



**Images:** Christiane Taubira, *La Mulâtresse Solitude*, Louis Delgrès, Françoise Vergès & Isaac Julien, Théodore Géricault's *The Raft of the Medusa*, Jean-Baptiste Carpeaux's *La Négrresse*, Toussaint Louverture, Jean-Baptiste Belley, Thomas-Alexandre Dumas, Alexandre Dumas, Anténor Firmin, Joseph Bologne-Chevalier de Saint-Georges, Sara 'Saartjie' Baartman, Félix Éboué, African Soldiers WWI, James Reese Europe WWI - "The Jazz Lieutenant," Cab Calloway's Jazz Band, Henri Salvador, Habib Benglia, Josephine Baker and children, Christiane Yandé Diop, Delegates at the 1956 Congress of Black Writers and Artists, Cheikh Anta Diop and Alioune Diop, Claude McKay, Paulette Nardal, Blaise Diagne, René Maran, Léopold Sédar Senghor, Suzanne Césaire, Aimé Césaire, Léon-Gontran Damas, Frantz Fanon, Mariama Bâ, Maryse Condé, Richard Wright, James Baldwin, Velma Bury, Jake Lamar, Henry Ossawa Tanner, Loïs Mailou Jones, Yannick Noah, Laura Flessel, Lilian Thuram, Paul Pogba, Jenny Alpha, Darling Légitimus, Euzhan Palcy, Pascal Légitimus, Gerty Dambury, Eva Doumbia, Omar Sy, Aïssa Maïga, Alice Diop, Harlem Désir, Zyed Benna & Bouna Traoré, Léonora Miano, Alexis Peskine, Rokhaya Diallo, Fania Noël

Designed by Annette & Steve Joseph-Gabriel

# AFRO / BLACK PARIS

The African Diaspora and the City of Light

Foreign Study Program (FSP)

Summer 2018 (in English)

*Experience the FSP! Experience another Paris!*



What next?  
Migration and displacement  
after Paris



## Description

The history of the slave trade and slavery fell into oblivion in the aftermath of the 1848 abolition.

- Françoise Vergès, *Les troubles de la mémoire. Traite négrière, esclavage et écriture de l'histoire*

In Paris, I lived in all parts of the city—on the Right Bank and the Left, among the bourgeoisie and among *les misérables*, and knew all kinds of people, from pimps and prostitutes in Pigalle to Egyptian bankers in Neuilly. This may sound extremely unprincipled or even obscurely immoral: I found it healthy. I love to talk to people, all kinds of people, and almost everyone, as I hope we still know, loves a man who loves to listen.

- James Baldwin, *Nobody Knows My Name*

Being Black obviously means being perceived as such, even as we live in a country like France that claims to be colorblind. Blackness ultimately surpasses the perception of the other. It is not just a question of complexion, which says nothing about the caliber of a person. Being black means being a stakeholder in the history that created this category, in what that history engendered.

- Léonora Miano, *Habiter la frontière*

Yes, my friend, Paris is all that—and more. And no one, absolutely no one, can resist her call.

- Bernard Dadié, *An African in Paris*

Paris, France is one of the most extraordinary destinations in the world. It is also an exceptional site in the African diaspora, a “City of Light” that Ernest Hemingway befittingly describes as “a moveable feast.” Nowhere has a metropolis in mainland Europe been so historically and socially transformed by a fascinating diversity of people from countries in Africa, the Caribbean, and the Americas whose presence results largely from slavery, colonialism, immigration, expatriation, and exile. Although their presence in France is centuries-old, Paris and France continue to be a contested home for their French descendants and others of African descent where questions of race, racialization, racism, anti-racism and their intersection conjugate with myths, narratives, and representations of these regions as colorblind and race-free.

What is Afro/Black Paris? What are the important events, key debates, and central figures associated with it? What do belonging and identity politics look like on the ground for citizens and denizens who refer to themselves and/or are referred to by others as “Afro French,” “B/black,” or “N/noir-e-s?” Is it as James Baldwin writes, “[i]n America, the color of my skin had stood between myself and me; in Europe, that barrier was down?”

**Experience** a unique and exciting opportunity to explore these questions not merely in Paris, but rather in “another Paris,” the exceptional and lived-experience that we refer to as Afro/Black Paris!

**Experience** workshops on art, cuisine, film, Hip Hop, jazz, the literary landscape, museums, open markets, and so much more!

**Experience** fieldtrips, ranging from a major slave port in France (i.e., Nantes) to the fairytale medieval village and chateau in the Dordogne region (i.e., Chateau des Milandes) where Josephine Baker and her twelve adopted children prospered!

## Afro/Black Paris FSP in brief...

AAAS offers a biennial FSP in Paris, France during the summer term, entitled *Afro/Black Paris: The African Diaspora and the City of Light*. This FSP is focused on the historical, cultural, and social significance of African descended people in this region of the African diaspora. The Afro/Black Paris FSP is intensive, interdisciplinary, immersive, and comprised of three courses that engage the topics of (1) slavery and colonialism; (2) African/Black Americans in relation to Afro/Black French people (past and present); and (3) literary texts by French writers of African descent. These courses are taught in English by local and AAAS faculty, and there are no prerequisites. Students enrolled at Dartmouth’s exchange partner schools, including Spelman, Morehouse and schools participating in the Twelve College Exchange are eligible and welcome to apply.

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