchant des mots et la voix de ce chanteur disent comme personne les tragédies humaines. Avec son baryton stoogien, utilisé comme

utilisé comme une guitare saturée, Madsaxx souffle sa matière sonore sans retenue. Cet artiste aime brouiller les pistes avec Ukandanz, Robert Combas, Breath! ou feu Bunktilt (+ Steve Mackay) avec ses influences puisées dans le jazz et les musiques exploratoires plurielles.

Interbellum sonne comme un avertissement, une charge insurrectionnelle pour relier nos consciences, pour solder mille misères, pour arrêter nos immenses dégâts, pour redonner du sens à nos vies fragiles... Notre voyage parle des jeunesses cramées qui refusent d'obtempérer, de celles qui manifestaient groupées à Tokyo dans les années 1960, des petites gens désespérées qui rock le coq sur les ronds-points, de la répression brutale des armées noires. Parce que nous y sommes, dans ce no man's land, dans cet interbellum, entre deux guerres, entre l'Ukraine et Gaza. Voici la trace de notre Death Life blues planétaire. La terre supportera-t-elle cette hécatombe ? No Way ! De quoi redescendre dans la rue... Sommes-nous définitivement des erreurs sur cette planète en souffrance ? No Suicide Act est une parole libre et un geste artistique, ce dont nous avons besoin.

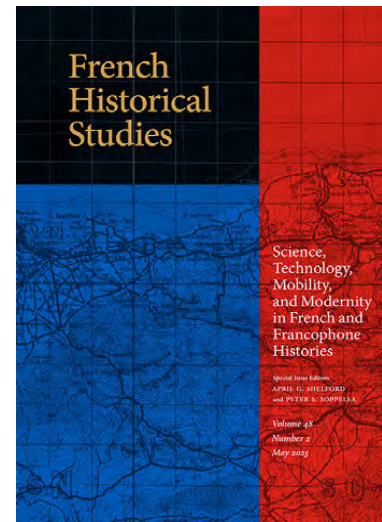
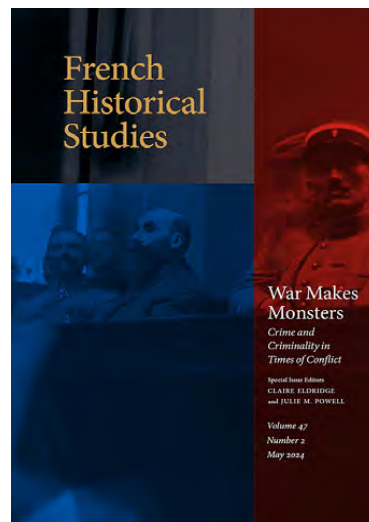
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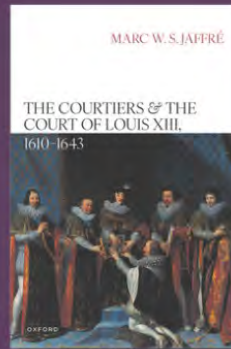
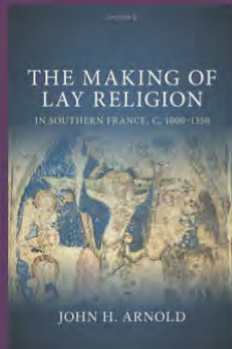
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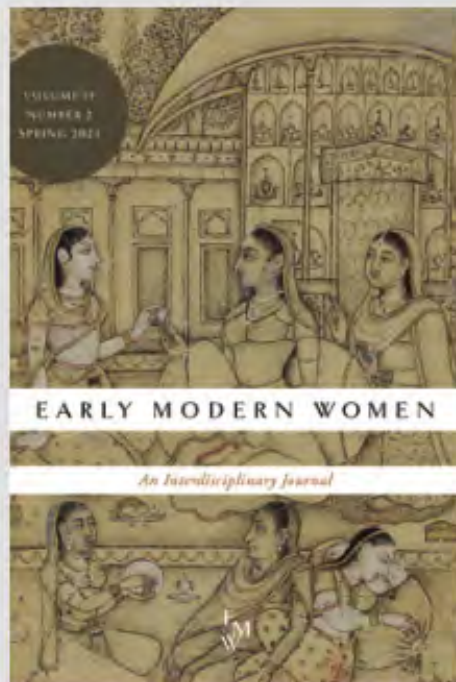




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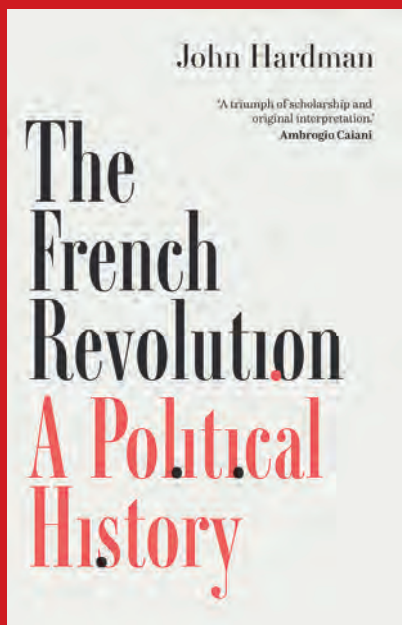
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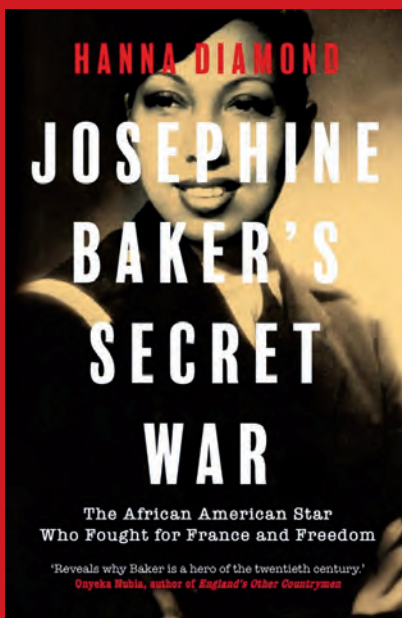
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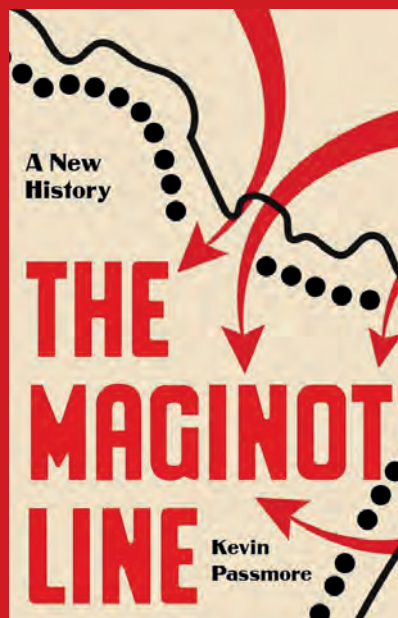
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