

Overseas Intimacies: Family Relations and Public Policies

Coordination: **Elise Lemerrier** (Dysolab-Université de Rouen Normandie), **Valelia Muni Toke** (Sedyl - IRD) and **Elise Palomares** (Dysolab- Institut Convergences Migrations)

Authors are invited to submit an article title, along with its abstract (approximately 300 words) and keywords, indicating whether the proposed article is a scientific article or a synthesis, study, or method article, as well as a brief biographical note, by the 1st of October 2024, to the editor-in-chief of the journal (rpsf@cnafr.fr) and to the thematic issue coordination team: elise.lemerrier@univ-rouen.fr; valelia.muni_toke@ird.fr; elise.palomares@univ-rouen.fr.

Keywords: family relations – overseas – social and family policies

Journal of Social and Family Policies

Founded in 1985, the *Journal of Social and Family Policies* [RPSF] (*Research and Projections* from 1985 to 2009, then *Social and Family Policies* until March 2015) is a quarterly peer-reviewed and multidisciplinary scientific journal. It publishes **original research** in the field of **family and social affairs** (public policies, benefits, service offerings, actors of these policies, targeted audiences, etc.), as well as developments affecting the **family, childhood, youth, parenthood, poverty and housing**. The journal welcomes articles in all areas of **social sciences and humanities**. Its multidisciplinary approach requires authors to use plain words and explain what does not come under common language (presentation of measures, theoretical concepts, specific survey methods, etc.).

- The *RPSF* is developed based on special thematic issues or dossiers, or presented in the form of a collection of contributions (mixed issues). It is composed of different sections, all submitted to external review:
- “**Scientific articles**” (60,000 signs maximum, with spaces) are original contributions based on empirical subject matters;

- **“Syntheses and perspectives”** articles (30,000 signs) present problematised analysis of grey literature or research syntheses;
- **“Studies”** articles (30,000 signs), shorter than scientific articles, present the first outcomes of quantitative (including descriptive statistics) or qualitative (exploratory surveys, studies, research in progress) surveys by placing them in their field of research;
- **“Methods”** articles (30,000 signs) discuss data collection tools in the field covered by the RPSF (inputs and limits of these methods, discussion about indicators, etc.);
- **“Reviews”** are book (8,000 signs) or symposium (20,000 signs) reviews problematised in accordance with the journal's areas of interest. Reviewed book authors or symposium organisers cannot submit reviews.

Presentation of the Thematic Issue

The “Overseas” administrative and political category refers to territories attached to the French Republic under different modalities and timeframes: five overseas departments and regions (DROM: Guadeloupe, Guyana, Martinique and Réunion since 1946, Mayotte since 2011) and seven overseas communities (COM) where political autonomy from the metropolitan government varies (French Polynesia, New Caledonia, Wallis and Futuna, Saint-Barthélemy, Saint-Martin, Saint-Pierre and Miquelon and the French Southern and Antarctic Lands, uninhabited). The geographical, historical, cultural, linguistic and demographic heterogeneity of the French overseas territories is relatively well documented, notably through the overseas components of major national surveys, as well as surveys specifically designed for overseas departments and regions (such as the “Migrations, Families and Ageing” survey by Ined-Insee in 2009-2010 and 2020-2021), which measure sociodemographic changes in each of these territories.

Despite dynamic research on Overseas Territories, the idea of a lack of knowledge persists from the perspective of public authorities. This is particularly true regarding families and life stages, as noted in the introduction of the March 2022 report by the High Council for Family, Childhood and Age (HCFEA in French), specifically dedicated to the situation of families in the DROM. This renewed political interest in overseas families is supported by a resurging discourse on family crisis. Family models and educational norms are presented as being disrupted by the spread of mainland French lifestyle, demographic transition, as well as internal and external migrations (HCFEA, 2022). Additionally, overseas families are more affected by economic hardship and social vulnerabilities, even though at least two-thirds of DROM inhabitants receive at least one social or family benefit (Artano *et al.*, 2023). This raises

the question of the adequacy of social and family policies to the social, economic and cultural characteristics of these territories' inhabitants.

French Overseas Territories are non-sovereign territories, depending to varying degrees and in different ways on policies mostly developed in mainland France. However, it is important to distinguish between territories that are relatively autonomous in this respect (such as French Polynesia and New Caledonia) and those where policies developed in the mainland apply either partially or fully. In all cases, social and family policies applied in the Overseas Territories are closely linked to the framing of public issues as they have gradually developed throughout history, in an unequal relationship between the mainland and its territories (*Genèses* n° 91, 2013; *Terrains & travaux*, n° 24, 2014; *Politix*, n° 116, 2016).

The work of sociologists, historians and political scientists has indeed emphasised that, despite their heterogeneity, the Overseas Territories share this unequal relationship with mainland France, stemming from a history marked by varying attempts to move beyond colonialism, both legally and politically. However, changes in legal status do not erase “the material traces, remnants, and legacy of colonisation” (Yala Kisukidi, 2023, p. 17). This perspective sheds new light on the heterogeneity of overseas and mainland policies, such as the antinatalist policies in the Antilles and Réunion during the latter half of the 20th century (Gautier, 2014; Paris, 2020) or the encouragement of youth migration to the mainland through the French Bumidom agency (Célestine, 2018).

Moreover, this special issue of the RPSF bets that by exploring intimate experiences related to sexuality, relationships, marriage, parenting, and the movement of children, it will provide detailed insights into overseas family dynamics and their political management. The notion of intimacy is understood here in a broad sense, encompassing areas of life surrounded by feelings of modesty, anxiety, or discomfort – that can give individuals the impression of being “internally” something for themselves alone, existing independently of others (Elias, [1987] 1991). Examined through four categories including “the familiar” (relatives), “the hidden” (intimacy), “the subjective” (the self), and “the personal” (unique and individual) (Berrebi-Hoffmann, 2009, p. 12), such as relationships, sexuality, or experienced violence, the boundaries of intimacy vary according to historical and social contexts. The exploration of these “*themes coded as touching on the interiority of subjects and relating to what is hidden and removed from others' view*” involves constantly renewed methodological and ethical questions in social sciences (Guillain *et al.*, 2022, p. 312). Intimacy has a strong political dimension as family, sexual and romantic relationships are shaped by gender, class, race, and age dynamics. In this regard, we align with a feminist tradition that deconstructs the boundary between private and public spheres, central to modern theories of citizenship

(Lamoureux, 2000), which indicate that the historically constructed public/private separation has led to the assignment of women and minorities to the private and family spheres (Tronto, 2009).

Historians of colonisation have shown how the realms of intimacy were crucial in the functioning of colonial power (Stoler, 1995 and 2002), as well as in the resistance to it (Boittin, 2022). This is especially true in areas related to sexuality and lineage. Miscegenation was perceived as a threat to the supposedly natural hierarchies of race, gender and class that structured the colonial organisation (Saada, 2007). Far from being fixed, this colonial and slave legacy is continually reworked by the imaginations, socialisations and intimate practices in various ways across Overseas Territories. Research on the Antilles archipelago (Mulot, 2007), for instance, has shown that, long after the abolition of slavery, gender relations remain deeply marked by this violent history, particularly regarding rape, forced sterilisation, child abductions, and the destruction of family bonds. Additionally, matrimonial choices continue to attempt to ward off the “curse of colour”, to use J.-L. Bonniol's expression (1992), making the whitening of descendants a condition for social ascent. While the legacy of a slave-holding colonisation does not pertain to all Overseas Territories, they continue to share a common experience of racialisation (Merle, 2021).

Therefore, thinking about intimacies to shed light on family relationships and social and family policies in the Overseas Territories involves articulating several questions around three main axes: governing overseas families, experiences of overseas families and social movements and politicised issues related to social and family policies. This issue will welcome contributions from all social science disciplines: anthropology, sociology, demography, law, economics, geography, history, political science, etc. These situations of limited sovereignty also affect the production and circulation of knowledge and its (non-)appropriation by public decision-makers and the academic world, therefore articles with a methodological and epistemological dimension will also be welcome. Furthermore, Overseas Territories being too often thought only as irreducible cases, this issue will favorably welcome proposals that offer perspectives or comparisons between different French territories (including mainland France) or related to other imperial histories or situations of non-sovereignty, such as contributions on the situations of Indigenous people in Greenland, Quebec, American Samoa, or Australia.

1st Axis. Governing Overseas

This axis invites specialists in law, history, political science, sociology, anthropology, and economics to reconsider the issues surrounding the alignment or non-alignment of social and family policies between mainland France and the Overseas Territories, as well as their impact on families.

The observation that social and family policies are implemented with a delay in the French Overseas Territories is long-standing (François-Lubin, 1997). These policies are also under pressure due to the challenges of strict transposition into local contexts with geographic, social and economic characteristics that contrast with those of mainland France, which remains the reference point for their development (Revue française des affaires sociales, 2014).

This axis calls for a fresh reconsideration of the (mis-)alignment of social and family policies in the Overseas Territories by situating these observations from the perspective of the affected individuals and exploring the possibility of writing the history of the governance of overseas families both “from below” and “from within”. From within, what do the forms of regulatory autonomy (particularly in the COMs, but also in a department like Mayotte) produce in terms of social and family policies? Is it merely about adapting to geographical and material constraints? Or are the frames and constructions of public issues produced from mainland France being reworked, and if so, by whom? From below, ethnographic studies are particularly well-suited to elucidate indigenous logics that are sometimes made invisible or misunderstood in the design and implementation of public policies. While this process can be observed in other situations for other minority groups in mainland France, it is possible to hypothesise specific forms of “*differentiation of publics in culturalist terms*” (Bessière *et al.*, 2018, p. 138) for the Overseas Territories, articulating gender, class and race in state social and family policies. This axis is thus open to contributions that will document the processes of racialisation at work in public service spaces and, more broadly, how overseas families are implicitly perceived and categorised in the design and implementation of these policies.

Overseas Territories can also be studied as areas where unprecedented, even exceptional, political experiments have been carried out. The creation and circumvention of laws in favour of colonial society are part of colonial art, such as the “*indigénat*” regime that allowed the legalisation of violence in a colonial context (Merle, 2004). What, then, are the conditions for the persistence of an exceptional regime in the contemporary context? Is it only about denying access to social rights, or are there specific modes of control and supervision of family practices and reproductive labour? Under the “regime of decrees” (Dimier, 2005), extensive power was granted to governors and colonial administrators. How do these power configurations between the central state, local state and local authorities define and implement social and family policies today, especially in a context of decentralisation?

Furthermore, can the exceptional family governance serve as an ideological and practical precursor to a generalisation across France, such as the soil law reform in Mayotte, initiated by the 2018 and 2024 Asylum Migration laws? To what extent is the implementation of social and family policies also affected by exceptional policies from other public sectors, particularly those governing entry, movement and residence within the territory, as well as access to nationality? The four overseas detention centres account for 63.5% of placements within the 25 French centres (Cimade, 2022). The Overseas Territories are regularly designated as “lands of exception” for foreigners, characterised by numerous exemptions from common law and violations of international law regarding the movement of people, health, education, and family (Benoît, 2004, 2009; Musso, Sakoyan, and Mulo, 2012; Carde, 2010; Sakoyan and Grassineau, 2015). From this perspective, this axis will pay particular attention to contributions on legal frameworks and public actions aimed at organising or regulating the circulation and adoption of children within and between the French Overseas Territories, mainland France, and/or foreign territories, as well as the resulting transformations in family experiences.

2nd Axis. Experiences of Overseas Families

This axis aims to highlight the impact of governing overseas families on targeted individuals, both past and present, by focusing on their lived experiences.

This issue invites us to consider the plurality of family configurations and practices in the Overseas Territories, as well as the diversity of existing family norms. What forms of kinship and parenthood do social actors experience as culturally authentic, and which are seen as products of colonisation and modernity? How are these categories of authenticity versus modernity mobilised, and by whom? For example, certain forms of kinship and parenthood are perceived as unique to the Overseas Territories, such as matrilineality in the Antilles archipelago (Mulo, 2021), matrilocality in Mayotte (Blanchy, 2000), or the practice of child fostering in French Polynesia or Mayotte (Gagné, 2023; Morano, 2023). How does ethnographic research on family practices allow us to step back from a discourse denouncing the “family crisis”, both in private circles and in the public sphere? How do individuals and families adapt and navigate a situation of reinforced normative pluralism, which in some cases is further complicated by legal pluralism? What effects do this legal pluralism and the heterogeneity of social and family policies across the national territory produce on care and life trajectories, especially when individuals and families move from one territory to another? How does this pluralistic context affect intimacy, defined here as what is hidden and subtracted

from the gaze of others? When it comes to gender-based and sexual violence: what is disclosed, to whom, and with what effects?

This thematic issue also aims to explore contrasts with the diversity of lived experiences across and within each territory. How are these intimate family experiences and the norms governing them perceived according to one's position in gender, class, race, and age relations? Capturing these intimate experiences will help avoid both the pitfalls of miserabilism and the artificial homogenisation linked to the political category of "Overseas Territories". Do certain family practices represent minor forms of resistance to dominant norms? What can and cannot be said, and to whom, about the discriminations and violences experienced, primarily targeting women and children in the Overseas Territories? This issue particularly seeks to highlight research documenting how women and children have been, and sometimes still are, the primary victims of colonial relations: Guyanese homes, forced child migrations, sterilisation of women, etc.

In addition, demographic studies provide valuable quantitative data to contextualise and analyse these issues. As early as 2009-2010, the Migrations, Family and Ageing (MFV in French) survey, led by the National Institute of Statistics and Economic Studies (Insee) and the National Institute for Demographic Studies (Ined), explored the possibility of identifying common characteristics of family life in the four oldest overseas departments (Guadeloupe, Guyana, Martinique, and Réunion). C.-V. Marie and D. Breton (2014) highlighted three common features across these territories: a rapid decline in fertility rates, the prevalence of single-parent households and a higher level of family precariousness, the proportion of beneficiaries of the Minimum Insertion Income (now Active Solidarity Income) being three to six times higher than the national average. However, the observation of changing fertility patterns varies depending on the territories examined, as noted by the extension of this survey to Mayotte in 2015 (Marie *et al.*, 2018). Mayotte and Guyana are territories with higher fertility rates and a larger youth population, while being marked by both emigration and immigration. These statistical surveys clearly show the significant role of movement in the experience of "family-making" for overseas residents.

Article proposals for this issue can therefore explore how these movements within, between overseas territories and towards mainland France affect family relationships. The schooling of children and pursuit of higher education often involve relocation, as seen in French Polynesia (e.g. the Atolls research project funded by the French National Research Agency), though these mobilities are encouraged to varying degrees depending on social background, gender and sibling rank (Haddad, 2023). Just as the effects of these movements help to study educational inequalities (Salaün, 2020; Bréant, 2022), this issue of the RPSF focuses on their

effects on gender, race, class, and age inequalities within families. Do these movements expose certain groups more to gender and age-based violence (Bastide, 2020; Condon and Hagège, 2020; Hervouet, 2022)? What about the effects of transnational movements? Given their geographical location, overseas territories constitute advanced borders of Europe, where families have long organised transborder and sometimes criminalised living spaces (see for instance Léobal, 2022). How are these experiences of mobility and border living perceived, balancing state pressures (from the promotion of norms to police repression), responses to material and economic constraints, and the agency of family members involved?

3rd Axis. Social Movements and Politicised Issues related to Social and Family Policies

This final axis examines the role of family and social and family policies in social movements in the overseas territories. It more broadly questions how and by whom these issues are politicised. How and by whom are issues of conjugality, parenthood, movement of children, gender and age-based violence mobilised?

Since the 2000s, French overseas territories and departments have frequently experienced significant social movements: general strikes in a single territory and attempts to aggregate these grievances under a common banner, particularly during the 2009 “against high living costs” movements or the 2015 movements for “real equality with mainland France”. In Mayotte, for example, aligning social and family policies was a central demand, symbolising the access to full citizenship for Mahoran people who endured 35 years of uncertain status (Hachimi Alaoui, 2016) between the partition of the Comoros and the achievement of French departmental status. Conversely, child welfare is often perceived as a policy favouring foreigners (Lemerancier, 2019). Which social groups demand the universal application of policies versus those advocating for the recognition of territorial singularities? What types of knowledge and frameworks underpin these mobilisations? How do the predominantly mainland professionals involved in social and family policies position themselves in relation to these movements?

These political demands show that the integration process of overseas territories into France – through departmentalisation, “decolonisation” in New Caledonia, or relative political autonomy in collectives such as French Polynesia – remains contentious. What roles do imagined forms of family or family roles, seen as ideal or culturally authentic, play in these renewed claims? For instance, what is the place of the Potomitan woman in the Antilles archipelago (Mulot, 2022), the role of mothers or youth in current uprisings in New Caledonia, or the position of the elderly in the Pacific and of adults in Mayotte within spaces of citizenship

and within broader public debates? Are these questions intensely publicised or do they remain marginalised in public arenas? Which minority groups advocate for these issues, such as movements against gender-based violence (Condon, 2014) or for reproductive rights (Paris, 2020)? How are indigenous (not only in the UN sense) political resources used, or not, as conceived in these territories? This dossier particularly welcomes articles that recontextualise these questions within the history of colonisation and slavery in the French Empire, including comparative perspectives with other colonial empires.

Editorial Process

By the 1st of October 2024, authors are requested to submit an abstract (approx. 300 words) and keywords, specifying the section and axis for which the article is proposed, along with a brief biographical note. If the abstract proposal is accepted, the full article must be submitted no later than the 1st of April 2025 for peer review (double-blind) and discussion by the editorial board. Therefore, there is no guarantee that the article will be published until it is validated by scientific experts and accepted by the editorial board by the first quarter of 2026.

Instructions to authors (in French and English), to be followed for all submitted articles, are available on the journal's website:

<https://www.cairn.info/revue-des-politiques-sociales-et-familiales.htm?contenu=apropos>

Calendar

- 1st October 2024: Deadline for submission of proposals and abstracts.
- 1st April 2025: Sending the initial drafts (V0) of articles to the coordination team, followed by exchanges with authors.
- 15 June 2025: Submission of articles to the editor-in-chief and sending for external review.
- October 2025: Editorial board meeting.
- 15 January 2026: Submission of the second version of articles (V2).
- February 2026 – September 2026: Reassessment of articles, issue drafting and lay-out.
- October 2026: Publication of the issue.

References mentioned in the call for papers

Artano S., Billon A., Jasmin V. and Schalck E., 2023, Soutien à la parentalité : Agir pour toutes les familles des outre-mer, rapport d'information du Sénat.

Berrebi-Hoffmann I., 2009, Introduction. Le politique et l'intime : Un couple en recomposition ? in I. Berrebi-Hoffmann, *Politiques de l'intime. Des utopies sociales d'hier au monde du travail d'aujourd'hui*, Paris, La Découverte, p. 7-34.

Balandier G., 1951, La situation coloniale : Approche théorique, *Cahiers internationaux de sociologie*, n° 11, p. 44-79.

Bastide L., 2020, Les violences familiales en Polynésie française. Entrer, vivre et sortir de la violence, *INJEP study report*, n° 15.

Benoît C., 2004, Vivre avec la drépanocytose ou le sida : Culture et géopolitique des itinéraires thérapeutiques des étrangers caribéens résidant à Saint-Martin, *Espace, populations, sociétés*, n° 2, p. 265-279.

Blanchy S., 2000, *La vie quotidienne à Mayotte*, Paris, L'Harmattan.

Bonniol J.-L., 1992, *La Couleur comme maléfice : Une illustration créole de la généalogie des « Blancs » et des « Noirs »*, Paris, Albin Michel.

Boittin J., 2022, *Undesirable: Passionate Mobility and Women's Defiance of French Colonial Policing, 1919-1952*, Chicago, University of Chicago Press.

Bréant H., 2022, Devenir étudiant·e dans un territoire d'outre-mer : Les mécanismes de la démocratisation ségrégative de l'enseignement supérieur en Polynésie française, *Lien social et Politiques*, n° 89, p. 150-177.

Carde E., 2010, Quand le dominant vient d'ailleurs et l'étranger d'ici : L'accès aux soins en Guyane au prisme de la double altérité, *Autrepart*, n° 55 (3), p. 89-100.

Célestine A., 2018, *La Fabrique des identités. L'encadrement politique des minorités caribéennes à Paris et New York*, Paris and Aix-en-Provence, Karthala and Sciences Po Aix.

Cimade, 2022, *Rapport commun sur les centres de rétention administrative : Chiffres clés, bilan et analyse de la situation des personnes enfermées dans les centres et locaux de rétention administrative (CRA et LRA)*.

Condon S., 2014, Focus - Enjeux d'une enquête sur les violences de genre dans les départements d'outre-mer, *Informations sociales*, vol. 186, n° 6, p. 36-39.

Dimier V., 2005, De la France coloniale à l'outre-mer, *Pouvoirs*, n° 113 (2), p. 37-57.

- Dumont J., 2010, *L'amère patrie : Histoire des Antilles françaises au XXe siècle*, Paris, Fayard.
- Élias N., 1991, *La société des individus*, Paris, Fayard.
- François-Lubin B., 1997, Les méandres de la politique sociale outre-mer, in Constant F., Daniel J. (eds), *1946-1996, Cinquante ans de départementalisation*, Paris, L'Harmattan, p. 73-95.
- Gagné, N., 2023, Le fa'a'amu, défi judiciaire. Les juges face au « confiage » d'enfants en Polynésie française, *Délibérée*, vol. 18, n° 1, p. 55-61.
- Gautier A., Grenier-Torres C., 2014, Controverses autour des droits reproductifs et sexuels, *Autrepart*, n° 70, p. 3-21.
- Genèses, 2013, Outre-mers indigènes, n° 91.
- Giraud M., 2005, Revendication identitaire et cadre national, *Pouvoirs*, n° 113 (2), p. 89-100.
- Hachimi-Alaoui M., 2016, Françaises et Français de Mayotte. Un rapport inquiet à la nationalité, *Politix*, vol. 116, n° 4, p. 115-138.
- Haddad M., 2023, Les projets de mobilité des jeunes réunionnais-es : une affaire de famille, *Agora débats/jeunesses*, vol. 94, n° 2, p. 139-153.
- Hagège M., Condon S., 2020, Enquêtes statistiques et approches intersectionnelles. Considérations pour l'élaboration d'une enquête sur les violences de genre dans les Outre-mer, *Terrains & travaux*, vol. 36-37, n° 1-2, p. 183-204.
- HCFEA, 2022, *La situation des familles dans les départements et régions d'outre-mer : Réalités sociales et politiques menées*, report adopted by the Family Council on 15 March 2022.
- Hervouet L., 2022, Qui suis-je pour juger ? La production sociale du silence autour des violences sexuelles intrafamiliales en Polynésie française, *Terrains & travaux*, vol. 40, n° 1, p. 67-87.
- Lamoureux D., 2000, Public/privé, in Hirata H., Laborie F., Le Doaré H. and Senotier D., *Dictionnaire critique du féminisme*, Paris, PUF, p. 185-190.
- Lemercier É., 2019, Que faire des enfants des « autres » ? Reconfigurations institutionnelles de la protection de l'enfance à Mayotte, *Revue française des affaires sociales*, hors-série 1, p. 153-172.
- Léobal C., 2022, *Ville noire, pays blanc. Habiter et lutter en Guyane française*, Lyon, Presses universitaires de Lyon.

- Lévy-Guillain R., Sponton A., Wicky L., 2022, L'intime au bout du fil. Enjeux méthodologiques de l'entretien biographique à distance, *Revue française de sociologie*, vol. 63, p. 311-332.
- Marie C.-V., Breton D., 2014, Faire famille dans les Dom. Ce que nous dit l'enquête Migrations, Famille et Vieillesse, *Informations sociales*, n° 186, p. 16-26.
- Marie C.-V., Breton D. and Crouzet M., 2018, Mayotte : Plus d'un adulte sur deux n'est pas né sur l'île, *Population & Sociétés*, n° 560, p. 1-4.
- Merle I., Zevounou L., 2021, Systématiser la différenciation raciale à travers le régime juridique de l'indigène : La contribution d'Henry Solus, *Droit et société*, vol. 109, n° 3, p. 593-605.
- Morano A., 2023, *Pour une anthropologie des jeunesses précaires à Mayotte. Exclusions et relations d'altérité post-frontière*, PhD dissertation, Université Aix Marseille.
- Mulot S., 2007, Le mythe du viol fondateur aux Antilles françaises, *Ethnologie française*, vol. 37, n° 3, p. 517-524.
- Mulot S., 2022, Peut-on être guadeloupéenne, potomitan et féministe ? Recherches féministes, *Revue Recherches féministes*, vol. 34 (2), p. 123-148.
- Musso S., Sakoyan J., Mulot S., 2012, Migrations et circulations thérapeutiques : Odyssées et espaces, *Anthropologie & Santé*, n° 5, <http://anthropologiesante.revues.org/1040>, last accessed on 2nd of July 2024.
- Paris M., 2020, *Nous qui versons la vie goutte à goutte : Féminismes, économie reproductive et pouvoir colonial à La Réunion*, Paris, Dalloz.
- Politix*, 2016, *L'Etat outre-mer*, vol. 4, n° 116.
- Saada E., 2007, Un droit postcolonial, *Plein droit*, n° 74 (3), p. 13-16.
- Sakoyan J., Grassineau D., 2015, Des sans-papiers expulsés à leurs enfants « isolés » : Les politiques migratoires de la départementalisation à Mayotte, in Vitale P. (ed.), *Mobilités ultramarines*, Paris, Editions des Archives contemporaines.
- Salaün M., 2020, Ni race, ni classe : À propos de la convocation de la « culture » dans l'appréhension de la difficulté scolaire en Polynésie française, *Agora débats/jeunesses*, n° 84, p. 67-79.
- Stoler A. L., 2013, *La chair de l'empire. Savoirs intimes et pouvoirs raciaux en régime colonial*, Paris, La Découverte, coll. Genre & sexualité, 299 pages (traduction par Sébastien Roux. Édition originale : 2002, *Carnal Knowledge and Imperial Power : Race and the Intimate in Colonial Rule*, Berkeley, University of California Press).

Stoler A. L., 1995, *Race and the Education of Desire. Foucault's History of Sexuality and the Colonial Order of Things*, Durham, Duke University Press.

Terrains & travaux, 2014, Inégalités outre-mer, n° 24.

Tronto J., 2009, *Un monde vulnérable*, Paris, La Découverte.

Yala Kisukidi N., 2023, Introduction. Après les colonies (des années 1960 à aujourd'hui), in Singaravélou P. (ed.), Asseraf A., Blanc G., Yala Kisukidi N. and Lamotte M. (coord.), *Colonisations. Notre histoire*, Paris, Seuil, p. 15-28.