

The French Colonial Historical Society



Société d'Histoire Coloniale Française

Université Cheikh Anta Diop

Département d'Histoire



## 32<sup>e</sup> Conférence / 32<sup>nd</sup> Conference

Colloque sur le thème

"Colonisation et Culture dans l'Empire français  
Colonization and Culture in the French Empire"



Embassy of the United States of America  
Dakar, Senegal

Ambassade des Etats-Unis

Av Jean XXIII 2 Rue Kéïta - R.P. 29 DAKAR, Sénégal - Tel. 822-2296



## Préface

Le choix de tenir la 32<sup>e</sup> conférence de la FGHS à Dakar est une initiative de deux jeunes étudiants de l'Université Cheikh Anta Diop (UCAD), Ibra Sissé, doctorant à Michigan State University et Kadiou Sylla, doctorante *Frugality of French*, à University of Alabama à Huntsville. Ils ont proposé au Bureau de l'Association que, acceptée, l'idée de faire de l'Afrique, continent où la France a implanté son projet colonial, l'âtre de cette rencontre académique. Ils n'ont pas moins demandé que le département d'Histoire de la Faculté des Lettres et Sciences Humaines de l'UCAD y accepte la proposition d'en être l'organisateur.

Malgré tout au moins, l'historiographie de la colonisation s'est depuis longtemps intéressée aux dimensions militaires, sociales, politiques et économiques. Mais il existe une abondante littérature d'une qualité incontestable qui va au-delà de l'analyse colonial. Partant de ce constat, nous avons proposé à la communauté universitaire qui interroge l'empire français de poser son regard sur le dimension culturelle de cette rencontre asymétrique que fut le projet colonial du XIX<sup>e</sup> siècle. Les réponses à notre appel à communication sont allées largement au-delà de nos attentes. Les propositions de communications couvrent des champs divers et variés de la culture. L'Afrique est l'espace le plus interrogé par les communautés scientifiques. L'opportunité de proposer à des études ouvertes et de poser un regard sur d'autres espaces colonisés par la France a été saisie par nombre de participants.

Il résulte qui reçoit de toutes ces propositions de communication en que les sociétés humaines et colonisatrices sont différemment enracinées dans l'ordre culturel du passé de leur culturelle par les transformations majeures induites par le projet colonial européen du XIX<sup>e</sup> siècle. Les cultures contemporaines des uns et des autres sont largement tributaires de cet héritage aux dimensions multiples et parfois incompatibles.

Il ne fait aucun doute que les regards croisés entre chercheurs de tous les continents réunis à Dakar par cette 32<sup>e</sup> conférence de la FGHS stimuleront la recherche sur les autres colonisés en créant de nouvelles pistes. Cet espace culturel

Cet ouvrage a été réalisé par Ibrahima Seck et Ibrahima Thioub.

La mise en page est de Ibo Diallo.

Ibrahima Thioub

Chercheur, Université

### Préface

L'idée de tenir la 32<sup>e</sup> conférence de la FCHS à Dakar est une initiative de deux anciens étudiants de l'Université Cheikh Anta Diop (UCAD), Ibra Sène, doctorant à Michigan State University et Kwaku Gyasi, *Associate Professor of French*, à *University of Alabama* à Huntsville. Ils ont proposé au Bureau de l'Association qui l'a acceptée, l'idée de faire de l'Afrique, continent où la France a déployé son projet impérial, l'hôte de cette rencontre académique. Et c'est avec enthousiasme que le Département d'Histoire de la Faculté des Lettres et Sciences Humaines de l'UCAD a accepté la proposition d'en être l'organisateur.

En Afrique tout au moins, l'historiographie de la colonisation s'est largement focalisée sur ses dimensions militaires, sociales, politiques et économiques. Elle a produit une abondante littérature d'une qualité incontestable quant à la connaissance du système colonial. Partant de ce constat, nous avons proposé à la communauté scientifique qui interroge l'empire français de porter son regard sur la dimension culturelle de cette rencontre asymétrique que fut le projet colonial du XIX<sup>e</sup> siècle.

Les réponses à notre appel à communication sont allées largement au-delà de nos attentes. Les propositions de communications couvrent des champs divers et variés de la culture. L'Afrique est l'espace le plus interrogé par les communications. Néanmoins, l'opportunité de procéder à des études comparatives ou de porter son regard sur d'autres espaces colonisés par la France a été saisie par nombre de participants.

L'idée qui ressort de toutes ces propositions de communication est que les sociétés colonisées et colonisatrices sont différemment mais tout aussi fortement affectées du point de vue culturelle par les transformations majeures induites par le projet impérial européen du XIX<sup>e</sup> siècle. Les cultures contemporaines des uns et des autres sont largement tributaires de cet héritage aux dimensions multiples et parfois insoupçonnées.

Il ne fait aucun doute que les regards croisés entre chercheurs de tous les continents réunis à Dakar par cette 32<sup>e</sup> conférence de la FCHS stimuleront la recherche sur les empires coloniaux en ouvrant de nouvelles questions dans un espace encore largement en friche, celui des mutations culturelles portées par le déploiement de l'impérialisme colonial européen en Afrique et ailleurs.

Ibrahima Thioub

Chef du Département d'Histoire

## **Préface**

The idea to hold the 32nd Conference of FCHS in Dakar is an initiative of two former students of the University Cheikh Anta Diop (UCAD); Ibra Sène, a Ph D student at Michigan State University and Kwaku Gyasi, lecturer in French at the University of Alabama at Huntsville. They proposed to the Association's Board, which accepted the idea to have Africa, a continent where France put in practise its imperial project, host this academic forum. It is with great enthusiasm that the Department of History of the Faculty of Arts accepted the proposal to be the organizer of this forum.

In Africa, the least one can say, is that the historiography of colonisation has largely focused on the military, social, political and economic issues. It has produced abundant literature of undoubtedly quality about the colonial system. From this fact, we proposed the scientific community carrying out research on the French colonial empire to draw its attention on the cultural dimension of the asymmetrical encounter represented by the 19th century colonial project.

The response of the academic community to our call for papers largely went beyond our expectations. Communication proposals covered wide and varied areas of culture in the colonial system. Africa is the main focus of those communication proposals. However, the opportunity to make comparative studies or, deal with other geographical areas that underwent French colonisation was largely seized by many participants.

The idea that stems out of all those proposals is that colonized and colonizing societies are differently, but equally and deeply affected from a cultural viewpoint by major changes incurred by the European imperial project of the 19th century. The contemporary cultures of both of these societies are largely tributary to that heritage which has many, and sometimes, unthought-of dimensions.

There is no doubt that cross analyses of researchers, from all continents, who will meet in Dakar for the purpose of this 32nd FCHS conference will stimulate research on colonial empires by raising new issues in a largely unexplored field, that cultural changes brought about by the 19th century European colonial imperialism in Africa and elsewhere represent.

Ibrahima Thioub

Head of the Department of History

### **Acknowledgements**

The Department of History is thankful to all those who contributed to the taking place of this event: the Vice-Chancellor of UCAD, The Dean of the Faculty of Arts, the Embassy of France and the Embassy of the United States of America, the West African Research Centre and The Agence Universitaire de la Francophonie for their material and moral support for the success of the Conference.

The Municipality of Dakar.

### **Remerciements**

Le Département d'Histoire remercie tous ceux qui ont contribué matériellement et moralement à la réalisation de cet événement : le Recteur de l'UCAD, le Doyen de la FLSH, l'Ambassade de France et l'Ambassade des États-Unis d'Amérique, le West African Research Center, l'Agence Universitaire de la Francophonie.

La Mairie de Dakar.



## Présentation des participants

Wednesday, May 16 - Friday 18, 2015 (Registration/Registration, 9:00-17:00) Université Nation de l'Université

9:00 - 9:45 pm, Jardins du Rectorat : cérémonie d'ouverture (opening Ceremony).  
Rector, le Recteur de l'UCAD de Dakar/The Chancellor of UCAD  
Mots de bienvenue :

1. Ambassadeur de France au Sénégal

2. Ambassadeur des États-Unis d'Amérique au Sénégal

3. Ambassadeur du Canada au Sénégal

La directrice du Bureau Afrique de l'Ouest de l'Agence Universitaire de la Francophonie (AUF)

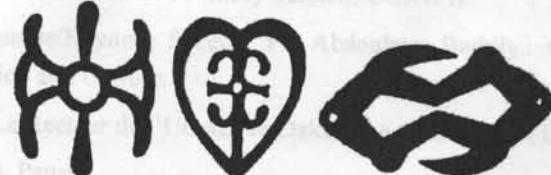
Robert Daffessey, Président de la French Colonial Historical Society (FCHS)

Hamane Sère, Directeur du Centre de Recherche Oumar Attié (WARC)

Bertrand Thébaud, Chef du Département d'Histoire

## Programme/ Program

9:00 - 10:00 am. Séance d'ouverture Plenary session, UCAD II



Intervenants : Professeur Jean-Pierre Ablodé, Institut de l'Colonisation et de la Décolonisation, Paris

Modérateur : Chaire Léopold Sédar Senghor, Institut des hautes études internationales UCAD.

10:00 - 10:30 am. Pause

10:30 - 12:00 am. Séance Plenair/Plenary Session, UCAD II

Modérateur : Aux Origines d'un Empire Colonial/The making of a Colossal Empire

Intervenants : Prof. Bouchra Barry, UCAD,

Modérateur : Amphithéâtre - UCAD II

12:00 - 12:30 pm. Séance Plenair/Plenary Session, UCAD II  
Modérateur : Prof. Jean-David Dufresne, Swarthmore College, "Defining a 'French Atlantic Empire': Some Cultural Evidence"

Intervenants : Prof. Lucy Johnson, Brigham Young University, "Senegal: Pôle Colonisé for French West African Politics"

Modérateur : Professeur Emirite, Department of History, University of Toronto,  
Slavery and the French Colonial Administration in Senegal and the Sudan, 1848 to 1945

Tuesday, May 16 / Mardi 16 Mai (Inscription/Registration: 5 : 00 -7 : 00): Restaurant Maison de l'Université

7 : 00 - 9 : 00 pm, Jardins du Rectorat : Cocktail d'ouverture /Opening Cocktail.

Présidence : le Recteur de l'UCAD de Dakar/The Chancellor of UCAD.

Mots de bienvenue :

L'Ambassadeur de France au Sénégal

L'Ambassadeur des États Unis d'Amérique au Sénégal

L'Ambassadeur du Canada au Sénégal

La Directrice du Bureau Afrique de l'Ouest de l'Agence Universitaire de la Francophonie (AUF)

Robert DuPlessis, Président de la French Colonial Historical Society (FCHS)

Ousmane Sène, Directeur du Centre de Recherche Ouest Africain (WARC)

Ibrahima Thioub, Chef du Département d'Histoire

Wednesday, May 17 / Mercredi 17 Mai

9 :00 – 10 :00 am. Séance Plénière/Plenary Session, UCAD II

Conférence Inaugurale/Keynote Speech: Pr. Abdoulaye Bathily : Colonisation et Culture/Colonization and Culture.

Président/Chair : Le Recteur de l'UCAD de Dakar/The Chancellor of UCAD.

10 :00 – 10 :30 am. Pause

10 :30 – 12 :00 am. Séance Plénière/Plenary Session, UCAD II

**Panel 1: Aux Origines d'un Empire Colonial/The making of a Colonial Empire**

Président/Chair : Pr. Boubacar Barry, UCAD.

Grand Amphithéâtre - UCAD II.

Robert DuPlessis, Swarthmore College, "Defining a French Atlantic Empire: Some Material Culture Evidence"

J. Wesley Johnson, Brigham Young University, "Senegal: Pilot Colony for French Black African Politics"

Martin Klein, Professor Emeritus, Department of History, University of Toronto, Slavery and the French Colonial Administration in Senegal and the Soudan, 1848 to 914"

Saliou Mbaye, Ancien Directeur des Archives du Sénégal, "Les Archives de l'AOF : une mémoire partagée entre la France et les Pays Francophones d'Afrique de l'Ouest "

12 :00 – 02 :00 pm. Déjeuner / Lunch

02 :00 – 03 :30 pm. Panels concurrents

### **Panel 2: Race, Identité et Colonisation 1/Race, Identity, and Colonization I**

Salle Multi Media. Auditorium UCAD II.

Président/Chair : Amadou Aly Dieng, Chercheur, Économiste.

Pape Chérif Bertrand Bassène, Université Bretagne Sud, "Colonisation française et ethnicité en Sénégambie : le cas de la Casamance "

Daouda Loum, Département d'Anglais, UCAD, Dakar, "Métis et métissage : l'éclairage romanesque en miroir "

Reine-Claude Grondin, Paris I-Sorbonne et Université de Limoges, "L'identité régionale au prisme de la colonisation. Fin 19e-1920 "

Ousmane Sène, Directeur du West African Research Center, "Senghor, chantre de la ~~Négritude~~ : aux origines étaient les Pangol "

### **Panel 3: La France à la rencontre de l'Afrique Occidentale /The Encounter of France and West Africa**

Salle Visioconférence.

Président/Chair : Robert DuPlessis, Swarthmore College.

Assan Sarr, Michigan State University, "The French Occupation of Albreda and British Commerce along The Gambia River c1681-1857"

Ousmane Traoré, Université de la Sorbonne Paris IV, "Marge de manœuvre et pouvoir de décision des souverains Africains dans le système des relations internationales transatlantiques et dans l'évolution du capitalisme moderne en Afrique 1715-1800 "

Kalidou Diallo, UCAD, Dakar, "De la chefferie traditionnelle à l'administration républicaine : le cas du Fuuta Tooro 1860-1980 "

### **Panel 4: La France, la Méditerranée et le Pacifique/France, the Mediterranean Sea, and the Pacific Ocean**

Salle Multi Media.

Président/Chair : Geoffrey Parker, Andreas Dorpalen Professor of History, The Ohio State University

Claudio Minca, University of Newcastle, "Re-enchanting Morocco: A 'Real' Journey through Travel Narratives (19th century)"

Mark Choate, Brigham Young University, "Politics and Perception in the European Settlement of Tunisia: the French Colony vs the Italian Colony".

Mary Ellen Birkett, Smith College, "France in the Pacific: A Case Study".

03 :30 – 04 :00 pm. Pause

04 :00 – 05 :30 pm. Panels concurrents

### **Panel 5: La France et l'Hémisphère Occidental 1/France and the Western Hemisphere 1**

Auditorium UCAD II.

Président/Chair : Philip Boucher

Carolyn Podruchny, History Department, York University, "The Long Journey of the Turtle Who Wanted to Fly: Oral Motifs and Cultural Exchange in the Fur Trade"

Ibrahima Seck, Département d'Histoire, UCAD, Dakar, "Amérindiens, Africains et Acadiens à la rencontre de la Louisiane française "

John Savage, Lehigh University, "Poisoning Crimes: Perceptions of the Slave Poisoner in Martinique and the Metropole during the Restoration and July Monarchy"

Nathalie Dessens, University of Toulouse, "Letters from New Orleans"

### **Panel 6: "Extremely Dangerous Suspects": Missionaries, African Christian Communities, and Colonial Ambivalence in 19<sup>th</sup> and 20<sup>th</sup> Century West Africa**

Salle Visioconférence.

Chair: Barbara Cooper, Rutgers University.

Elizabeth Foster, Princeton University, "Catholics in the Republic's Empire: The Catholic Mission and Electoral Politics in the Four Communes of Senegal, 1863-1905"

Hilary Jones, Macalester College, "Protestants and French Colonialism in Senegal 1863-1914"

Barbara Cooper, Rutgers University, "An Extremely Dangerous Suspect": French Colonial Attitudes toward Protestant Missionaries in West Africa under Vichy and Beyond".

Discutante/Discussant : Rachel Jean-Baptiste, State University of New York.

**Panel 7: Nationalisme et Décolonisation I/Nationalism and Decolonization I**

Salle Multi Media.

Président/Chair : Mbaye Thiam, Directeur EBAD, UCAD, Dakar

Babacar M'Baye, Evergreen State College, "Marcus Garvey's Influence on French West Africa's Decolonization Struggle"

Harry Gamble, College of Wooster, "Léopold Senghor and the Popular Front: Négritude and the Reframing of Educational Reform"

Allison Drew, University of York (UK), "Rural Protest and Communist Party Responses in French Colonial Algeria during the Inter-War Years"

06:30 pm. Réception offerte aux conférenciers par l'Ambassade de France.

Thursday, May 18 / Jeudi 18 Mai

8:30 – 10:00 am. Panels concurrents

**Panel 8: Stratégies Coloniales et Réponses Locales I/ Colonial Strategies and Local Responses I**

Auditorium UCAD II.

Président/Chair : Cheikh Faty Faye, UCAD, Dakar

Mamoudou Sy, Docteur en histoire, "Espionnage et Pouvoir Colonial en Sénégambie au 19e Siècle "

Ibra Sène, PhD Candidate, Michigan State University, "Imprisonment and the Colonial Society in Senegal: Inside the Prison of Saint-Louis (ca.1860- ca. 1940) "

Mouhamadou Moustapha Sow, Professeur d'Histoire-Géographie, "Encadrement colonial et politique des chefs au Fouladou : Abdoul Diallo, chef de canton (1918-1939) : histoire d'une reconversion "

Abderrahmane Ngaïdé, UCAD, Dakar, "Tribulations Coloniales et Duplicité Indigène. Jeux de pouvoirs et Domination en Haute Casamance "

**Panel 9: Colonisation et Religion I/Colonization and Religion I.**

Salle Multi Media.

*Programme*

Président/Chair : Saliou Kandji, Islamologue

Mahaman Alio, Université Abdou Moumouni, Niamey, "Colonisation, Islam et frontières : la gestion de l'islam transfrontalier par l'administration française au Niger (1890-1945)"

El Hadji Samba Diallo, EHESS, "Le rôle de l'administration française dans les conflits de succession au sein de la Tijaniyya nord-africaine : situations locales et répercussions chez les marabouts sénégalais (1840-1956)"

Cheikh Anta Babou " Le procès d'Ahmadou Bamba de septembre 1895 à Saint-Louis (Sénégal) : causes et signification historique "

Ngodi Etanislas, Chercheur IGRAC, Université Marien Ngouabi, "Rôle et place des missions chrétiennes dans le transfert culturel en Afrique francophone "

Discutant/ Discussant : Abbé Léon Diouf, Archidiocèse de Dakar.

**Panel 10: Les Femmes face au système colonial/Women Facing the Colonial System**

Salle Visioconférence.

Président/Chair : Penda Mbow, UCAD, Dakar

Micheline Lessard, University of Ottawa, Department of History, "Cet ignoble trafic: The Kidnapping and Sale of Vietnamese Women and Girls in French Indochina, 1890-1925"

Marie Rodet, University of Vienna (Austria), " 'Le délit d'abandon de domicile conjugal' ou l'invasion du pénal colonial dans les jugements des 'tribunaux indigènes' au Soudan Français (1900-1945) "

Ibrahima Ndiaye, Maître de Conférences, École Supérieure Polytechnique, Centre de Thiès, "Femme et violence coloniale dans : 'Femme nue, Femme noire', 'The Venus Hottentot' et 'Ces dames de silex'"

Arlette N. Fézé, Consultant, Dakar, "La femme entre deux mondes "

10:00-10:30 am. Pause

10:30-12:00 am. Panels concurrents

**Panel 11: Éducation et Culture/Education and Culture**

Auditorium UCAD II.

Président/Chair : Abdoul Sow, UCAD, Dakar.

James Covi, Washington State University, "French Colonial Education Policy in West Africa: A Global Comparative Perspective"

Chérif Daha Ba, UCAD, Dakar, "Méri, un village de nomades à l'école française"

Judith DeGroat, St. Lawrence University, "Ambiguous Opportunities: North American Students and Experiential Education in the Francophone World"

### **Panel 12: La France et l'Hémisphère Occidental 2/France and the Western Hemisphere 2**

Salle Multi Media.

Président/Chair : Sue Peabody, Associate Professor, Washington State University, Vancouver.

Colin Coates, York University, Canada, "The Presence of Louis XIV in New France"

Jean-François Brière, State University of New York/Albany, "Du Sénégal aux Antilles: Gaspard-Théodore Mollien en Haïti 1825-1831"

Kenneth Donovan, Cape Breton University, "Slavery and Freedom in Ile Royale: A North Atlantic Perspective, 1713-1758"

A.J.B. Johnston, Parks, Canada, Atlantic Service Centre/Centre de services de l'Atlantique, "Défricheurs de l'eau: Acadian Land Reclamation in a Global Context"

### **Panel 13: Santé et Sport : le corps colonisé/Health and Sport : the Body Colonised**

Salle Visioconférence.

Président/Chair : Charles Becker, CNRS-Centre d'Etudes Africaines, Réseau sénégalais "Droit, Ethique, Santé".

Mor Nda, UCAD, Dakar, "Colonisation et Politique de Santé Maternelle et Infantile au Sénégal (1905-1960)"

Evelyne Combeau-Mari, Université de La Réunion, "Le sport colonial à Madagascar (1896 -1960)"

Abdoul Wahid KANE, Assistant à l'INSEPS-UCAD, Dakar, "La diffusion et l'appropriation des pratiques sportives modernes dans la société sénégalaise coloniale (1920-1960)"

2:30 – 02:00 pm. Léerou Bi Restaurant, Salon des Princes : Déjeuner / Lunch / Business Meeting, Prix 2005 Alf Andrew Heggoy with/avec Recipient/Récipiendaire onda Schiebinger.

résident /Chair: Robert DuPlessis, President FCHS.

omments/Commentaires: Sue Peabody, Vice President of FCHS, Associate professor of History, Washington State University, Vancouver.

2:30 – 04:00 pm. Panels concurrents

### **Panel 14: Stratégies Coloniales et Réponses Locales 2/ Colonial Strategies and Local Response 2**

uditorium UCAD II.

Président/Chair : Ibrahima Thioub, UCAD, Dakar

abacar Ba, Docteur en histoire, "La genèse de la prison coloniale : un carcéral de enquête"

khna Sané, Docteure en histoire, "Le contrôle de la circulation des armes à feu et munitions en Afrique occidentale française : 1834 à 1958"

lilou Ndiaye, Maître de Conférences, Département de Lettres Modernes, UCAD, Dakar, "Discours littéraire 'africain' et propagande coloniale : entre adhésion et contestation"

asmane Guèye, Professeur, Département de Philosophie, UCAD, Dakar, "Droits l'Homme et pratique historique : le Code de l'Indigénat"

### **Panel 15: Colonisation et Religion 2/Colonization and Religion 2**

lle Multi Media.

Président/Chair : Mamadou Fall, UCAD, Dakar.

en Orosz, Department of Social Sciences and Business, University of Maine at Orono, "Language Policy and its Impact on American Presbyterian Relations with the French Administration in Colonial Cameroon, 1915-1939"

ren Rouche, New York University, "Projecting Algerian Judaism, formulating a critical identity: Zionism in Algeria during the Algerian War of Independence (1954-1962)"

Back, The Open University, Israel, History Department: "Francophone and Anglophone Postcolonies: Sufis and Islamists in Senegal and Nigeria"

Amanda Sackur, London Metropolitan University, "Extravagant Hopes and Exaggerated Disappointment: A French experiment in religious assimilation" /  
Hélène Grandhomme, Centre de Recherche en Histoire Internationale et Atlantique (CRHIA) de l'Université de Nantes, "Connaissance de l'Islam et pouvoir colonial. L'exemple de la France au Sénégal : le savoir au service du politique"

**Panel 16: Santé et Environnement/Health and Environment**

Salle Visioconférence.

Président/Chair : Babacar Fall, UCAD

William Gallois, Department of History, Roehampton University, London, "Ethics in Colonial Algerian Medicine".

Andrew Clark, University of North Carolina Wilmington, "Environmental Decline and Ecological Response in Colonial West Africa"

Alioune Badara Kandji, Assistant, Département d'Anglais, U.C.A.D : "Enfance et ordre colonial dans la fiction de Jamaïca Kincaid, Jean Rhys et Simone Schwarz Bart "

04:00-04:30 pm. Pause

04:30-06:00 Panels concurrents

**Panel 17: Engendering the Educational Mission in Nineteenth Century Africa/Aux Sources de l'École Coloniale: les Missions Catholiques**

Auditorium UCAD II.

Président/Chair: Odile Goerg, Université Paris-7 Denis Diderot

Sarah Curtis, San Francisco State University, "The Education of a Missionary: Anne Marie Javouhey in West Africa (1820s)

Julia Clancy-Smith, University of Arizona, "Catholic Missionaries in a Pre-Colonial Muslim State, Tunisia, c. 1840-1881"

Rebecca Rogers, Université Marc Bloch, Strasbourg, "Travel and Cultural Contact in an Imperial Context: British Feminists, French Teachers and Algerian Girls in the XIXth Century".

**Panel 18: Interwar Colonialism, from West Africa to Paris/Les Relations Métropole-Colonies entre les Deux Guerres**

Salle Multi Media.

Président/Chair: Alice Conklin, Ohio State University.

Jennifer Anne Boittin, Pennsylvania State University, "West Africans in 1920s and 1930s' Paris: Intersections between Politics and the Culture of Exoticism"

Elizabeth Foster, Princeton University, "Cooperation and Conflict: The Catholic Mission and the Colonial Administration in Interwar Senegal"

Lotfi Ben Rejeb, University of Ottawa, "American Apologists for French Imperialism in North Africa"

**Panel 19: Péninsule Indochinoise/Indochine Peninsula**

Salle Visioconférence.

Président/Chair : Pr. Abdoulaye Bathily, UCAD

Michael G. Vann, History Department, California State University, "Punishment as a Pageant of Power: The Pedagogical Execution in Colonial Indochine"

David Gordon, Bronx Community College, "A New Co-Prosperity Sphere: Vietnam, France and China, 1940-1950"

Mamadou Fall, UCAD, Dakar, "Entre universalisme et colonialisme: les péchés d'empire en Indochine française/Fog of Empire between Universalism and colonialism, the Indochina case"

18:30-19:30. West African Research Center : Réunion du Comité exécutif de la Société d'Histoire Coloniale Française/Meeting of the Executive Committee of the French Colonial Historical Society.

19:30. Réception offerte aux conférenciers par le Directeur du Centre de Recherche Ouest Africain.

Friday, May 19 / Vendredi 19 Mai

09:00 – 10:30 am. Panels concurrents

**Panel 20: Race, Identité et Colonisation 2/Race, Identity, and Colonization 2**

Auditorium UCAD II.

Président/Chair : Sue Peabody, Associate Professor of History Washington State University Vancouver.

Scot Tolbert Allen, U.S. Air Force Academy, "Origins of the Mission Civilisatrice: France's Civilizing Action in Lamartine's Voyage en Orient (1835)"

Marylee Crofts, Bentley College. "Claire de Kersaint's 1823 Ourika: Race and Gender in Assimilation"

Marion A. Johnson, Brigham Young University: "The Signare Legacy: Senegalese Women of Independent Means"

**Panel 21: Nationalisme et Décolonisation 2/Nationalism and Decolonization 2**

Salle Multi Media.

Président/Chair : A. F. Clark, University of North Carolina Wilmington.

Aleksi Ylönen Department of Political Science and International Relations, Universidad Autonoma de Madrid. "British vs. French Masters: Distinct Post-Colonial Experiences in Sudan and Senegal"

Piet Defrave, University of Alberta. "In Search of Lumumba: Six Times a Murder"

Eloise Brière, Associate Professor, State University of New York/Albany. "Recyclage de l'histoire: lieux de mémoire et fiction en Afrique de l'ouest"

Yasmeen Hanoosh, The University of Michigan. "The Founding Ambiguities: Origins of the Linguistic Dispute in Modern Algeria"

**Panel 22: Foreign Interests, Cold War and African Decolonization/Intérêts étrangers, Guerre froide et Décolonisation en Afrique.**

Salle Visioconférence.

Président/Chair : Christopher Goscha, Université du Québec.

Martin Thomas, University of Exeter, UK. "Innocent Abroad? Decolonization and US Engagement with French West Africa, 1945-56"

Mathilde von Bülow, Corpus Christi College, Cambridge, UK. "Anti-Colonialism versus Anti-Communism: West German responses to the Algerian war for independence (1954-62)"

Christian Ostermann (Director, Cold War International History Project, Washington DC) and Christopher Goscha (Université du Québec à Montréal). "Towards a Southern View of the Cold War: Making an African Case"

Alexander Keese, School Of Oriental And African Studies, London. "A cultural panic: The communist fear, scapegoat invention, and French decolonisation in Western Africa and the Pacific, 1945-1957"

Discussant/Discutant : Dr. Peter Jackson (University of Wales).

*Programme*

10:30-11:00 am. Pause

10:30-12:30 am. Panels concurrents

**Panel 23: La France et l'Afrique Postcoloniale /France and Postcolonial Africa**  
Auditorium UCAD II.

Président/Chair: Babacar Diop dit Buuba, UCAD, Dakar

Julien Meimon, Centre d'Etudes et Recherches Internationales (Paris). "Porter la cause du développement. Les anciens cadres coloniaux, de la France d'Outre-mer à la Coopération"

Adam Knobler, College of New Jersey. "The Hotel as Utopie: Creating a Safe Space in the French Colonial and post-Colonial Movement"

Yves Montenay, Président d'ICEC, ONG spécialisée en enquêtes et débats 'Nord-Sud'. Chargé de cours à l'ESCP-EAP, École Supérieure de Commerce de Paris. "La guerre des mémoires et l'article '4'"

Jibo Nura, Quantity Surveying unit, Faculty of Engineering, Ahmadu Bello University, Zaria, Nigeria. "French Diplomatic Missions and Investments in the 21st century Anglophone Nigeria".

**Panel 24: Displaying Colonial Knowledge: French Museums and Africa, 1900-2000"/ Exposer le savoir colonial : L'Afrique dans les musées français**

Salle Multimédia.

Président/Chair : Todd Shepard (Temple University).

Alice Conklin (Ohio State University) "The Musée de l'Homme and the Ethnography of Empire, 1930-1945"

Daniel J. Sherman (University of Wisconsin-Milwaukee), "The Impossible Museum: Creating the Musée des Arts d'Afrique et d'Océanie, 1960-1975"

**Panel 25: Du souvenir aux lieux de mémoire : Comment inscrire l'expérience personnelle dans l'Histoire?/Personal Experience and History**

Salle Visioconférence.

Président/Chair: Professeur Mamadou Kandji, Doyen, Faculté des Lettres et Sciences Humaines, UCAD.

Sarah Davies Cordova. Associate Professor of French, Marquette University, Milwaukee, Wisconsin, "Récits imaginatifs ou expressions de l'Histoire dans les écrits contemporains haïtiens ?"

Antoinette Sol. Associate Professor of French, University of Texas, Arlington. "L'infanticide: une marque du passé qui efface l'avenir"

Thierry Léger, Associate Professor of French, Kennesaw State University, Kennesaw, Georgia, "Le poids de l'Histoire chez Maryse Condé"

01 :00 – 02 :30 pm. Déjeuner / Lunch

03 :00 – 04 :30 pm. Séance Plénière UCAD II/Plenary Session UCAD II

#### **Panel 26: Hommage / Tribute aux Tirailleurs Sénégalaïs**

Auditorium UCAD II.

Président/Chair : Pr. Iba Der Thiam, Historien, UCAD, Dakar; Vice Président Assemblée Nationale du Sénégal.

Ruth Ginio, the Hebrew University of Jerusalem, "A reflection of colonial contradictions: the tirailleurs sénégalaïs in the interwar period"

Sarah Zimmerman, University of California at Berkeley, "Cultural and Racial Re-Invention: Tirailleurs Sénégalaïs in the Maghrib"

Joe Lunn, University of Michigan-Dearborn, "Caste, Class, and Ethnicity in Colonial Senegal: Five Wolof Soldiers' Oral Histories from the Great War"

Dick Van Galen, The Netherlands Institute for War Documentation, Amsterdam, "The Black Horror on the Rhine campaign and its legacy. The Tirailleurs Sénégalaïs in twentieth century Europe"

Discutant/Discussant: Ousmane Sène, Directeur WARC.

04 :30-05 :00 pm. Pause

05 :00-06 :30 pm. Auditorium UCAD II. Projection de Documentaire/ Documentary screening : "Oubliés et Trahis : Les Prisonniers de Guerre Coloniaux et Nord-Africains" (55 minutes). Par Armelle Mabon, Université Bretagne Sud Lorient.

06 : 30-07: 30 pm. Conférence de Clôture/Final Lecture. "Savoirs Interdits en Situation Coloniale: la Censure en AOF".

Conférencier/Speaker : Pr. Ibrahima Thioub, UCAD, Dakar.

Président/Chair: Pr. Iba Der Thiam, Historien, UCAD, Dakar; Vice Président Assemblée Nationale du Sénégal.



Présentation des participants et de leurs contributions / Participants' presentation and papers' abstracts



11h30-12h30 pm. Auditorium UCAD II. *Ateliers d'écriture et de récit*, dirigés par François Mironchik, Wissembourg, "Récits imaginaires ou exégétiques de l'identité coloniale dans la littérature contemporaine haïtienne?"

Anastasia Sol, Associate Professor of French, University of Texas, Arlington, "L'identité: une marque de l'émigration dans les œuvres d'Antoine Laurent de Bougainville, 1768-1770"

Thierry Léger, Associate Professor of History, Emory University, Georgia, "Le poète et l'écrivain chez Mgr de Couffé"

12h30-13h30 pm. Dîner au restaurant Le Clos des Chênes.

13:30 - 14:30 pm. Salle Polyvalente, 1<sup>er</sup> étage UCAD II.

#### Panel 26: Hommage / Tribute aux créateurs bâlois

Auditorium UCAD II.

Président/Chair: Pr. Dr. De Bois, Historian, UCAD. Discours: Vice-Président Assemblée Nationale du Sénégal.

Ruth Golan, the Hebrew University of Jerusalem, "A collection of colonial contradictions: the textileurs sénégalais in the interwar period"

Sarah Zimmerman, University of California at Berkeley, "Cultural and Racial Re-invention: Tisséurs Sénégalais in the Maghrib"

Joe Lane, University of Michigan-Dearborn, "Coste, Chen, and Ellington in Colonial Senegal: Five 'Weird Soldiers' (sic!) (1916) from the Great War"

Dick Van Caster, The Netherlands Institute for War Documentation, Amsterdam, "The Black Natives on the Home campaign and its legacy: The Frenchmen Sénégalais in World War I Europe"

Discours/Discourse: Ousmane Sène, Diplomate UCAD.

14:30-15:30 pm. Panel:

15:30-16:30 pm. Auditorium UCAD II. *Présage de Documentaires Documentaires* : *Sortir des Grands Et Trablis : Les Prisonniers de Guerre Coloniaux et Nord Africains* (55 minutes). For Antoine Maline, Lycée des Industries Sud Lorient.

16:30-17:10 pm. Conférence de Culture/réunion. "Savoirs interdits en Situation Coloniale: le Cas des en AOF".

Conférencier/Speaker: Pr. Isabelle Thibaut, UCAD, Dakar.

Panel 1: Aux Origines d'un Empire Colonial/The making of a Colonial Empire  
Moderator/Chair: Pr. Nathalie Berry, UCAD



#### Religious in French Atlantic Empire: Some Material Culture Evidence

Robert DuPlessis

Swarthmore College

Robert DuPlessis holds BA, MA, and PhD in History and International Relations from Swarthmore College (Pennsylvania, USA). He published widely on the

## Présentation des participants et de leurs contributions / Participants' presentation and papers' abstracts

With expertise and on the basis of a conference organized in a confidential group of consumers goods trade and appropriation among the seventeenth- and eighteenth-century Atlantic. Recipient of grants from National Endowment of the Humanities, Foreign Area, Fulbright and other fellowships, Prof. DuPlessis has been editor of French Colonial History, 1994-2004, and President of the French Colonial Historical Society (Société d'Histoire de l'Empire Français).

Associate Research Fellow, University of Cambridge, UK. Describes the difficulties that African slaves faced in maintaining their religious traditions in the Americas, low levels of literacy, metropolitan indifference, policies of assimilation or linguistic control imposed along maritime and land routes that could well serve as instruments of disunity rather than a unified empire.



Van archive inventories, merchant account books by American and French slave traders, ecclesiastic representations, will other sources reveal the growth of an increasingly diverse French-owned material culture across the French colonial globalization? This paper demonstrates that across the eighteenth century a pattern of transnational eroded much of the distinctive local cloth culture that had emerged in the first of initial colonization, decisively by the time of the Seven Years' War.

**Panel 1: Aux Origines d'un Empire Colonial/The making of a Colonial Empire**

Président/Chair : Pr. Boubacar Barry, UCAD



**Defining a French Atlantic Empire: Some Material Culture Evidence**

**Robert DuPlessis**

**Swarthmore College**

Robert Saint-Cyr DuPlessis, Isaac H. Clothier Professor of History and International Relations at Swarthmore College (Pennsylvania, USA), has published widely on the economic history of early modern Europe and the Atlantic world, as well as on the Dutch Revolt and the Italian textile industry. His current research focuses on the import, distribution, and consumption of European textiles in French and British New World colonies and on the development of an integrated multi-continental system of consumer goods trade and appropriation throughout the seventeenth- and eighteenth-century Atlantic. Recipient of Guggenheim, National Endowment of the Humanities, Foreign Area, Fulbright and other fellowships, Prof. DuPlessis has been editor of French Colonial History, vols. 2-4, and President of the French Colonial Historical Society/Société d'Histoire Coloniale Française 2003-2006.

**Abstract:** Recent historical scholarship has emphasized the difficulties that Ancien Régime France faced in trying to expand overseas—poor communications, low levels of migration, metropolitan indifference, policymakers' inattention or ineptness, repeated disruptions during wartime—and has argued that the result was more a congeries of diverse colonies than a unified empire.

Yet probate inventories, merchant accounts, reports by travelers and missionaries, pictorial representations, and other sources reveal the growth of an increasingly common Franco-imperial material culture across the eighteenth century. Examination of patterns of textile commerce and appropriation in New France, Louisiana, and St-Domingue demonstrates that across the eighteenth century a process of homogenization eroded much of the distinctive local cloth cultures that had emerged in the period of initial colonization. Ironically, by the time of the Seven Years' War,

which severely curtailed France's overseas holdings, the material cultures of metropolitan France and its North American and Caribbean colonies were becoming more similar. The circulation of commodities made colonists' daily experience more "French" or, more correctly, "Franco-imperial."

This development paralleled the material culture standardization – what Timothy Breen has termed the "Anglicization" – that tied together the British Atlantic in a common world of goods, but attending to the British example also indicates the inadequacy of a perspective focused on a single colonial empire. Imperial borders restricted neither trends toward greater homogenization nor the goods that embodied them. On the contrary, the material culture of the Atlantic world as a whole converged across and beyond the limits of empire, whether French or British, Spanish or Dutch. In the eighteenth century, colonies and metropoles alike participated in Atlantic-wide, indeed incipiently global, systems of economic and cultural exchange and innovation that crossed – even defied – imperial frontiers. The birth of the French and British Atlantic worlds was also the birth of the Atlantic world tout court.



### **Senegal: Pilot Colony for French Black African Politics.**

G. Wesley Johnson

Brigham Young University

Johnson taught modern African history, with an emphasis on Francophone Africa, as a faculty member at Stanford, University of California, Santa Barbara, and Brigham Young University. He is now an emeritus professor at BYU still involved in research.

He holds a bachelor's with honors from Harvard, an M.A. and Ph.D. in French and African history from Columbia, and advanced study at the Sorbonne. He received a three year Foreign Area Fellowship from the Ford Foundation to do archival research in France and field work in Senegal. He has published two books which grow out of his Senegal experience: *The Emergence of Black Politics in Senegal and Double Impact: France and Africa*, a readings book, *Perspectives on the African Past*, and 25 articles on various aspects of French colonialism and African history. He has also received major

rants from the Social Science Research Council, Rockefeller Foundation, NEH, Stanford, University of California, and BYU to do research in archives in Paris, Aix-en-Provence, and Dakar, and to carry out extensive oral history interviews with former colonial officials and African politicians.

**Abstract:** Senegal, with an early presence in métropole politics dating from both the First and Second Republics, by the advent of the Third Republic began a tradition of electing either caucasian or métis deputies to the Chambre in Paris. In the Four communes, the majority African population was empowered to vote, but only in the elections of 1914 did a major turning point occur: they could vote for one of their own, Léopold Diagne. His election, defeating the urbane François Carpot, a symbol of the métis partnership with French expatriates to dominate local politics in the famous Four communes, created a whole new dimension in urban politics: the emergence of the black African.

Diagne's victory in 1914 was a perilous affair: he survived local attempts to sandbag him by Gov. Genl. William Ponty, who approved his win; he also survived attempts in the Chamber to disqualify him. Luckily for France he was seated, because within several years, Prime Minister Georges Clemenceau, facing a manpower shortage in the war, came knocking on Diagne's door. Would he make a tour of French West Africa to recruit troops? Diagne, sensing this could create a big IOU from his colonial masters, accepted, and was responsible for finding a huge chunk of the 200,000 Africans who served during the conflict.

After the war, retaining the title of High Commissioner of African Troops, Diagne had immense political capital, and in the elections of 1919, his party swept away forever métis as a factor in local politics, and any whites, unless they became aligned with his group. Diagne therefore dominated local electoral politics until his death in 1934, when he was succeeded by his former lieutenant, Galandou Diouf. Diouf had broken with Diagne in the mid 1920s, and with French West Africa's first avocat, Lamine Gueye, established a useful liaison with the SFIO in the métropole by 1928.

Diouf was unable to unseat Diagne until his death, then by common consent, he inherited his political assets. His ex-colleague, Lamine Gueye, then became the leader of the opposition, which proved to be an important training period, since after the war, Gueye became Senegal's deputy (Diouf had died in 1940, when local politics had

ceased under Vichy.) Gueye in turn took under his wing the young Leopold Senghor, who also was a first for Africans—the first to win his aggregation.

Senghor had also had a mentor in Blaise Diagne, his protector in Paris, and during his residence in France in the 1930s, observed the functioning of French politics. This served him well during his career as a deputy until 1960, when he was elected president of an independent Senegal.

This paper will mention briefly the pre-1914 period and allude to developments between 1945 and 1960, but will focus on political activities during the elected mandates of Diagne and Diouf (1914 to 1940). The thesis here is that Senegal was the only place in French Africa where a full range of electoral politics was possible—voters were able to choose a deputy and members for the colonial council and municipal councils of the Four Communes. Parties and coalitions appeared and a vigorous local press entered the fray. Diagne and Diouf became masters of gaining the maximum from metropole politics; Diagne even served for a time as deputy Minister of Colonies, an appointment never imagined in the British colonial system. (This paper is partially based on personal materials from the family of Blaise Diagne that have only recently become available to the presenter.)

Thus Senegal became a pilot colony for the extended political activity that occurred after World War II, when elections were then sanctioned for all of French West and Equatorial Africa and Madagascar, and were extended to France's two League mandates, Togo and Cameroun. Senegal's experience was probably the high point of the French policy of assimilation, rejected by many Africans at independence, but which continues as a major cultural factor in the political life of the fourteen independent states which came out of colonialism.



### Slavery and the French Colonial Administration in Senegal and the Soudan, 1848 to 1914

Martin Klein

Professor Emeritus, Department of History, University of Toronto

Martin Klein is a professor emeritus from the University of Toronto, where he taught African history for 29 years. He has done research over 40 years on colonial rule, Islam and slavery in francophone Africa, working mostly in Senegal, Mali and Guinea. He is the author of *Islam and Imperialism in Senegal: Sine-Saloum 1847-1914* (Stanford 1968) and *Slavery and Colonial Rule in French West Africa* (Cambridge 1998) and the editor of a number of books, including *Slavery, Bondage and Emancipation in Modern Asia and Africa* (Wisconsin 1993) and with Suzanne Miers, *Slavery and Colonial Rule in Africa* (Frank Cass, 1999). In 2001, Martin Klein received the Distinguished Africanist Award from the African Studies Association.

**Abstract:** The question of how to deal with indigenous slavery was one of the most difficult problems faced by the French colonial administration. It was first posed when the abolition of the export slave trade jeopardized the existence of the minute colony of Senegal in 1848. The colony's neighbours were threatened by the possibility of slaves fleeing to the colony. This concern also in the long run threatened the dreams many colonial officers, both civilian and military had of building an African empire. This paper will examine, first, the tension between the colony and metropole over how to deal with slavery. As metropolitan opinion became increasingly hostile to slavery, colonial administrators sought ways of limiting the effect of anti-slavery policies. Though French abolitionists won a significant change in slavery policy in the early 1880's, the movement of slaves from the Soudan to Senegal later in that decade was a major source of labour for the peanut boom in Senegal. Second, it will look at the attitude toward slavery and approach to slaves of both civilian and military officials. It will argue that the conquest of the French Soudan (now Mali) depended in part on the exploitation and distribution of slaves, particularly slave women. Third, it will examine the transition from active tolerance to active opposition that culminated in the massive departure from slavery of possibly as many as a million slaves during the period between 1905 and 1912. Finally, it will speculate on why it is difficult to find material dealing with slavery in the archives after 1914.



## "Les Archives de l'AOF : une Mémoire Partagée entre la France et les Pays Francophones d'Afrique de l'Ouest".

Saliou Mbaye, Ancien Directeur des Archives du Sénégal

Saliou Mbaye, Archiviste Paléographe (Ecole nationale des Chartes, Paris, 1974) Diplômé en Linguistique africaine (Paris III, 1972), Docteur d'Etat ès Lettres (Université de Dakar, 1996); Maître de conférences à l'Ecole des Bibliothécaires, Archivistes, Documentalistes de Dakar (EBAD/UCAD), ancien Directeur des Archives du Sénégal (1977-2005).

**Résumé :** Le fonds de l'AOF (1895-1959) réunit l'ensemble des documents produits et reçus par le Gouvernement général de l'AOF et par les directions générales et organismes fédéraux. Au moment des indépendances, ce fonds, grâce à l'action de Jean-François Maurel et des autorités de l'époque, est resté à Dakar alors que la France a pris soin d'évacuer à Paris les archives de souveraineté produites en Indochine, à Madagascar, en Afrique équatoriale française et en Algérie qui constituent aujourd'hui, une somme importante des collections conservées au Centre des Archives d'Outre-Mer (CAOM) à Aix-en-Provence. Ce fonds concerne les huit, voire les neuf anciens territoires de l'AOF et la France. Il couvre l'ensemble des fonctions que recouvre l'administration coloniale française en Afrique de l'ouest. A la demande de la France, ce fonds, dans sa grande majorité a été microfilmé et le film est disponible à Paris et à Aix sous la cote 200 Mi. Ces archives, bien que coloniales sont une partie intégrante du patrimoine archivistique africain si l'on s'en tient aux principes de pertinence et de territorialité. Elles constituent une excellente source de l'histoire africaine si l'on prend en compte le principe de réalité. Elles doivent être soumises à la critique comme toute autre source. Elles bruissent de la présence des Africains et ne demandent qu'à être écoutées et exploitées. Pour illustrer notre propos, nous avons convoqué le Conseil d'Appel musulman qui, en son audience du 1er mai 1897, se prononce sur une affaire de divorce à Saint-Louis.



## Programme

### Panel 2: Race, Identité et Colonisation I/Race, Identity, and Colonization I. Salle Multi Media. Auditorium UCAD II.

Président/Chair : Amadou Aly Dieng, Chercheur, Economiste.



### Colonisation française et ethnicité en Sénégambie : le cas de la Casamance

Pape Chérif Bertrand Bassène

Université Bretagne Sud (SOLITO)

**Résumé :** Etudier la présence européenne en Afrique est souvent synonyme de faire le procès de la précolonisation et de la colonisation. Le discours civilisateur fréquemment au centre du débat sur la traite négrière et l'esclavage trouve sa pertinence dans l'étude des dynamiques internes des sociétés africaines durant cette période dont l'économie ait orientée vers le monde Atlantique. L'Afrique était caractérisée par des luttes atricides que les puissances européennes surent exploiter sous forme de consolidation de la fracture culturelle préexistante.

ces différends ordinairement analysés comme des luttes tribales ou ethniques qui, en imitant la traite et l'esclavage, donnaient l'image d'une Afrique sauvage. Ceci empêcha de comprendre qu'il existait des entités historiques que la décolonisation a cultées, forçant ainsi de nombreux peuples à coexister sans avoir eu à partager la même culture.

Cette mésestime des réalités culturelles laisse apparaître des nations inachevées malgré la colonisation serait facteur d'unité de leurs peuples ; ainsi l'Afrique apparaît comme "par excellence la terre d'élection des antagonismes ethniques".

En exploitant donc le thème choisi, il s'agit de comprendre l'histoire de l'Afrique en tant de se laisser enfermer dans une approche diachronique, étudier la relation entre colonisé et colonisateur en Sénégambie en portant une attention toute particulière aux identités ethniques de la Casamance.

an Loup Amselle, Elikia M'Bokolo; *Au cœur de l'ethnie. Ethnies, tribalisme et Etat d'Afrique*. Edition La Découverte, Paris, 1985-1999.



### "Métis et Métissage : l'éclairage romanesque en miroir".

Daouda Loum, Département d'Anglais, UCAD, Dakar,

Dr. Daouda Loum earned his Master's degree and Ph.D. from Cheikh Anta Diop University, Dakar. He was a junior Fulbright scholar at Fullerton State University in California. His doctoral dissertation which he earned at UCAD is entitled: "The Quest for happiness in William Dean Howells's and Mark Twain's Novels". He holds degrees in teaching and supervision. He has a great interest in the teaching of English as a Foreign Language (TOEFL).

**Résumé:** Quand on replace les littératures africaine et antillaise d'expression française dans leur véritable contexte, il devient aisément de comprendre pourquoi le thème du métissage : l'éclairage romanesque en miroir". En effet, du fait de l'esclavage, du colonialisme, et du néocolonialisme, les violents contacts entre l'Amérique, l'Europe et l'Afrique ont engendré chez les Noirs des sentiments de frustration, de haine, et parfois, de vengeance. Ces épreuves douloureuses vécues ou ressenties ont fouetté l'esprit de nombreux intellectuels africains avertis parmi lesquels on peut citer Ousmane Socé Diop, Abdoulaye Sadjé, Mariama Ba, et Léopold Senghor. A travers leurs œuvres, ces derniers tentent de faire retrouver au Noir infériorisé et subjugué la quintessence de son identité africaine. Qui plus est, ils s'efforcent d'amener à utiliser son africité pour se désaliéner, s'affirmer, et participer activement à la réalisation de la Civilisation de l'Universel, c'est-à-dire la symbiose entre les apports féconds de toutes les civilisations. Nous étudierons la problématique du métis et du métissage à travers l'histoire. Ceci nous permettra de distinguer trois courants. La première génération d'écrivains sénégalais rejette catégoriquement le métissage biologique alors que la deuxième adopte une attitude plus ou moins ambiguë. Quant à la troisième génération, elle promeut le métissage biologique sans faire une condition du métissage culturel, intellectuel, et économique sur lequel les trois générations s'accordent toutes.



### L'identité régionale au Prisme de la Colonisation. Fin XIX-1920

Reine-Claude Grondin

Paris I-Sorbonne et Université de Limoges

Thèse en cours à Paris I-Sorbonne : "La province en colonie : réception et diffusion du fait colonial en Corrèze en Haute-Vienne, XIXe-début XXe siècle". Ouvrage en collaboration avec Claude Liauzu (*Colonisation, droit d'inventaire*).

**Résumé :** Les recherches que je mène m'ont amené à étudier les transferts entre l'espace colonial et la province, le Limousin en l'occurrence. En effet, dans cette province, l'affirmation identitaire inspirée du mouvement régionaliste animé par Jean-Charles Brun s'est développée au moment où la France construisait son deuxième empire colonial auquel ont contribué un certain nombre de Limousins. Or, malgré la différence dans les référents spatiaux, le discours régionaliste et le discours colonial se sont interpenetrés. La rencontre de ces deux moments culturels apporte un éclairage différent sur la réception du fait colonial jusqu'à la première guerre mondiale, même, de vengeance. Ces épreuves douloureuses vécues ou ressenties ont fouetté la rencontre que je propose de décrire. Mais mon exposé a aussi l'ambition de poser la question de la "tyrannie du national" et de l'espace national en particulier dans l'histoire culturelle française alors même que, par nécessité, la colonisation a imposé le changement d'échelle.

### "Sédar, Chantre de la Francophonie : aux origines étaient les Pangol".

Ousmane Sène, Directeur du West African Research Center :

Ousmane Sène enseigne les littératures américaine et africaine au Département d'Anglais de l'Université Cheikh Anta Diop. Il a été Chef du même Département et a effectué plusieurs missions d'enseignement (visiting professor) dans des Universités américaines. Il est l'auteur de plusieurs articles sur les littératures africaine et américaine. Il est directeur de programmes d'études à l'étranger (Study Abroad Programs) pour un certain nombre d'Universités américaines. Il est aussi, présentement, Directeur du Centre de Recherche Ouest Africain, WARC, à Dakar.

**Résumé :** Léopold Sédar Senghor est connu, loué et critiqué à la fois pour son attachement à la langue et à la culture françaises. Son œuvre poétique ainsi que ses essais constituent des armes et des outils fondamentaux dans la bataille que mène la francophonie pour la défense et l'illustration de la langue française.

Sa politique culturelle alors qu'il était président du Sénégal a toujours préconisé un brassage harmonieux entre les valeurs culturelles africaines et les apports fécondants modernisants de l'Occident.

Au vu de tout cela, l'on néglige souvent un trait essentiel chez Senghor : les origines de son inspiration poétique se retrouvent dans le terroir serer qui l'a vu grandir entre Dakar et Djilor Djidiack. Les enseignements de son oncle Toko Waali sont restés vivants dans l'esprit de Senghor adulte ainsi que les chants gymiques (" Kim njom ") qui ponctuaient les championnats de lutte de fin d'hivernage auxquels il se plaisait à assister dans son village en village alors qu'il était tout jeune. L'odeur du couscous sénégalais préparé dans tous les foyers serer l'après-midi aux environs de 16h et 18h a caressé ses narines toute sa vie et il n'oubliera jamais la rondeur appétissante du " dang " : " Ma tête ton sein chaud comme un dang au sortir du feu et fumant " (" Nuit de Sine ").

Ainsi donc, l'imagerie et la rythmique dans la poésie senghorienne sont fortement ancrées dans les croyances, la musique, la littérature orale et les valeurs culturelles du pays et du peuple serer.

Le propos de la présente communication est de restituer Senghor aux siens démontrant, qu'autant que Yande Codou Sène, Léopold chante le Serer dans son œuvre poétique.



**Panel 3: La France à la rencontre de l'Afrique Occidentale /The Encounter France and West Africa. Salle Visioconférence.**

Président/Chair : Robert DuPlessis, Swarthmore College.



### "The French Occupation of Albreda and British commerce along The Gambia River c1681-1857".

**Assan Sarr, Department of History**

**Michigan State University,**

Assan Sarr is a graduate student in History in Michigan State University. His field of interests is West African history, Islam and the Atlantic Slave Trade with a focus on the Senegambia region.

**Abstract:** Albreda, a once slave trading port located in the interior of the Gambia River, had long witnessed the presence of Europeans namely the Portuguese, the Dutch, the Spanish, the English and most importantly the French. In fact, the latter had "occupied" the port or village from where they launched a move toward "controlling the Gambia River trade." In other words, the port had for a long time served as the trading centre for the French. The French Senegal Company, established in 1672, first obtained trading rights to that portion of the north bank area in 1679, and the Albreda post was established two years later opposite the English station on James Island (Gailey, 25).

Even though the British considered the opposition from the local Chiefs and Kings as a major source of trouble for the expansion of their trading activities, the French occupation of Albreda was equally problematic for them (Archer, 36). British Merchants in the area had written petitions to the colonial office in London to grant them protection mainly in their trading activities. One of such petitions was sent in 1824 (p. 34). Thus, the presence of the French in the area had generated some intense rivalries between the British and the French (Wright, 134). A major goal of this paper is to examine the impact of the Franco-British presence on the local inhabitants especially in the area of trade. I shall argue that although Albreda was a small commercial centre it was both a politically and economically significant settlement to not only the Europeans but also the lower Gambian communities until the early nineteenth century. It should be noted that in 1816 Bathurst Island was founded which replaced James Island as a major military and administrative base for the English, and in 1826 they occupied Barra point. A few years later, measures were taken to pacify McCarthy Island and several other neighbouring states. French control of the

settlement ended when the trading post changed hands to the British following the signing of the 1857 Convention. This convention gave Britain proprietary rights to the settlement. These factors put together brought about the "decline" of the settlement.



### Marge de manœuvre et pouvoir de décision des souverains Africains dans le système des relations internationales transatlantiques et dans l'évolution du capitalisme moderne en Afrique 1715-1800

Ousmane Traoré

Université de la Sorbonne Paris IV.

Ousmane Traoré est inscrit en troisième année de thèse à l'université de la Sorbonne-Paris IV sous la direction de Monsieur Lucien Bély, professeur d'histoire moderne et spécialiste d'histoire de la diplomatie. Parallèlement à ses recherches, il travaille à Tns-Sofres, société d'études et de sondages.

Résumé : Mes recherches pour ma thèse de doctorat s'intéressent aux relations entre l'Europe et les royaumes de la Sénégambie que nous voudrions élucider sous un angle autre que colonial. Nous voulons savoir si ces relations pourraient être placées dans un système de relations internationales dans lequel les royaumes de la côte d'Afrique jouissaient de libertés de décision et d'une réelle marge de manœuvre. En effet, l'histoire des relations entre l'Europe et l'Afrique a toujours été abordée dans le cadre d'une étude des rapports entre métropole et colonie sans tenir compte de l'existence des structures étatiques que l'Europe considérait alors comme de simples concessions commerciales ou comptoirs.

Notre démarche consiste donc à re-considérer ces relations sous l'angle de la diplomatie, c'est-à-dire des relations politiques souveraines, relevant du côté africain du propre chef des rois, et non pas d'un fait strictement colonial.

Les études sur les relations entre les royaumes de la côte d'Afrique et les Compagnies de commerce n'ont pas accordé beaucoup d'attention aux sociétés africaines et aux structures étatiques trouvées sur place par les puissances coloniales. Dans le domaine de l'histoire de ces sociétés, on n'a pas bien étudié l'effet révolutionnaire de

l'introduction de la marchandise européenne et les conséquences politiques qu'elle a engendrées. Le pouvoir légitime des souverains africains est occulté de même que leur marge de manœuvre dans les relations politico-économiques avec l'Occident et, partant, le rôle qu'ils joueraient dans la politique commerciale des compagnies de commerce. Une confrontation systématique des traditions orales, locales et de la documentation d'origine européenne pourrait permettre d'avancer plus sûrement dans le domaine de l'histoire africaine et surtout dans celui des relations entre souverains africains et puissances occidentales.



### De la chefferie traditionnelle à l'administration républicaine : le cas du Fuuta Tooro 1860-1980.

Kalidou Diallo,

Université Cheikh Anta Diop

Kalidou Diallo a soutenu une thèse Doctorat de 3ème cycle sur " le syndicalisme dans l'Enseignement public en Afrique Occidentale Française 1900-1960, UCAD, 1996 528 pages ". Sa Thèse de Doctorat d'Etat est en cours : " les transformations syndicales en Afrique de l'Ouest de 1960 au début du 21ème siècle " sous la co-tutelle des Professeurs Iba Der Thiam, UCAD, et de Catherine Coquery-Vidrovitch, Université Paris 7.

Résumé : En 1776, le Fuuta Tooro devient un Etat théocratique ou Almamyal. Situé de part et d'autre de la moyenne vallée du fleuve Sénégal entre la Mauritanie semi-désertique et les steppes du Ferlo, il s'allonge de Dagana à Ndiorol, marigot qui le sépare du royaume Gadiaga.

Le Fuuta Tooro comprenait sept provinces traditionnelles Dimar, Tooro, Halaybe, Laaw, Yirlaabe Hebbiyabe, Bossea, Nguenar et Damga. Ces unités territoriales ont fait partie intégrante de l'Etat théocratique fondé par Thierno Souleymane Bal de 1776 à la conquête coloniale progressive 1860-1891. Il a fallu plus d'un siècle, du gouverneur Louis Faidherbe à partir de 1854 jusqu'à l'indépendance du Sénégal proclamée en 1960, pour démanteler ces unités territoriales traditionnelles. Des provinces traditionnelles, cantons, provinces reconfigurées et des cercles s'est construit l'ébauche

d'une mentalité pouvant accepter une administration territoriale dirigée par des fonctionnaires originaires de toutes les ethnies et de toutes les castes.

Nous allons tente d'expliquer, à travers cette étude de cas du Fuuta Tooro, le processus par lequel les provinces sont devenues des cercles, des cantons et après l'indépendance du Sénégal, des arrondissements, départements et plus tard des communautés rurales. Il s'agit de montrer la transformation des provinces de type féodal en circonscriptions républicaines à travers plusieurs mutations administratives.



#### **Panel 4: La France, la Méditerranée et le Pacifique/France, the Mediterranean Sea, and the Pacific Ocean.**

Président/Chair : Geoffrey Parker, Andreas Dorpalen Professor of History, The Ohio State University



#### **"Re-enchanting Morocco: A 'Real' Journey Through Travel Narratives (19th century)".**

Claudio Minca

Professor of Human Geography, School of Geography, Politics and Sociology,  
University of Newcastle, UK.

Claudio MINCA is presently Professor of Human Geography in the School of Geography, Politics and Sociology at the University of Newcastle upon Tyne, UK and Visiting Professor at the University of Marrakech (Cadi Ayyad), Morocco. Previously, he taught at the University of Venice (1998-2004), at the University of Trieste (1990-1998) and at Venice International University (1999-2002) and has been Visiting Professor at the University of Calgary (1992 and 1995), the University of Southern California, Los Angeles (1996), the University of Colorado, Boulder (1998), the University of Durham

UK (2001). In 2004, Claudio Minca was awarded the International Expert Fellowship by the College of Tourism, Rikkyo University, Tokyo.

He has published widely on the relationship between geographical representations and tourist space and the philosophy and theory of geography. His current research centres on the analysis of the postcolonial turn in geography and the relationship between modernity, space and identity in the postcolonial geographies of the Mediterranean, Morocco in particular. Prof. MINCA is the author/editor of seven books and over 80 articles in refereed journals, invited articles and essays mainly in Italian and English, but also in French and Spanish. In 1996 he acted as scientific consultant to the Senegalese Ministry of Tourism.

**Abstract:** Tourist discourses of Otherness embody the rhetoric of the modern colonial project. In this paper, I will analyse such discourses, basing myself within a specific post-colonial approach: Timothy Mitchell's (1988) "world-as-exhibition" theory, combined here with non-representational approaches. Through an exploration of the tourist imaginaries present within guidebooks, travel magazines and the literature produced by tour operators, I will look to the ways in which a specific postcolonial vision of Moroccan "peoples and places" is constructed. I will argue that the narratives framed by the images and texts examined reveal the ways in which today's tourist representations of Otherness constitute yet another means through which to trace the boundaries of European identity and to reduce its "outside" to simply another, post-colonial, interpretation of 19th century tableaux.



#### **Politics and Perception in the European Settlement of Tunisia: the French Colony vs. the Italian Colony**

Mark Choate

Brigham Young University

Mark I. Choate is Assistant Professor of History at Brigham Young University, teaching the political and cultural history of modern Europe, colonialism, and migration, with research specialties in modern Italian and international history. He began his college

studies at the University of Oklahoma, and received his B.A. magna cum laude, M.A., M.Phil., and Ph.D. in history from Yale University. His dissertation, "Defining "Greater Italy": Migration and Colonialism in Africa and the Americas, 1880-1915," was awarded Yale's Hans Gatzke Prize in European history, and he is currently revising it into a book entitled "Italy and Italians Abroad: Emigration, Colonialism, and the First Global Nation."

A paper he presented in August 2001 at the International Conference of Historical Geographers in Quebec was awarded the Andrew Hill Clark Prize by the American Academy of Geographers, Historical Geography Specialty Group, for the best conference paper written at the doctoral level.

Professor Choate has presented many papers at annual conferences of academic associations. His has published papers and book reviews in *The International Journal of African Historical Studies*, *Journal of Modern Italian Studies*, *International Migration Review*, and *Modern Italy*.

**Abstract:** France's occupation of Tunis in 1881 helped launch the European Scramble for Africa, and certainly startled the Italian government, which had harbored its own designs for Tunisia, only 130 miles away from Sicily. The population of Italian emigrants in Tunisia continued to grow after 1881, and Italy persisted in calling its emigrant community a "colony," despite French objections. Diplomatic rapprochement in 1896 brought French recognition of Italian citizenship, schools, and charities in the protectorate of Tunisia. The small French community angrily raised the specter of Italian overpopulation, and called for forced assimilation. France's ambiguous colonization of Tunisia thus remained contested not only by Arabic Tunisians, but by Italian Tunisians, as Paul Leroy-Beaulieu reevaluated Tunisia as a colony for "exploitation," not "population." How could Tunisia be a population colony if the European population was Italian, not French?

Drawing upon the Ministère des Affaires Etrangères, Archives Nationales, the Centre des archives d'outre-mer in Aix-en-Provence, and the Archivio Storico Diplomatico and Archivio Centrale dello Stato in Rome, this paper investigates how the goals, priorities, and definitions of French colonial domination came into conflict over the issue of migration, as racial conflict arose not just between Europeans and Africans (the traditional "colonizer" and "colonized") but between the Europeans themselves.



### France in the Pacific: A Case Study

Mary Ellen Birkett

Smith College, Northampton

Mary Ellen Birkett holds the Ph.D. from Yale University and is Professor of French Studies at Smith College. She is the author of *Lamartine and the Poetics of Landscape*, has published widely on French Romanticism, and has also contributed studies to the Hawaiian Journal of History. Currently she is co-editing the volume *Approaches to Teaching Claire de Duras's Ourika* for the Modern Language Association of America and is conducting research on French legacies in the Pacific in the early nineteenth-century.

**Abstract:** France acquired her empire in the Pacific in the fifty years from the 1840s to the 1880s. But French colonialism—that is, attempts to hold sway in nations in the Pacific through economic, social, or cultural ascendancy that could later be developed into colonialism of a political nature—did not stem from a straightforward policy conceived in the Hexagon for domination abroad. Frederick Cooper and Ann Laura Stoler remind us in *Tensions of Empire: Colonial Cultures in a Bourgeois World* (University of California Press, 1997) that "imperial elites may have viewed their domains from a metropolitan center, but their actions, let alone their consequences, were not necessarily determined there" (29). In *Remembrance of Pacific Pasts: An Invitation to Remake History* (University of Hawaii Press, 2000), Robert Borofsky adds: "we need ...to understand colonialism as a process...Histories of the period make clear that focusing solely on the annexation period of colonialism misses central concerns of interest" (174).

This paper presents a case study of the complex practices of exclusion and universalizing characteristic of early nineteenth-century French "colonialism as process" in the Hawaiian Islands in the years 1837-1840. As much as decisions made by the Ministers of Navy and Colonies and of Foreign Affairs in Paris, encounters between native Hawaiians—backed by American Protestant missionaries—and

representatives of France shaped French policy in the Pacific. The actions of two highly-regarded French naval captains, Abel Aubert Dupetit-Thouars and Cyrille-Pierre-Théodore Laplace, as recounted in archival documents as well as in Dupetit-Thouars' *Voyage autour du monde sur la frégate La Vénus pendant les années 1836-1839* (Paris: Gide, 1840-1841) and Laplace's *Campagne de circumnavigation de la frégate L'Artémise, pendant les années 1837, 1838, 1839, et 1840* (Paris: A. Bertrand, 1841-1854) illustrate how metropolitan-peripheral contingency produced foreign policy. The historical moment of the interventions of these two officer-diplomats in controversies centered on religion and interpretations of legal rights comes to resonate more widely as an instance of what Deborah Jenson calls "contact studies" in that it "positions what is 'French' in its relationship of constitutive contact with others" (Yale French Studies 107: The Haiti Issue: 1804 and Nineteenth-Century French Studies; Yale University Press, 2005, p. 4).



#### Panel 5: La France et l'Hémisphère Occidental I/France and the Western Hemisphere I. Auditorium UCAD II.

Président/Chair : Philip Boucher



#### "The Long Journey of the Turtle Who Wanted to Fly: Oral Motifs and Cultural Exchange in the Fur Trade."

Carolyn Podruchny

History Department, York University.

Education 1992-99, University of Toronto, Doctorate of Philosophy, History Major Field in Canadian, focus in Pre-Confederation, and Minor Fields in Native history in North America and Immigration and Ethnicity in the U.S. and Canada.

Dissertation: "Sons of the Wilderness": Work, Culture and Identity Among Voyageurs in the Montreal Fur Trade, 1780-1821," supervised by Allan Greer, committee members were Sylvia Van Kirk and Ian Radforth; external examiner was Arthur Ray of the University of British Columbia

Monograph: *Making the Voyageur World: Travelers and Traders in the North American Fur Trade*. Lincoln: University of Nebraska Press and Toronto: University of Toronto Press, forthcoming 2006.

**Abstract:** "In early 1800s, the Anishnabe leader Mis-quona-queb, living west of Lake Superior, told a story to a group of Anishnabe children about the cultural hero Nene-bush catching a ride with two geese by gripping in his teeth a stick held in their beaks. Nene-bush became so excited as he flew over a village, that he opened his mouth to shout and came tumbling down. In 1680s, the French poet Jean de la Fontaine published an almost identical version of the story, with the passenger as a tortoise, rather than Nene-bush. La Fontaine learned of the tale from Antoine Galland, who probably translated it from a 750 CE Arabic translation of the Panchatantra, an anonymous collection of animal fables written in Sanskrit around 500 CE. A version of the tale can also be found in the Jataka Tales, a body of 547 tales that recount the previous lives of the Buddha, recorded around 300 BCE in Pali. The tale can now be found in the global folklore index compiled by Antti Aarne and Stith Thompson, classified as #225A.

How did this tale of a turtle and two geese travel from southern Asia in classical times to the Great Lakes basin in the nineteenth century virtually unchanged? It seems unlikely that such a unique story could develop independently halfway around the globe, separated by close to 2000 years. This paper will trace the history of the tale in its locales, and search for the modes of transmission from Asia to North America. It will also explore other classical Asian and European story motifs that appear in Anishnabe stories".



## Amérindiens, Africains, et Acadiens à la Rencontre de la Louisiane Française

Ibrahima Seck

Département d'Histoire, Université Cheikh Anta Diop

Ibrahima Seck est Assistant au département d'Histoire de l'UCAD. Il est l'auteur d'une thèse de doctorat de 3e cycle intitulée " Cultures africaines et esclavage dans la Basse Vallée du Mississippi ", soutenue en juillet 1999 à Dakar. Ancien Secrétaire général de l'Association Sénégalaise des Professeurs d'Histoire et de Géographie, coordonnateur du jumelage Gorée (Sénégal) et Saint Martinville (Louisiane). M. Seck est actuellement le Secrétaire général de l'Association de Recherche Ouest Africaine et initiateur du Bouki Blues Festival dont la deuxième édition a eu lieu en janvier 2005 à Jiloor, royaume d'enfance de Senghor.

**Résumé :** Les régions isolées du sud-ouest de la Louisiane constituent l'un des derniers bastions où le créole à base de français est encore parlé par une bonne partie de la population. Ces régions étaient le domaine des Indiens Attakapa et Chitimacha auxquels s'étaient joints de nombreux esclaves marrons. Ces derniers avaient choisi cette région à cause de son isolement. Leurs poursuivants avaient très peu de chance de les y retrouver. Entre 1755 et 1766, les Acadiens expulsés du Canada par les Anglais, venaient renforcer le groupe. L'origine des Acadiens se situe dans la région côtière autour du port français de La Rochelle dans des localités comme Saintonge Poitou et Aunis d'où ils émigrèrent pour s'installer au Canada entre 1633 et 1651. En Louisiane, ils avaient gardé quelques termes de leurs ancêtres marins. Une 'anse' chez les Acadiens, n'est pas une baie ou un golfe, mais une portion de prairie qui s'enfonce dans la forêt. Quand ils vont sur la lisière de la forêt, ils emploient l'expression " coutoyer ". Aller dans la prairie se dit " prendre le large ". Ils disent " naviguer toute la journée " pour signifier travailler tout le jour, et si deux automobiles se heurtent dans une rue de village, ils parlent de " naufragés ". Aux Indiens on avait emprunté de termes pour les plantes et les fruits locaux. Aujourd'hui encore, c'est dans le sud-ouest de la Louisiane que l'on retrouve l'essentiel des locuteurs du créole. C'est aussi dans cette région, dont l'isolement n'a été rompu qu'à partir des années 1950, que l'on retrouve encore aujourd'hui, des noms de famille comme Sénégal, Poullard et Igb

(Ebou). les contes de Bouki et compé Lapin et un grand nombre de tradipraticiens utilisant des procédés très familiers aux Africains.



## Poisoning Crimes: Perceptions of the Slave Poisoner in Martinique and the Metropole during the Restoration and July Monarchy

John Savage

Lehigh University, Bethlehem, PA

John Savage is Assistant Professor of History at Lehigh University in Bethlehem, Pennsylvania. He received his Ph.D. from New York University in History and French Studies in 1999, and is currently preparing a book manuscript on the application of the Napoleonic codes in the French territories of the Caribbean during the Restoration and July Monarchy.

**Abstract:** The problem of slave poisoning was not new in 19th century Martinique, but contemporaries claimed the phenomenon was changing. In addition to victimizing livestock and fellow slaves, planters claimed slaves were poisoning their white masters, something they insisted had not occurred in the pre-revolutionary era. The colons were also troubled by the perception that poisoners were "slaves who live in the best conditions and who enjoy the greatest level of their master's trust," and were striking "the plantations where the blacks are best managed and taken care of."

This paper will consider the widely circulated tales of devoted and dutiful slaves betraying their white masters through poisoning crimes. Such stories were often retold and disseminated, and their trace can be found in fictional representations of colonial life that became popular in the metropole. I will consider Victor Hugo's *Bug Jargal* and Eugène Sue's *Atar Gull* as prominent examples. These fictional accounts appeared before the figure of the slave poisoner was adopted by Victor Schoelcher and other abolitionists as a symbol of the degradation of slavery. However, these authors relied on many of the same assumptions about poisoning held by colonial planters. In the end, the trope of the desperate, vengeful, and ultimately inhuman slave poisoner was

accepted just as uncritically by a French public that was increasingly unsympathetic to slavery as it was by slaveholders.



### Letters from New Orleans

Nathalie Dessens

Université de Toulouse, France

Nathalie Dessens is a Professor of American history at the University of Toulouse-Le Mirail (France). Her main areas of research are the antebellum American South (ideology, myths, culture) and the history of the slave societies in the Americas. She has written several articles published in Europe, the West Indies, and the United States. She has also published *Myths of the Plantation Society: Slavery in the American South and the West Indies* (University Press of Florida, 2003). She is presently focusing on early nineteenth-century Louisiana, especially migrations of the late colonial and early American eras. Her forthcoming book entitled *From Saint-Domingue to New Orleans. Migration and Influences* is to be published late this year by University Press of Florida. Her latest research bears on the correspondence between Jean Boze (New Orleans) and Henri de Sainte-Gême (Saint-Gaudens, France) from 1818 to 1839.

**Abstract:** In the two decades almost exactly centered on the Louisiana Purchase, over fifteen thousand refugees from Saint-Domingue settled in Louisiana, mostly in New Orleans. Jean Boze, one of the ten thousand French islanders who reached New Orleans by way of Cuba in 1809, became the witness and chronicler of early American Louisiana. From 1819 to 1839, he wrote monthly letters to his friend Henri de Sainte-Gême who had returned to metropolitan France after sojourning in Saint-Domingue, Cuba, and New Orleans. For twenty years, Boze wrote thousands of pages to Sainte-Gême. In them, he described refugee life in Louisiana, but also the structures of the Louisiana society. He gave hints at race relations and described the social, economic, and political life of his new homeland. He thus became the chronicler of the New Orleans society, politics, and culture, bearing testimony to the processes of continuity and change in early American Louisiana. This paper aims at analyzing his depiction of

the actors of early American Louisiana (the Creoles, Americans, and refugees, but also the whites, free people of color, and slaves), of their interactions, and of the cultural resistance of the Gallic community to Americanization.



### **Panel 6: "Extremely Dangerous Suspects": Missionaries, African Christian Communities, and Colonial Ambivalence in 19<sup>th</sup> and 20<sup>th</sup> Century West Africa**

Président/Chair: Barbara Cooper, Rutgers University.

Discutant/Discussant : Rachel Jean-Baptiste, State University of New York, Albany.



### **"Catholics in the Republic's Empire: The Catholic Mission and Electoral Politics in the Four Communes of Senegal, 1880-1905"**

Elizabeth Foster

Princeton University



### **"Protestants and French Colonialism in Senegal, 1863-1914"**

Hilary Jones

Macalester College



**"An Extremely Dangerous Suspect": French Colonial Attitudes Toward Protestant Missionaries in West Africa under Vichy and Beyond"**

Barbara Cooper

Rutgers University

**Abstract** of the panel: In keeping with the theme "Cultures and Colonization in French Africa," this panel explores the ambivalent relationships between the French colonial state, Catholic and Protestant missions, and African Christian communities in the 19th and 20th centuries. Republican anti-clericalism on the one hand and Vichy pro-Catholicism on the other meant that mission and convert communities were not always well situated within the French colonial setting. Catholics and Protestants could be quite differently positioned from one another, and mission projects faced differing obstacles depending upon the setting and the period in question—neither the French colonial state nor the Christian experience was fixed, homogenous, or monolithic. All Christian communities, at one moment or another, might be seen as "extremely dangerous suspect(s)," ambiguously committed to the French colonial enterprise. Nevertheless, Christian communities consistently found significant scope for action within the AOF, in part because of the complexity and ambiguity of the colonial attitude towards religion. Two papers on Senegal offer glimpses of the differing experiences of Catholic and Protestant communities at the turn of the century. The third paper focuses on Protestants in Niger at the time of the pro-Catholic Vichy government.

The panel includes scholars of West Africa and French colonial studies to argue that colonial encounters were fraught with negotiations between multivalent African and French communities. Elizabeth Foster's paper examines the relationship between the Catholic mission, the colonial administration and the voters in the Four Communes as Senegal transitioned from military to civilian colonial rule in the early 1880s through the early 1900s. Controlled by a powerful and staunchly Catholic métis élite, the municipal and general councils pursued Church interests and sheltered them from the enemies in the administration. Thus, Republican institutions of manhood suffrage helped preserve a place for Catholicism in urban colonial Senegal. Hilary Jones' paper explores the neglected topic of the role of the Protestant Paris Missionary Society in shaping the lives of former slaves and other migrants who settled in Saint Louis.

Senegal. The paper concentrates on the period from the founding of the mission in 1863 to the establishment of a new congregation in Dakar, the capital of French West Africa, in 1914. Interviews with congregation members and missionary correspondence reveal the formation of the Protestant community in Saint Louis and the meaning of Protestant identity for families who joined the mission in the late nineteenth century. Barbara Cooper's paper explores the detention of Mr. David Osborne, an Anglophone missionary of the evangelical Sudan Interior Mission working in Maradi, Niger, by the French administration during November of 1942. Drawing upon interviews with missionaries, mission publications, and colonial records the paper explores the complex relations between an Anglo-American protestant mission and the French colonial state, the ambivalence of France towards Republican secularism, and the risks collaboration or resistance on behalf of protestant missionaries in the AOF under Vichy. Chair and discussant Rachel Jean-Baptiste has researched how African communities, the colonial state, and missions negotiated ideas of sexual morality, marriage, and urban identity in 19th and 20th century Gabon.



**Panel 7: Nationalisme et Décolonisation 1/Nationalism and Decolonization 1, Salle Multi Media.**

Président/Chair : Mbaye Thiam, Directeur EBAD, UCAD, Dakar



**Marcus Garvey's Influence on French West Africa's Decolonization Struggle**

Babacar M'Baye

Evergreen State College

Babacar M'Baye received his B.A. from Université Gaston Berger de Saint-Louis. He is currently teaching Africana Studies at The Evergreen State College. His publications

include "The Image of Africa in the Travel Narratives of W.E.B. Du Bois, Richard Wright, James Baldwin, and Henry Louis Gates, Jr." (BMA: The Sonia Sanchez Literary Review; Fall 2003, 153-177); "The Representation of Africa in Black Atlantic Studies of Race and Literature" (Thamyris Intersecting: Place, Sex and Race. N° 11. 2003, 151-162); and "Dualistic Imagination of Africa in the Black Atlantic Narratives of Phillis Wheatley, Olaudah Equiano, and Martin R. Delany" (The New England Journal of History; Spring 2002, 15-32). Babacar's research interests include the historical and cultural connections between Africa and the Black Diaspora, race, colonialism, Black music, and Black cinema. Babacar is currently writing a book manuscript on the Pan-africanist discourse in nineteenth century African-Diasporic literature.

**Abstract:** This paper explores the relationships between Marcus Garvey and the Francophone African political leaders and intellectuals of the early twentieth century such as Kojo Touvalou Houenou, Blaise Diagne, and Lamine Gueye. By placing Garvey's ideologies of resistance against racism and imperialism in the wide context of Black international resistance against colonialism in Africa and in the Black Diaspora in which the African political leaders were involved during the first half of the twentieth century, this paper will show the similarities and differences in the Black leaders' theorizing of Europe's relations with Africa. The paper will reveal the vital role that Garvey and his African contemporaries played in the global struggle for Black liberation and equality.



### "Léopold Senghor and the Popular Front: Negritude and the Reframing of Educational Reform."

Harry Gamble

College of Wooster

Assistant Professor of French, The College of Wooster, 2002-present

Peace Corps volunteer, Mali, West Africa, 1992-1994.

Education: Institute of French Studies, New York University

Ph.D. in French Studies, January 2002.

### Programme

Dissertation: "Developing Cultures: Debates over Education in French West Africa, 1930-1950" (January 2002).

École Normale Supérieure (Paris) : Pensionnaire étranger, January-August, 1997.

**Abstract :** Many remember Léopold Senghor for his role in bringing metropolitan education to French West Africa. Passed in 1950, the "Léopold Senghor Law" put an official end to the colonial school system that had grown up since the beginning of the century. The consequences of this assimilationist law – which put the federation's schools under the authority of the French Ministry of National Education – were felt not only in the 1950s, but for decades after African independence.

And yet, as my paper will stress, Senghor had a very different vision of educational reform during the Popular Front period – a vision that was inspired by the Negritude movement. Traveling home to Senegal in 1937, Senghor sought to convince the "originaires" to abandon their calls for metropolitan education. At the time, the originaires were locked in a tense standoff with the colonial administration, which maintained that Africans – even those with French citizenship – needed their own separate types of schooling. As they tried to resolve this controversy, Popular Front officials sought the advice of Senghor who emerged as a key interlocutor. Senghor would argue that the first priority of any school system was to promote and develop the civilization of the people in question. In making these arguments, Senghor challenged the views of the originaires as well as those of colonial authorities.



### "Rural Protest and Communist Party Responses in French Colonial Algeria during the Inter-War Years"

Allison Drew

University of York (UK)

Allison Drew's research concerns social movements in Africa. Her main area of research has been socialist and radical movements in South Africa during the struggle against apartheid. She is now looking comparatively at the settler societies of Algeria and South Africa, focussing on the interactions of the communist movements and national

liberation struggles in both countries. She teaches African politics at the University of York in Britain.

**Abstract:** "Rural protest and Communist Party responses in French-colonial Algeria during the inter-war years" Rural protests in French colonial Algeria of the inter-war years were relatively neglected by anti-colonial political organizations, which focussed on urban movements. The historical literature has similarly prioritized urban struggles.

The tiny Communist Party in Algeria, which in the 1920s and 1930s put forward the slogan of independence, provides one such example. Both its urban orientation and its minute numbers precluded serious organizational work in rural areas. Nonetheless, in 1932-33 it provided short-lived and intense support to peasant protests against expropriation in the area around Blida.

This paper will investigate this episode. It seeks, firstly, to illuminate what the demands and protest activities used by these peasants reveal about their cultural and economic attitudes towards land. It will then discuss the nature of the Communist support and attempt to assess what effect, if any, this had on the protests and on subsequent peasant activities in that region.



#### Panel 8: Stratégies Coloniales et Réponses Locales I/ Colonial Strategies and Local Responses I. Auditorium UCAD II

Président/Chair : Cheikh Faty Faye, UCAD, Dakar



#### Espionnage et pouvoir colonial en Sénégambie: 1820- 1895

Mamoudou Sy

Docteur en histoire

Dr Mamoudou SY est chercheur au Centre de Recherche Ouest Africain de Dakar, coordonnateur de l'unité de recherche sur le monde pastoral et foulbé dudit centre, enseignant vacataire au département d'Histoire de l'UCAD et professeur d'Histoire Géographie au collège Djibril Diaw de Thiès. Il est le trésorier général de l'Association de Recherche Ouest Africaine. Dr SY participe à un programme triennal (2006-2008) de recherche sur les familles maraboutiques du Fuuta Tooro de Institute for the Study of Islamic Thought in Africa (ISITA), du Program of African Studies de Northwestern University.

**Résumé :** Avant la colonisation effective des États de la Sénégambie, les Français mirent en œuvre à partir de Saint-Louis diverses stratégies pour la collecte du renseignement civil, militaire et économique pour l'élargissement et la consolidation de leurs alliances politiques et enfin la détection de leurs potentiels ennemis. Les officiels français recrutèrent dès 1820 des espions dans tous les États de la Sénégambie. Ils furent très actifs dans le secteur économique (recherche de nouveaux partenaires), politique (choix des collaborateurs) et militaire (mission de reconnaissance). Les africains (chefs politiques, militaires et religieux) ne restèrent pas inactifs face à l'action des espions. Ils mirent en œuvre diverses stratégies (siir, bameelu biir), de contre espionnage et de contre propagande. L'utilisation des espions ira s'intensifiant au XX e siècle avec la confection de fiches individuelles sur les marabouts ou les candidats à la chefferie des villages.



#### Imprisonment and the Colonial Society in Senegal: Inside the Prison of Saint-Louis (ca. 1860- ca. 1940)

Ibra Sène

PhD Candidate, Michigan State University

Ibra Sène termine présentement un doctorat en Histoire à l'Université de Michigan State (USA). Sa thèse, débutée à l'Université Cheikh Anta Diop, porte sur l'histoire du système pénitentiaire Sénégalaïs et le rôle qu'il a eu à jouer dans le cadre de l'entreprise coloniale française. Membre de plusieurs organisations professionnelles à caractère

académique comme le Groupe d'Études et de Recherches sur la Marginalité et l'Exclusion au Sénégal (GERMES) du Département d'Histoire de l'UCAD, l'Association des Historiens Africains (AHA), l'Association de Recherche Ouest Africaine - Sénégal et USA - (AROA), l'Association Sénégalaise des Bibliothécaires, Archivistes, et Documentalistes (ASBAD), ainsi que l'Association des Études Africanistes (ASA), basée aux USA. Membre de la Société d'Histoire Coloniale Française (SHCF) depuis 2003.

**Abstract:** In this paper, I look at the contentions, negotiations and accommodations that occurred within this space between the colonizer and the colonized people, and the way this influenced the penitentiary system. The absence of a clear punishment theory, of basic technical expertise in prison management, and of sufficient financial resources for the penitentiary, epitomizes the uncertainties and inconsistencies of the system and its divorce with the French Republican ideals that informed punishment in the métropole at the time. I examine the different ways this distortion of the penitentiary system influenced its growth and created at the same time space for action for the prisoners. I will investigate the prisoners' action, its nature, the way it was conducted, and its effects. Finally, I show how the impact of race, the prisoners' cultural background and their various colonial experiences came into play, to emphasize the connectedness of the 'prison society' to the world beyond the penitentiary walls.



### Encadrement colonial et politique des chefs au Fouladou : Abdoul Diallo, chef de canton (1918-1939) : histoire d'une reconversion

Mouhamadou Moustapha Sow

Professeur d'Histoire-Géographie, Doctorant en Histoire, UCAD

**Résumé :** Après l'échec de la première génération de résistants à la pénétration coloniale, la France pour asseoir son édifice colonial, fit appel à la chefferie locale. Celle-ci était jugée tout naturellement plus apte à imposer son autorité aux populations indigènes. Dans la plupart des territoires des chefs traditionnels ont ainsi appuyé les autorités coloniales dans la mise en œuvre du système colonial. C'est tout le sens de la

politique collaborationniste instaurée par la France dans la première moitié du 20ème siècle.

Au Fouladou, où la pénétration coloniale française fut tardive et où le pouvoir traditionnel n'était pas suffisamment organisé et solide, la France fut confrontée à un véritable problème de trouver des chefs ayant l'expérience du commandement pour imposer son autorité chez un peuple pasteur réputé nomade. Après avoir échoué dans sa première tentative d'encadrement de la chefferie autochtone. Les autorités coloniales ont recouru à des " chefs " étrangers qui répondent bien à leurs impératifs.

C'est dans ce sillage qu'il faut placer la trajectoire singulière d'Abdoul Diallo comme chef de canton de l'un des plus importants cantons du Fouladou. Du " voleur d'ânes " qu'il était dans son Fouta natal, Abdoul " bambi " devint un chef indispensable dans le dispositif colonial en Haute Casamance. Quels sont les facteurs qui ont favorisé cette ascension fulgurante ? Comment a-t-il réussi à investir le système colonial ? Celle-ci ne tient-elle pas à la faiblesse des chefs locaux ? Quelle a été la réaction des populations autochtones ?

Pour une analyse exhaustive de cette évolution, nous avons limité notre travail à l'apport des chefs étrangers tout en ayant à l'esprit qu'ils ne constituaient pas les seuls éléments de collaboration avec l'autorité coloniale.



### " Tribulations Coloniales et Duplicité Indigène; Jeux de pouvoirs et Domination en Haute Casamance "

Abderrahmane Ngaïdé

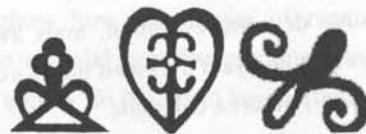
Assistant au Département d'Histoire de la FLSH de l'UCAD, Dakar

**Résumé :** " ... l'histoire coloniale demeure pour une large part une histoire du pouvoir et de la mort. C'est la raison pour laquelle, en dépit des innombrables " traces " qu'elle a laissées, son écriture est si complexe " (Mbembe 1996 : 24).

Rien ne révèle mieux la pénétration coloniale au Fuladou que l'analyse des rapports entre Musaa Moolo et la colonie. Si j'ai choisi cet angle d'observation c'est pour mieux

rendre compte d'une situation particulièrement intéressante : la confrontation de deux logiques de pouvoir dont les objectifs, les desseins et les stratégies sont contradictoires. Le caractère tardif de la conquête du Fuladu est lié à plusieurs facteurs parmi lesquels figurent les difficultés de navigation sur le fleuve Casamance et l'existence de forêts vierges difficilement pénétrables. Notons que durant la même période, la France était préoccupée par la consolidation de son assise sur le fleuve Sénégal, la lutte contre les différents marabouts de la Sénégambie, les peuples de la Basse Casamance et le renforcement de la culture de l'arachide dans les régions centrales de la colonie du Sénégal. La dispersion des forces ne pouvait qu'occasionner un retard dans la progression coloniale en haute Casamance.

Je me dispenserai de retracer, dans les détails, ce qui se passa entre la colonie et le Fuladu. Ce faisant j'esquisserai une fresque qui nous permettra de saisir le jeu double de Musaa Moolo, les tâtonnements coloniaux et les tentatives avortées de mise en valeur de cette partie de la colonie française afin de saisir les retards qu'elle a connus par rapport au reste de la colonie du Sénégal et de ses dépendances.



#### Panel 9: Colonisation et Religion I/Colonization and Religion I, Salle Multi Média

Président/Chair : Saliou Kandji, Islamologue



#### Colonisation, Islam et Frontières: la Gestion de l'Islam Transfrontalier par l'Administration Française au Niger (1890-1945)

Mahaman Alio, Ph.D

Faculté des Lettres et Sciences Humaines, Département d'histoire, Université  
Abdou Moumouni, Niger

Mahaman Alio a effectué ses études du 1er et du 2e cycles à l'Université de Niamey. Après avoir servi dans l'enseignement secondaire, il a soutenu un PhD à l'Université

Zaria (Nigéria) sur l'histoire coloniale. Recruté à l'Université comme enseignant vacataire, puis permanent à partir d'octobre 2002, Alio est actuellement adjoint au Chef du département d'Histoire et représentant des enseignants de la Faculté des Lettres et Sciences Humaines au Conseil de l'Université.

**Résumé :** Quand nous parlons de l'Islam transfrontalier, nous sommes au cœur d'un débat actuel qui plonge cependant ses racines dans une histoire ancienne, surtout pour un espace sahélien, jadis ouvert à toutes les influences et qui a connu beaucoup de remous et des réformes islamiques où la dynamique de flux et de reflux des frontières (en fonction de la force des États) n'a été estompée que par la "pax francia" du début du XXe siècle.

Le Niger apparaît comme une colonie où l'administration française a expérimenté différentes versions de sa politique musulmane et frontalière, mais aussi où elle a subi plusieurs revers liés à l'influence ou à l'incursion d'éléments musulmans venus de l'étranger (Senusiyya libyenne, islamisme nord-nigérien et tchadien, tijaniyya omarienne ou même le mouvement jeune ture etc.). Cette pression extérieure a beaucoup influencé la politique française au Niger, la diplomatie africaine de l'administration coloniale (relations avec la colonie anglaise du Nigéria) et a amené l'administration à repenser constamment ses rapports avec les populations.

Cette étude a un intérêt certain, en ce sens qu'elle permet d'établir l'interaction entre la porosité des frontières africaines et le prosélytisme de certains marabouts (débat très actuel). Elle peut aussi nous permettre de voir pourquoi les approches françaises n'ont pas permis en son temps un contrôle efficace et pourquoi aujourd'hui encore les approches occidentales des problèmes islamiques ont un effet limité en Afrique.



#### "Le Rôle de l'Administration française dans les conflits de succession au sein de la Tijāniyya nord-africaine: situations locales et répercussions chez les marabouts sénégalaïs (1840-1956)"

El Hadji Samba Diallo, Ph. D.

Ecole des Hautes Etudes en Sciences Sociales

**Résumé :** La confrérie Tijaniyya a été fondée en 1781 par l'Algérien Ahmad al-Tijāni (1737-1815). Avant la mort du fondateur, il avait nommé plusieurs muqqadam (i. e. des dignitaires religieux chargés d'initier et de diffuser les normes d'une confrérie donnée). Ces derniers le représenteront dans les territoires les plus reculés du Maghreb, de l'Arabie et de l'Afrique subsaharienne. Ainsi, la Tijāniyya est devenue une grande confrérie qui traverse aussi bien les frontières ethniques que régionales du monde musulman (voir, David Robinson et Jean Louis Triaud, (sous la direction de), *La Tijāniyya : une confrérie musulmane à la conquête de l'Afrique*, Paris, Editions Karthala, 2000). Au regard des divers écrits constatés sur la Tijāniyya, plusieurs problématiques se télescopent pour ce qui est des études : des différentes figures maraboutiques pré et post-coloniales, des divers mouvements confréries, des contours de la mystique et de la production littérature dans la confrérie, etc.

Alors, qu'est-ce qu'est devenue la Tijāniyya nord-africaine après la période étudiée par deux historiens : Jalali El Adnani, *Entre hagiographie et histoire, les origines d'une confrérie musulmane maghrébine : la Tijāniyya (1781-1880)*, Thèse de doctorat nouveau régime, Université de Provence, Aix Marseille I, 1998) et Guillaume Bernady (*Rapports entre la Confrérie Tijāniyya et l'Administration coloniale à Ain Madi (1838-1911)*, mémoire de maîtrise, Université de Provence, Aix Marseille I, 1997-1998). Cette question peut être fractionnée en plusieurs qui recoupent aussi bien le projet d'expansion coloniale que l'implication des chefs de la confrérie : Comment et dans quelle mesure la Tijāniyya s'est-elle alliée au pouvoir colonial français ? Par quels procédés politiques, les administrateurs ont-ils contribué à l'élection du chef de la confrérie ? Comment les Français ont-ils pu mettre en relation les marabouts maghrébins favorables "à la cause coloniale" avec leurs muqqadam subsahariens ? Quel est le degré d'influence religieuse et politique des marabouts nord-africains sur leurs homologues noirs africains ? A partir d'une méthodologie non événementielle, nous tenterons de répondre à ces questions.



### Le procès d'Ahmadou Bamba de septembre 1895 à Saint-Louis (Sénégal) : causes et signification historique

**Cheikh Anta Babou, University of Pennsylvania, Philadelphia**

Cheikh Anta Babou a poursuivi ses études supérieures à l'Université Cheikh Anta Diop de Dakar et à Michigan State University où il a obtenu un PhD en histoire.

Présentement, il enseigne à University of Pennsylvania à Philadelphie.

Dr. Babou a publié plusieurs articles sur l'histoire et la diaspora mouride dans des journaux académiques tels que *Islam et sociétés en Afrique au sud du Sahara*, *African Affairs*, *Journal of Religion in Africa*, *Journal of African History*. Ses prochains articles paraîtront dans *Afrique et Histoire* et *The International Journal of African Historical Studies*. Son livre sur l'histoire d'Ahmadou Bamba et de la confrérie mouride intitulé *Fighting the Greater Jihad* paraîtra à Ohio University Press en 2007. Présentement, Dr. Babou conduit des recherches sur l'urbanisation de l'Islam mystique et l'Islam non-confrérique au Sénégal.

**Résumé :** Ce papier examine le rôle que les contradictions internes à l'administration coloniale française au Sénégal à la fin du dix-neuvième siècle a pu jouer sur l'arrestation et le procès d'Ahmadou Bamba. Il offre une nouvelle lecture des archives sur la question et s'appuie sur des sources orales et écrites internes mourides pour déconstruire l'orthodoxie hagiographique et historique en la matière et proposer une nouvelle interprétation. La réflexion suggère qu'Ahmadou Bamba n'était pas une menace pour l'ordre colonial et que sa condamnation et son exil découlent de la politique personnelle de certains administrateurs qui ont réussi à faire endosser leurs vues de la mouridiyya à la hiérarchie administrative du Sénégal.



### Rôle et Place des Missions Chrétiennes dans le Transfert Culturel en Afrique Francophone

**Ngodi Etanislas, Chercheur IGRAC, Université Marien Ngouabi**

Ngodi Etanislas est doctorant en Histoire et civilisation Africaine à l'Université Marien Ngouabi de Brazzaville (CONGO). Il prépare actuellement une thèse de Doctorat en Histoire sur les Perspectives Historiques des messianismes au Congo Brazzaville (1921-1998). Il est par ailleurs auteur de plusieurs articles scientifiques.

**Résumé :** Bien avant l'arrivée des colonisateurs, les croyances et pratiques religieuses africaines demeuraient si riches de sens et tissées d'éléments culturels. C'est ainsi qu'il apparut nécessaire pour les missionnaires de tout détruire et de tempêter contre le système traditionnel du mariage, des liens claniques, des rites d'initiation et secrètes...

Cette approche instrumentale de la religion traditionnelle permet de voir d'une part la prise de conscience des Africains de la nécessité d'acculturer le christianisme dans leur propre tradition et d'autre part la dimension civilisatrice des indigènes par la christianisation. Les missionnaires devaient partager avec les colonisateurs les mêmes objectifs : "repandre la civilisation", en construisant les églises, les écoles, les centres de santé... L'œuvre humanitaire et sociale des missionnaires a permis la formation de l'élite politique africaine.

Dans le cadre de cette contribution, il s'agira de voir la contribution des missionnaires dans le transfert culturel en Afrique francophone, la perception du christianisme dans le sens de l'acculturation, c'est-à-dire s'interroger non seulement dans ce que les missionnaires ont fait ou non pas fait, mais dans ce que les Africains ont pensé, dans ce qu'ils ont manifestées comme réaction et enfin les dynamiques internes du processus d'évangélisation en Afrique francophone.



### "The Francophone and Anglophone Postcolonies: Sufis and Islamists in Senegal and Nigeria"

Irit Back, History of the Middle Eastern and African Studies Department, Tel Aviv University, Israel; and the Department of History, Jewish Studies and Philosophy, The Open University, Israel, History Department:

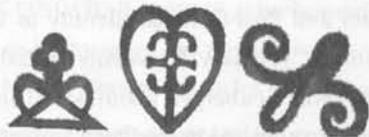
Irit Back, Ph.D, is lecturer in the Department of Middle Eastern and African History, Tel Aviv University and in the Open University of Israel. Her major field of research are Islam in the twentieth century Africa and gender Studies. She published several articles

### Programme

in these fields. Her book *Islam and Post-Colonial Identity in West Africa* (in Hebrew) was published in Dayan Institute, Tel Aviv University in 2005. Now she is editing a book, together with Prof. Benyamin Neuberger, about Social and Economic Changes in Contemporary Africa that will be published in the Open University Press.

**Abstract:** In recent years there has been a growing emphasis on the conflicts and encounters arising between Sufis and Islamist in Africa. This phenomenon is not unique to the modern era or to the African arena. It has been evidenced through much of Islamic history in various areas such as the Middle East, the North Caucasus and the Indian sub-continent. Yet, since the 1980s, with the rise of Islamism, these conflicts and encounters were sharpened and exacerbated throughout the Islamic world, resulting in some cases even in violent encounters. Two cases seem to demonstrate the extremes of this confrontation. On the one end, in Senegal the centrality of Sufism in the creation and development of the post-colonial state apparently excluded the influence of the Islamists to its margins. In Nigeria, on the other hand, the power of the Sufism has been deteriorated gradually in the post-colonial era, in front of the rise of the Islamists forces there.

The proposed paper aims to explore and compare the dynamics that had been developed between Sufis and Islamists in Senegal and Nigeria, which represent the Francophone and Anglophone Postcolonies, respectively. Tracing the historical development of different colonial heritages will enable to point at the apparently differences in the relations between Sufis and Islamists in these two Postcolonies. Yet, I would like to claim that the process of shaping the Postcolony the relations between its different components is dynamic and constantly changing, and thus we can find also many similarities between the processes occurring in these two states. In this sense, the challenges of modernity to the spiritual as well as material authority of the Sufi tarīqas and the Islamists movements and their ways of confrontation and adaptation to the changing realities of the Postcolonies will be analyzed through aspects such as their bargaining with the local and national governance in their countries, the content of relations between the leader and its adherents and the changing attitudes toward gender issues.



**Panel 10: Les Femmes face au système colonial/Women Facing the Colonial System. Salle Visioconférence.**

Président/Chair : Penda Mbow, UCAD, Dakar



**"Cet ignoble traffic" : The Kidnapping and Sale of Vietnamese Women and Girls in French Indochina, 1890-1925**

**Micheline Lessard**

**University of Ottawa**

Micheline Lessard is assistant professor of History at the University of Ottawa, Canada. She specializes in Vietnamese history during the period of French colonial rule. Her research focuses especially on the role of Vietnamese women in Vietnamese society. She has published in refereed journals and edited volumes. She is also co-editor of "Women and the Colonial Gaze" published by Palgrave in 2002. She is currently working on a manuscript on the political consciousness and the role of Vietnamese women in the anti-colonial movement in Vietnam, 1858-1945.

**Abstract:** In the late nineteenth century French colonial officials in Indochina were confronted not only with immediate Vietnamese resistance to foreign domination, but also with the problem of "banditry" along the border areas of Tonkin and southern China. There were widespread incidents of kidnappings of Vietnamese women and girls to be sold in China either as concubines, domestic servants, or prostitutes. This presentation examines this phenomenon and its implications on French diplomatic relations with China and Great Britain and on Vietnamese nationalism.



**"Le délit d'abandon de domicile conjugal" ou l'invasion du pénal colonial dans les jugements des "tribunaux indigènes" au Soudan Français (1900-1945)"**

**Marie Rodet**

**University of Vienna (Austria)**

Marie Rodet is a Ph.D. candidate in African Studies at the University of Vienna (Austria). Her dissertation is entitled 'Female Migration in French Sudan (1900-1945)' and is concerned with the invisibility of women migrants in the history of West Africa. Since 2004, she has published several papers on Gender and African History (Stichprobe, Austrian Journal of African Studies, Fall 2004; Terrains et Travaux, French Journal of the Ecole Normale Supérieure, Winter 2005/2006; forthcoming Ultramarines, Journal of the French Colonial Archives in Aix-en-Provence, Spring 2006). From 2003 to 2005, Marie was part of a University of Vienna research project on African Gender and Women's History. Since Winter 2005, she has been part of an international research network entitled France Overseas, within which she has been more specifically working on the interplay between African women and the colonial legal system in French Sudan.

**Résumé :** La loi fut un instrument essentiel de la consolidation du pouvoir colonial en Afrique occidentale française. Le Droit colonial déterminait ainsi dans chaque colonie le système administratif et judiciaire. Il précisait le régime des personnes et la place des institutions et des coutumes locales. Il avait pour but de contrôler les "sujets", notamment par l'intermédiaire du régime de l'indigénat. Les colonisateurs souhaitaient imposer de cette manière de nouveaux comportements fondés sur la loyauté envers le système colonial et la métropole, et agir pour "l'élévation morale et matérielle" des sujets. L'architecture juridique coloniale avait donc une triple ambition: Elle devait à la fois maintenir la domination coloniale sur les "sujets", respecter les coutumes locales et permettre l'émanicipation progressive de l'individu.

Le respect des coutumes locales devint très rapidement le pivot de la politique de domination du pouvoir colonial qui souhaitait ainsi s'allier le pouvoir traditionnel, assurer la stabilité politique et asseoir son propre pouvoir. L'administration coloniale chercha à "fixer" progressivement le droit supposé précolonial, dit "coutumier", notamment dans le domaine de la famille. Mais cet essai de codification de la coutume mena en réalité à une certaine "invention de la tradition". D'une part, il transforma des

idées juridiques et culturelles fluides, fruits d'adaptations continues à un environnement changeant et de compromis liés aux conflits internes propres à chaque société, en des lois immuables. D'autre part, par cet essai de codification, le colonisateur fut enclin à projeter sur les traditions indigènes le cadre déformant de la morale bourgeoise du dix-neuvième siècle. Les droits et les devoirs des sujets devinrent finalement le produit conjugué des coutumes précoloniales, de l'invention de cette tradition et du droit colonial.

Dans cet article, je me propose ainsi d'étudier la jurisprudence des "tribunaux indigènes" du Haut-Sénégal quant à l'abandon de domicile conjugal pour la période 1905-1945, et de montrer comment ces états de jugement attestent d'une certaine invention de la tradition menant progressivement à la pénalisation de l'abandon de domicile conjugal.



### "Femme et violence coloniale dans : "Femme nue, femme noire", "The Venus Hottentot" et "Ces dames de silex""

Ibrahima Ndiaye

Maître de Conférences, Ecole Supérieure Polytechnique, Centre de Thiès

Pr. Ibrahima Ndiaye earned his Ph.D at Cheikh Anta Diop University. He specialized in British Literature. His works are on Graham Greene, William Boyd, Wilbur Smith and post colonial criticism. Pr. Ndiaye has published extensively. Pr. Ndiaye lectures on Literature at Thiès Polytechnic. He is also an expert on the New Technologies and their application to literary studies.

**Résumé :** Cette communication examine les rapports entre le regard colonial ou impérial et le corps féminin envisagé comme site d'écriture. Pour ce faire, elle s'appuie sur une des leçons universelles héritées de la mythologie grecque, notamment le mythe d'Andromède, chaînon végétal, anthropomorphique et personnage féminin d'origine noire puisque éthiopienne ("aithiops" signifiant "noir"). En outre, elle privilégie l'altérité, le désir et les stratégies de fixation, d'enfermement et de maîtrise de la noirceur du corps de la femme noire.

Par conséquent, ce travail explore "Femme nue, femme noire" de Léopold Sédar Senghor, "The Venus Hottentot" d'Elizabeth Alexander et Ces dames de silex d'El hadj Momar Samb et s'attache à démontrer qu'au-delà de la fétichisation du corps, de l'érotisme, de la pornographie et de la scopophilie, ces auteurs réhabilitent le corps féminin en lui balisant les chemins de la liberté et du triomphe sur la violence coloniale.



### "La femme entre deux mondes, la femme des deux mondes"

Arlette N. Fézé

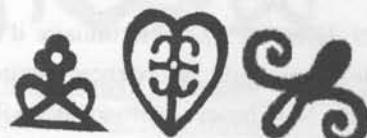
Consultant Indépendant, 67 Rue Vincens, Dakar

Arlette N. Fézé, née le 29 décembre 1978, est titulaire d'un Bachelor de science en Biologie depuis 2001. Elle a enseignée les sciences environnementales et l'écologie sociale à Ramapo College du New Jersey, Ecole soeur de Rutgers University du New Jersey aux États-Unis. Elle a long temps collaboré avec Dr. Trent Schroyer, Président du TOES (The Other Economic Summit) dans le cadre du développement durable dans les sociétés modernes et en voie de développement. Membre du Club Modèle Nations Unis depuis 1997, elle a toujours représenté avec fierté, l'Afrique, la femme et la femme africaine. Travailant en étroite collaboration avec Dr. Yves Ekoué Amaizo, Economiste Stratégique de l'ONUDI et Directeur de collection - éditions Menaibuc en France ; elle a participée au "African Business Round Table" 2005 au Méridiens Président, la Conférence WASH 2005 de Dakar, et au Séminaire sur la franchise organisée par les services commerciaux de l'ambassade des États Unis à Dakar entre autres.

**Résumé :** A l'aube du troisième millénaire l'archétype de la femme africaine est en pleine métamorphose, disséquées entre les valeurs ancestrales et le modèle occidentale, la femme africaine se doit de trouver et d'établir sa nouvelle image au sein de la communauté mondiale. Bercée par les valeurs de la société africaine, la femme est obéissante et soumise ; du moins à l'œil d'un public peu averti. Elle est nourrice et protectrice de son foyer, sa progéniture et son époux. La participation de la femme aux activités commerciale peut être considérée comme le prélude au développement du

statut social et économique de la femme. Bien que titulaire de grandes responsabilités sociales, la femme africaine se voit à présent maître ou actionnaire du capital familial. Cette croissance permanente du rôle de la femme dans la société et dans l'économie, encouragée par le contact avec la culture et les structures coloniales en place sur le continent, induit un choc culturel inévitable.

En effet, l'accès à l'éducation de la femme catalyseur et catalysé par le changement de mœurs et croyances fut en partie hérité des nations coloniales. Bien que l'Afrique ait eu sa part de société matriarcale, le leadership féminin est souvent présenté comme une idéologie plagiée sur les empires coloniaux. Les divergences entre la femme leader africaine de l'époque et la femme leader occidentale résident essentiellement dans les valeurs et les vertus incarnées par ces deux types de leader féminin. Malheureusement, une idéalisation de l'image de la femme occidentale se fait au détriment d'une démonstration une fois pour toute, de sa parité voire de sa supériorité par rapport à la femme occidentale.



#### **Panel II: Éducation et Culture/Education and Culture. Auditorium UCAD II.**

Président/Chair : Abdoul Sow, UCAD, Dakar.



#### **French Colonial Education Policy in West Africa: A Global Comparative Perspective**

**James Covi**

**Washington State University**

James Covi is currently a PhD student of World History at Washington State University specializing in colonial education. He recently completed a Master of Arts degree in World History, which compares the education policies of colonial French West Africa and the US-controlled Philippine Islands from 1895-1920. In 2005, he presented research

findings at the Northwest World History Conference on racialized education policies in the colonial Philippines, and published a review of John Wills' 1688, *A Global History* in the online journal *World History Connected*. James has taught high school in Denver, Colorado, and worked as a Localization Technician for a large internationalization company. He has lived and studied in Germany, Italy, and the Republic of China (Taiwan), and holds B.A. degrees in History and Education from the University of Colorado, Boulder.

**Abstract:** The available historiographical literature relating to colonial education in French-ruled West Africa (AOF) and United States-ruled Philippines is usually discussed only in terms of national frameworks, and thus is limited in depth and scope. This paper focuses directly on the topic of colonial education, instead, in a comparative framework. By using a comparative, world methodology, it recasts the study of modern imperial expansion as a set of inter-related, global phenomena rather than as a set of historical events unique to each state. Specifically, the work identifies similar republican ideologies that informed and guided educational policy in both AOF and the Philippines from 1895-1920, creating an unconscious ideological bridge between otherwise distant empires. By projecting core republican national values from the metropoles onto the colonies through organized systems of education, both French and American colonial administrations attempted to promote universal principles of liberty, freedom, and justice, while simultaneously effecting imperial economic and geopolitical strategy agendas. These imperialist republican states also encountered serious contradictions when juxtaposing the inherently racialized, self-serving agendas of modern imperialism with attempts to validate and project the core republican ideological principles of French and American cultural identities. The educational policies developed in the colonies during this period embodied those contradictions by offering academic curricula informed by republicanism, but yet distinctly different from those offered in France and the US. Rather than literature, history, and classical languages offered at the metropoles, both colonies stressed secularization of the school systems, the use of the colonizer's language (French or English) as the primary medium of instruction, civic duty, work ethics, and especially industrial labor skills as the core of colonial education curricula. These curricula balanced the colonizers' need to propagate a republican national identity with the establishment of self-sustaining

colonial economies that provided cheap exports to the metropoles and new markets for metropolitan goods.



### Méri, un Village de Nomades à l'École Française

Chérif Daha Ba, UCAD, Dakar

Daha Cherif Ba est un historien qui s'intéresse aux marges sociales, en général et en particulier, aux transformations et aux mutations profondes subies par les sociétés africaines, depuis l'époque coloniale jusqu'aux États modernes. Il est auteur d'une thèse de Doctorat de 3e Cycle en Histoire portant sur "La marginalité et l'exclusion au Sénégal. Les comportements délinquants et criminels dans la Vallée du Sénégal, de 1810 à 1970. Actuellement, il s'investit dans des recherches pour une thèse de Doctorat d'Etat portant sur "Les cultures populaires en Sénégambie, des premiers foyers coraniques du Fuuta Tooro aux années 1970".

Par ailleurs, Daha Chérif Ba est un militant des Droits de l'Homme et des Libertés publiques. Depuis les années 1990, il est constamment sur le terrain de la surveillance, de la protection et de la promotion de ceux-ci. Dans le cadre de la Rencontre Africaine pour la Défense des Droits de l'Homme (RADDHO), de la Convergence Africaine pour la Démocratie et des Droits Humains (CADDHU) et du Réseau Africain d'Aide et d'Assistance en Milieu Carcéral (RAAAMICA), Monsieur BA a déployé des efforts constants pour l'implantation des valeurs démocratiques au Sénégal et en Afrique.

**Résumé :** Méri est une grosse bourgade dans la Sous Préfecture de Kasga et constitue un pôle humain assez important dans la Communauté Rurale de Mbumba. Situé à la charnière du jeeri et du waalo, Mery, depuis les années 1980-1990, aspire très fortement au développement économique, social, politique et se positionne dans le sillage des grands centres villageois, aujourd'hui, devenus ou tendant à devenir des communes durant ces dernières années. Mery comme les autres villages voisins, dans ce combat acharné, compte beaucoup sur sa jeunesse autochtone et sur celle de la diaspora.

Notre intervention va s'articuler autour de trois points principaux. D'abord, je souhaiterai vous présenter le village de Mery dans son environnement géographique et historique pour en exposer sa place non moins centrale dans la géopolitique du Laaw, depuis le XIXe siècle, période de grands bouleversements sociaux et religieux, ensuite, dans un deuxième temps, je souhaiterai vous entretenir de ce que j'appelle les aspects ou les traits caractéristiques de l'éducation traditionnelle islamique et ceux de l'école française, puis la trajectoire de la jeunesse mérienne instruite, de la fondation de l'Ecole de Mery à nos jours et enfin, les perspectives ouvertes pour les jeunes.



### Ambiguous Opportunities: North American Students and Experiential Education in the Francophone World

Judith DeGroat

St. Lawrence University

**Abstract:** This paper examines the opportunities and challenges offered by the recent reconfiguration of the spring semester of St. Lawrence University's off-campus program in France. For twenty-five years, the program located in Rouen had an exclusively metropolitan focus on the study of the French language and high culture via literature and fine arts underscored through homestays with middle-class rouennais families and excursions to Paris, the Loire Valley and Provence. Declining enrollments and the involvement of faculty outside of the Modern Languages department permitted a broadening of program goals and structures to examine the Francophone world. The curriculum now includes ten-day stay in both Quebec City, Ontario and Dakar, Senegal where students reside with families and take short courses on history, culture and language. While this shift in direction has certainly increased enrollment and enriched the content of the program, it also raises post-colonial anxieties about essentialism and orientalism with such truncated encounters with the Francophone world. Following a brief survey of the program, this paper will explore student responses to their experiences in light of the program goals and assess pitfalls and possibilities for enhanced liberal arts education through this opportunity.



### Panel 12: La France et l'Hémisphère Occidental 2/France and the Western Hemisphere 2. Salle Multi Media.

Président/Chair : Sue Peabody, Associate Professor, Washington State University, Vancouver.



#### "The Presence of Louis XIV in New France"

Colin Coates

Canadian Studies Programme, Glendon College, York University, Canada

Colin Coates is Canada Research Chair in Canadian Cultural Landscapes at York University and Associate Professor in the Canadian Studies Programme at Glendon College. Previous to this appointment, he was the Director of the Centre of Canadian Studies at the University of Edinburgh. He is author of *The Metamorphoses of Landscape and Community in Early Quebec* (Montreal, 2000) (translated in French as *Les Transformations du paysage et de la société au Québec sous le régime seigneurial* (Sillery, 2003), and co-author of *Heroines and History: Representations of Madeleine de Verchères and Laura Secord* (Toronto, 2002). He is English-language editor of *Histoire sociale / Social History*.

**Abstract:** "This paper examines the political culture of New France through representations of the king's power in the colony. Focusing on the St. Lawrence Valley, I look at the ways in which concepts of the absolutistic kingship were translated across the Atlantic. A number of key themes of kingly power will be examined: representations of the monarch's munificence through the justice system, the regal authority over currency, images of the king, and expressions of loyalty to the sovereign. Theories of the representation of the king were central to the seventeenth-century political ideal of absolutism, the early-modern form of centralised power

founded upon divine right. Given the importance of the reign of Louis XIV to the development of absolutistic thought and practice in France, this paper will focus on the period up to his death in 1715. By examining the representation of the power and imagery of Louis XIV, this study discusses the degree to which the political culture in the St Lawrence Valley colony can properly be termed 'absolutistic'. In doing so, it engages with the recent studies on political culture by Kenneth Banks, A.J.B. Johnston and James Pritchard".



#### "Du Sénégal aux Antilles: Gaspard-Théodore Mollien en Haïti 1825-1831"

Jean-François Brière

Associate Professor, Department of LLC/French Studies, State University of New York at Albany/SUNY

Jean-François Brière est Professeur Associé (French Studies) à la State University of New York à Albany, États-Unis. Il est titulaire d'un doctorat d'Histoire de l'University York (Toronto). Il a enseigné pendant deux ans comme VSN au Sénégal (Dakar) en 1970-1972. Spécialisé en histoire de l'expansion française outre-mer, il a publié des livres et articles consacrés à la présence française en Amérique du Nord, à l'abbé Grégoire et aux relations entre Haïti et la France au début du 19e siècle.

**Résumé :** Gaspard Théodore Mollien est bien connu pour avoir survécu au naufrage de La Méduse en 1816 et surtout pour son exploration du Haut-Sénégal en 1818 (à l'âge de 22 ans). Le récit de son voyage est un des premiers compte-rendus d'exploration européenne de l'Afrique intérieure sub-saharienne au 19e siècle. Le reste de la vie de Gaspard Mollien est injustement resté dans l'ombre. C'est le cas, en particulier, des six années passées par l'explorateur comme diplomate représentant le gouvernement français (celui de Charles X) en Haïti.

Mollien fut nommé vice-consul de France au Cap Haïtien en 1825, au lendemain de la reconnaissance par la France de l'indépendance d'Haïti. En 1828, il devint consul intérimaire puis consul général de France à Port-au-Prince. Les rapports que Mollien envoya à son ministre sur la société haïtienne sont particulièrement intéressants car ils

proviennent d'un observateur connaissant l'Afrique et qui manifestait un intérêt réel pour la jeune république, sa situation politique, sociale et économique (il écrivit une *Histoire d'Haïti*). Il critiqua sévèrement Villèle pour avoir imposé à Haïti des exigences qui risquaient de déstabiliser le régime de Boyer. Mollien estimait que la seule option pour la France était de soutenir le pouvoir des mulâtres et de s'appuyer sur eux pour faire d'Haïti une sorte de néo-colonie française, faute de quoi les noirs haïtiens retourneraient à l'état où ils étaient en Afrique au lieu de s'europeaniser. En 1829-1830, Mollien entama les négociations franco-haïtiennes qui devaient mener plus tard à une abrogation de l'ordonnance de 1825. Il se fit le défenseur d'une attitude intransigeante à l'égard d'Haïti et fit pression pour que le gouvernement français déclare la guerre à son ancienne colonie.

**Abstract:** "Gaspard-Theodore Mollien is well known for having survived the wreckage of La Meduse in 1816 and for his exploration of the Upper Senegal river in 1818. His description of his travels (*Voyage dans l'intérieur de l'Afrique aux sources du Sénégal et de la Gambie*) is one of the earliest accounts of European exploration of sub-Saharan Africa. Other important aspects of Mollien's life have remained far less visible to modern observers. This is especially the case of his years as a diplomat in Haiti.

Mollien was appointed vice-consul in Le Cap-Haïtien in 1825, immediately after France's recognition of Haitian independence. In 1829, he became French consul in Port-au-Prince. His correspondence with the Ministers of Foreign Affairs in Paris and his reports on Haitian current affairs are those of an unusually perceptive observer. Mollien displayed a genuine interest for Haitian society and a keen understanding of the social and political situation of the Haitian republic in the 1820s. He criticized Villele's demands on the former French colony as being out of step with reality. A strong advocate of France's recognition of Haitian independence, he believed that supporting mulatto rule in Haiti was the only way to prevent Haiti from drifting away from European civilization and becoming like the societies he had seen in Africa. He saw France's economic and cultural presence in Haiti as crucial to the young republic's future as well as for protecting France's interests in the Caribbean. Mollien's influence played an important role in the reevaluation of France's policies towards Haiti after 1828, when it became clear that Charles X's 1825 "ordonnance" was a failure. In 1829, he led the early stages of the difficult negotiations which paved the way to a new

agreement between France and Haïti whereby independence was unconditionally recognized and Haïti's "reparations" lowered. Mollien also wrote one of the earliest *Histoire d'Haïti*, the first part of which (up to 1802) was published in 2001.

This paper will examine Gaspard-Theodore Mollien's unique contribution to French-Haitian relations".



### "Slavery and Freedom in Ile Royale: A North Atlantic Perspective, 1713-1758"

Kenneth Donovan, Historian

#### Fortress of Louisbourg, National Historic Site of Canada, Nova Scotia

A native of Ingonish, Nova Scotia, Kenneth Donovan is a graduate of St. Francis Xavier University, the University of New Brunswick and Queen's University. He has been an historian with Parks Canada since 1976 and a member of the history faculty at the Cape Breton University since 1980. A social and cultural historian, he has edited and co-authored seven books on Cape Breton. He has also published 30 peer-reviewed articles and delivered 100 papers at conferences in Canada, the United States, France, Ireland and Greenland.

Donovan's latest book, *Slaves in Cape Breton, 1713-1815*, will be published by the University of Toronto and University of Nebraska Press as part of an international series. Another book, *Society and Culture in Cape Breton*, will be published by Cape Breton University Press. Some of his latest work includes six contributions to the *Oxford Companion to Canadian History* (2004). He has researched on the Mi'kmaq, the Norse, the Inuit, the Irish, the Germans, the Loyalists, women, family life, children, gardens, agriculture, music, astronomy, coal mining, climate, shipbuilding, as well as games and gaming in the eighteenth century.

Donovan was editor and principal author of *The Guide's Guide to Cape Breton's National Park and Historic Sites* (Lexington, Kentucky: National tour Association, 1999), 277 pages. This publication was the first of publishing ventures between Parks Canada and the United States Park Service in association with the National Tourism

Foundation and the National Tour Association. This guide is intended for bus tours coming to Cape Breton.

Active in the heritage movement, Donovan is a former board member of the Federation of Nova Scotian Heritage and past president of the Old Sydney Society, which administers four museums in Sydney. Since 1979, he has organized the historical meetings of the Old Sydney Society from October to April each year. (Over 25 years he has arranged for 150 speakers to present their papers on topics relating to Cape Breton history).

Donovan was also instrumental in establishing the Cape Breton Centre for Heritage and Science, the first year-round museum of the Nova Scotia Museum in Cape Breton. Donovan is currently a board member of the Jost House Museum, the oldest building in Sydney dating to 1785.

**Abstract:** There were at least 266 people enslaved in the French colony of Ile Royale from 1713 to 1758. People of African descent were the most numerous slaves but there were at least 24 aborigines (panis) enslaved in the colony as well. There were eight free blacks in Ile Royale during the French regime. Two of the eight had arrived in Louisbourg, the capital of Ile Royale, as free people and the other six were manumitted, usually after years of service in a household. Relying on remarkably detailed primary sources, this analytical paper examines the lives of the six manumitted people and places these manumissions in the French slave context.

One of the manumitted slaves, Jean Baptiste Cupidon, was a native of Dakar, Senegal, and thus the story of his life journey and freedom from slavery is coming back to Senegal with this conference. After being manumitted in 1750, Cupidon had planned for his marriage by buying a small house in Louisbourg, in March 1752, for 200 livres, which he agreed to pay over the following year. Upon buying the house, Cupidon signed a contract with Blaise Cassaignoles for the purchase of a slave woman named Catherine. Cupidon agreed to pay Cassaignoles 120 livres immediately and 80 livres in September. The remaining 300 livres was to be paid in 100 livres instalments over the next three years. As security for payment of the balance owing, Cupidon and Catherine agreed to present, as mortgage, themselves as well as all of their present and future estate, including moveable and immoveable goods. For his part, Cassaignoles agreed to "give liberty and emancipate by this agreement the forementioned Catherine negress his slave and this day and for always without any restrictions, the said Catherine to be

## Programme

independent and free of his will and servitude as if she had never been in slavery". An experienced merchant, 63-year-old Cassaignoles was protecting his investment by insisting on a chattel mortgage. Catherine Françoise was personal property, to be bought and sold. For Jean Baptiste Cupidon, Catherine Françoise was his bride to be, and the price of her freedom was a significant dowry. Purchasing a wife was not alien experience for Cupidon, since Africans were familiar with the custom of making bride wealth payments as part of the commitment to marriage.

Cupidon's manumission is part of a larger story. As the eighteenth century progressed, it had become increasingly difficult, especially in the French West Indies, for slaves to gain their freedom legally by manumission. It was no different in France. Throughout the eighteenth century there were an estimated 4,000 to 5,000 blacks in France, representing less than .025 percent of the population of 20 million by 1750. (Most of these people were enslaved but the exact numbers are not known. Between the 1730's and the 1790's there were few slaves freed in France. Judging by the experiences of slaves in Ile Royale and Canada, New France was little different from France or the French West Indies. The paper concludes by examining the lives of the five other manumitted slaves in Ile Royale.



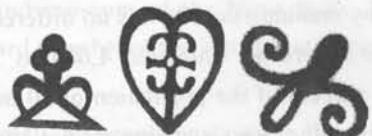
## "Défricheurs de l'eau: Acadian Land Reclamation in a Global Context."

A.J.B. Johnston

Parks Canada, Atlantic Service Centre/Centre de services de l'Atlantique

A longtime historian with Parks Canada and a former President of the FCHS, John Johnston is the author of numerous studies in the broad field of French colonial history, typically in the context of Atlantic Canada. His best known books are *Life and Religion at Louisbourg* (McGill-Queens University Press) and *Control and Order at French Colonial Louisbourg* (Michigan State University Press). Soon to be published by the University of Nebraska Press is *Endgame 1758: The Promise, Glory and Despair of Louisbourg's Final Decade*.

**Abstract:** This paper seeks to place the dike-building and land reclamation accomplishments of the 17th and 18th-century Acadians in as wide a context as possible. Numerous authors state that what the Acadians achieved was unique, or at least unique in North America. Johnston will highlight comparable examples from Europe, Africa and North America that will allow one to place the Acadian achievement in a more balanced context. The end result is that we see that there were a number of peoples in different areas that reclaimed land from the sea by using diking procedures, but that the Acadians did so in a setting where the tides are the highest in the world.



#### **Panel 13: Santé et Sport : le corps colonisé/Health and Sport : the Colonised Body. Salle Visioconférence.**

Président/Chair : Charles Becker, CNRS-Centre d'Etudes Africaines. Réseau sénégalais "Droit. Ethique. Santé".



#### **Colonisation et Politique de Santé Maternelle et Infantile au Sénégal (1905-1960)**

**Mor Ndao**

**Département d'Histoire, UCAD, Dakar**

**Résumé :** Au Sénégal, c'est sur le tard que la médecine coloniale intégra la santé de la mère et de l'enfant dans les priorités sanitaires et médicales. En effet, pendant longtemps, la médecine coloniale ou ce qui tenait lieu de politique sanitaire avaient, pour l'essentiel centré leur action sur la recherche d'une prophylaxie scientifique axée sur la nosologie et la nosographie des affections. Les contraintes et les limites de la recherche dans l'étiologie et l'épidémiologie, les résultats encore modestes de la microbiologie et de l'entomologie justifièrent l'orientation des priorités sanitaires

d'abord centrées sur l'hygiène et la prévention ainsi que la gestion des pathologies jugées prioritaires, particulièrement le paludisme et les maladies quarantaines.

Malgré la création de l'Assistance Médicale Indigène (AMI) depuis 1905 et les initiatives prises à partir de 1930 pour la protection maternelle et infantile, la conclusion d'une enquête démographique menée en AOF, après avoir soutenu que la croissance de la population 'aofienne' était compromise par une importante mortalité maternelle et infantile, dressait un tableau assombri par un avortement pathologique, une mortalité et une mortalité infantile considérables (15 à 20 % des grossesses naboutissant pas à des naissances vivantes, disparition avant l'âge de 15 ans de la moitié des enfants). Dans ce contexte, il fallait, sous peine de remettre le projet colonial lui-même en question, prendre à bras le corps l'épineux problème de la santé de la mère et de l'enfant qui compromettait gravement l'avenir démographique de la colonie. Ce travail expose et analyse d'abord la politique coloniale de santé maternelle et infantile, ses motivations, les moyens mis en œuvre pour atteindre les objectifs avant de procéder à un bilan de cette politique.



#### **" Le sport colonial à Madagascar (1896 -1960)"**

**Evelyne Combeau-Mari, Maître de conférences**

**HDR, CRESOI-EA12, Université de La Réunion.**

**Résumé :** Inventé, puis codifié au milieu du XIXème siècle en Angleterre par les collégiens, le sport moderne se présente comme un nouveau modèle éducatif réservé aux élites. Adoptées en France, ces pratiques sportives migrent dans les colonies françaises dès la fin du XIXème siècle sous l'impulsion des militaires. Transposant au plan symbolique les théories du "struggle for life" et du darwinisme social, qui justifient les inégalités naturelles, le sport constitue un auxiliaire adapté de l'expansion coloniale. Importé à Madagascar avec les garnisons en 1896 le sport rencontre après la première guerre mondiale l'enthousiasme de populations imprégnées d'une tradition de combat corporel et motivées par l'affrontement.

La communication souhaite analyser ce processus original de transfert culturel sur la période qui couvre la colonisation française (1896-1960). Utilisé initialement par le colonisateur en alternative à une gymnastique austère comme support d'assimilation et de préparation militaire, le sport, espace d'association et ferment identitaire est détourné dès l'entre-deux guerres par les élites des Hauts plateaux pour préparer l'émancipation nationale.



### " La diffusion et l'appropriation des pratiques sportives modernes dans la société sénégalaise coloniale (1920-1960) "

Abdoul Wahid KANE, Assistant INSEPS-UCAD, Dakar

**Résumé:** Les pratiques sportives modernes apparaissent sous l'instigation des travailleurs européens des maisons de commerce implantées dans le pays et des institutions de l'appareil colonial : l'Armée, l'Ecole et l'Eglise. Elles revêtent alors des formes et des significations différentes se partageant entre des activités de loisirs, d'"éducation physique" d'"Instruction physique et Préparation Militaire" avant que ne soit proclamée en 1941 une "charte des sports de l'AOF et du Togo" accordant une grande place aux sports proprement dits. Pratiques réservées aux Européens dans un premier temps, elles vont susciter l'intérêt des populations indigènes, des évolués notamment, qui se l'approprient.



### Panel 14: Stratégies Coloniales et Réponses Locales 2/ Colonial Strategies and Local Response 2. Auditorium UCAD II.

Président/Chair : Ibrahima Thioub, UCAD, Dakar



### "La prison coloniale du Sénégal : un carcéral de conquête "

Babacar Bâ, Docteur en histoire

Babacar Bâ est docteur en Histoire de l'Université Cheikh Anta Diop. Il enseigne au Lycée Seydou Nourou Tall de Dakar. Il est membre du bureau de l'Association Sénégalaise des Professeurs d'Histoire et de Géographie. Ses travaux universitaires ont porté sur :

"L'incarcération à Dakar: 1930-1960. Etude de la population pénale et du vécu carcéral ", UCAD, FLSH, mémoire de maîtrise, 1997.

" Histoire du personnel pénitentiaire colonial au Sénégal : 1863-1960 ", UCAD, FLSH, mémoire de DEA, 1998.

" L'enfermement pénal au Sénégal : 1790-1960. Histoire de la punition pénitentiaire coloniale ", UCAD, FLSH, thèse de Doctorat de 3<sup>e</sup> cycle, 2005.

#### Travaux en cours

" Histoire du contrôle social au Sénégal : 1895-1960. Prises coloniales et déprises locales ".

Thèse de Doctorat d'Etat.

**Résumé :** Pour étudier la prison coloniale du Sénégal, il a fallu sonder jusqu'à la fin du XVIII<sup>e</sup> siècle. La séquence historique ainsi considérée situe son émergence au moment de l'avènement de la prison pénale en Europe occidentale et aux États-Unis, salué par les historiens comme une révolution pénitentiaire. Transportée par le colonisateur français, l'institution carcérale a suivi dans son maillage spatial les itinéraires de la conquête territoriale, en se diffusant par le fort, le poste militaire abritant la garnison, le poste administratif et le comptoir, sièges d'un pouvoir colonial encore faiblement établi. Après avoir servi à la guerre de conquête, la prison a très tôt été placée au centre du dispositif répressif mis en place pour réaliser les objectifs de la colonisation.

Dans son architecture (matériaux et modèles), son régime pénitentiaire et l'organisation de son espace (fonctionnalité), elle a évolué en marge des principes pénitentiaires et ignoré les objectifs orthopédiques de la prison pénale, pour se figer dans un enfermement carcéral saturé par les logiques coloniales : le lieu de punition et d'infériorisation des indigènes opposés à l'ordre colonial et la plate-forme privilégiée de la mobilisation coercitive de la force de travail nécessaire à la mise en valeur de la

colonie. Elle n'a pas dévié de cette trajectoire de carcéral de conquête et pénitentiaire archaïque, même lorsqu'elle a envisagé sa réforme au sortir de la deuxième guerre mondiale.

Invasion pénale dépouillée de ses contenus pénitentiaires et institution surimposée à une société qui l'a ignorée en tant que technique pénale, la prison coloniale n'a, en aucun moment, réussi à construire une légitimité. En effet, soumises à sa violence répressive et informées par les représentations négatives de l'incarcération au travers de la mémoire de la captivité et de la traite négrière, les populations confrontées à la prison coloniale ont tenté de la mettre en échec par diverses stratégies de refus. Cette forte résistance n'a pas uniquement été un rejet de la prison articulé autour de l'évasion et du refus du travail obligatoire. Les détenus indigènes ont aussi tenté de domestiquer la prison dans un rapport d'usage qui a dévoyé sa prétention punitive. Cette résistance a organisé ses propres réseaux de soutien et de complicité pour réussir très largement la déprise indigène.



### "Le contrôle de la circulation des armes à feu et des munitions en Afrique occidentale française : 1834 à 1958"

Sokhna Sané, Docteur en histoire

Sokhna Sané est depuis juillet 2005, docteur en Histoire de l'Université Cheikh Anta Diop de Dakar où elle a fait ses études universitaires.

**Résumé :** Le continent africain a enregistré plusieurs luttes armées dans lesquelles la prolifération des armes à feu notamment des armes légères a joué un rôle notable. Ces conflits ont enclenché une course aux armements et un surarmement dont les effets pernicieux se font sentir dans les pays concernés à presque tous les niveaux. C'est pourquoi dans le rapport final adopté par les assises de l'Afrique, convoquées par le Directeur général de l'UNESCO à Paris du 6 au 10 février 1995, les participants, après avoir déclaré que c'est l'Afrique qui avait connu le nombre le plus élevé de guerres de 1945 à nos jours, avaient préconisé de faire avancer l'idée du désarmement en Afrique.

Pourtant cette idée n'est pas nouvelle dans la mesure où le contrôle de la circulation des armes et munitions fut un problème pris à bras le corps par les puissances impérialistes notamment la France des guerres de conquête du XIXe siècle à la mise en place de l'ordre colonial, au XXe siècle.

Dans cette communication, il s'agit de voir le contrôle du commerce des armes à feu et des munitions au temps des guerres de conquête entre 1834 et 1903 ; ensuite, nous auscultons la réglementation édictée par la France pour contrôler la circulation des armes et munitions en AOF et les problèmes de sa mise en œuvre entre 1903 et 1925. Enfin, nous essaierons d'analyser les méthodes utilisées par l'autorité coloniale pour venir à bout du trafic clandestin des fusils et de la poudre dans l'espace aofien entre 1925 et 1958.



### Discours littéraire "africain" et propagande coloniale : entre adhésion et contestation

Falilou Ndiaye, Maître de Conférences, Départements de Lettres Modernes, UCAD, Dakar,

Maître de Conférences FLSH, UCAD. Enseigne la Littérature française et comparée: récit des voyage, récit exotique, représentation de l'autre. Thèses sur Albert Camus, éthique et politique, notamment dans ses rapports avec les questions morales et coloniales. Publications sur : La question indigène, la représentation littéraire des Arabes, guerre et colonialisme.

**Résumé :** Des récits de voyage des écrivains français à l'affirmation d'une littérature "africaine", s'est progressivement constitué un discours littéraire au plus près du projet colonial, soit par le mode d'une adhésion ouverte, soit par des formes de contestation implicite, ouverte ou dissimulée Si on peut considérer que d' André Gide (Voyage au Congo, , Michel Leiris (L'Afrique fantôme, 1934), à Simenon (L'Homme du nègre, 1932) on peut suivre, en quelque sorte, la première version, pour ainsi dire "anti-exotique " de ce discours littéraire, la seconde s'ébauche, avec Ousmane Socé (Karim, roman sénégalais, 1935), Abdoulaye Sadji (Nini mulatresse du Sénégal, 1954) et Léopold Sédar Senghor (Poèmes, 1945 – 1979) et s'énonce, en quelque sorte, dans la

poétique déconstruite des récits de voyage, à l'envers des modèles consacrés par les usages littéraires. Quels sont les schémas qui informent ces transferts de discours littéraires ? Comment s'exprime, en particulier, cette poétique déconstruit du projet colonial, aux origines de la littérature dite africaine ?



### **"Droits de l'Homme et pratique historique : le Code de l'Indigénat"**

Ousmane Gueye, Professeur

Département de Philosophie, UCAD, Dakar

Professeur de Philosophie à la Faculté des Lettres et Sciences Humaines de l'UCAD, Ousmane Guèye est aussi le Coordinateur du Réseau Ouest et Centre Africain de Recherche en Education, Rocare/Ernwaca. Sa thèse d'Etat, soutenue en 1997 à Dakar, porte sur le Code de l'Indigénat.

**Résumé :** 1815 : abolition de la traite Atlantique. Le bien meuble, le bois d'ébène ne mettra pas longtemps à devenir l'indigène, longtemps après 1789 et les Lumières, de la IIème à la IVème République Française. Un Code promulgué en 1887, et qui couvrira les deux Grandes Guerres, ouvre l'ère des difficultés que tout le monde sait, nul ne sait !.... Quels droits ? Pour quel homme ? Cinq articles dont un de pure procédure dans le 1ère mouture du Code de l'Indigénat viennent tenir à bonne distance de toute juridicité républicaine, de toute vie sociale ou humaine en un mot l'ensemble des occupants des " terres vacantes et sans maître " que la France constellera de cercles, de postes, de subdivisions. L'AOF sera créée en 1895.

Le tout par un jeu juridique d'une totale perversité : est indigène celui qui n'est pas citoyen français. Il est également celui qui est passible, de punitions disciplinaires dans sa PATRIE : 100 Frs d'amende équivaut à 15 jours d'emprisonnement ou encore 4 tonnes d'arachide pour des infractions répressibles par voie disciplinaire, sans greffe, sans jugement pour ainsi dire. Au rang des infractions : tam-tam bruyant, tentative d'effrayer un Européen, non paiement de l'impôt etc.

Les lois féroces de l'Indigénat disparaîtront en 1946. Est-ce pour autant que la différence gommée au nom de la " mission civilisatrice " disparaîtra ? Qui n'a pas en mémoire les effets des lois liberticides avec l'épisode encore en cours des " SANS PAPIERS " ?

Le Code a créé de très nombreuses ruptures : Mbaye Gueye, et apeuré l'indigène au point d'en faire un infra-politique dirait Souleymane Bachir Diagne. C'est pour ces raisons que nous nous sommes attaqués à la lassitude, à la critique rigoureuse de ses fondements et des articulations aux Droits qu'il a déniés à une variété d'hommes. Le Code de l'Indigénat a consacré l'avènement de lois qui ont bestialisé l'homme africain. Il demeure un bon repère pour situer le lieu d'où 's'originent' les turpitudes sociale, historique et politique actuelles de l'Afrique pour mieux les saisir dans leur évolution ou leur révolution. Au nom de la DÉMOCRATIE nous devons éradiquer l'action de néant actif des nange-mil (allégorie) pour hâter la célébration de la fête des cocotiers (allégorie).



### **Panel 15: Colonisation et Religion 2/Colonization and Religion 2. Salle Multi Media.**

Président/Chair : Cheikh Anta Babou, UCAD, Dakar.



### **"Language Policy and its Impact on American Presbyterian Relations with the French Administration in Colonial Cameroon, 1915-1939"**

Ken Orosz,

Department of Social Sciences and Business, University of Maine at Farmington:

Ken Orosz is currently Associate Professor of History at the University of Maine at Farmington where he teaches courses on European and African history. He earned his

PhD from Binghamton University in 2003 with a dissertation entitled "Religious Conflict and the Evolution of Language Policy in German and French Cameroon, 1885-1939." In addition to revising his dissertation for publication, his current research projects include a scholarly biography of Flora Shaw, former Colonial Editor for the Times, and an article on German missionary involvement in the 1914-1915 naval campaign in Cameroon. He has also served as Newsletter editor and web page administrator for the French Colonial Historical Society from 2001 to the present.

**Abstract:** The French takeover of Gabon in the 1870s caused immediate problems for the American Presbyterian missionaries working along coast. Rather than bow to pressure from the new colonial administration to begin teaching in French, the Presbyterians opted to move north to the then unclaimed territory of Cameroon where they could engage in educational and evangelical activities free of any government supervision. This period of relative freedom ended in 1884 with the German annexation of Cameroon. Over the next 30 years the Presbyterians often found themselves at odds with the new German colonial administration, particularly when it came to language and education policy.

The outbreak of World War I saw the end of German colonial rule and the start of joint Anglo-French occupation of Cameroon that was finalized after the Treaty of Versailles in the form of mandates. Since Presbyterian missionary operations in Cameroon during the inter-war period fell entirely within the French administrative zone, the American missionaries were naturally wary of the new colonial regime. Eager to avoid problems with the new colonial regime, the Presbyterians immediately ceased teaching German and began trying to recruit French speaking personnel. Despite these efforts, the mission and its activities quickly ran afoul of the French. French administrators were not only suspicious of any mission which had worked under the Germans, but also resented the fact that the Presbyterians had expanded their mission field during the war while the French were fighting and dying on various fronts. As a result, from 1916 onwards the Presbyterians faced increasing pressure and occasional hostility from French administrators in Cameroon regarding curricular content and the pace of their efforts to conform to new official language policies regarding the use of vernaculars and the teaching of French. Although educational reforms in the mid 1920s and increased Presbyterian willingness/ability to provide instruction in French significantly reduced the tension between the American missionaries and the colonial

administration, mutual suspicion, confusion about interpretations of colonial policy, and lingering resentments continued to affect their relations for the remainder of the inter-war period.



### Projecting Algerian Judaism, formulating a political identity: Zionism in Algeria during the Algerian War of Independence (1954-1962)

Keren Rouche

New York University

Keren Rouche obtained her Master's degree in Near Eastern Studies at New York University (NYU) in September 2005, and since then has been interning at Human Rights Watch, in New York, where she works on the coordination of an international lobbying campaign to raise public awareness against impunity. She received her bachelor's degree in International Relations from the Graduate Institute of International Studies in Geneva, Switzerland.

The paper Keren Rouche will be presenting at the annual meeting of the French Colonial Historical Society is based on the research she conducted during her program at NYU. This paper explores previously ignored aspects of the history of Algerian Judaism during the Algerian war of independence. Keren Rouche considers her project an ongoing endeavor. She plans to make a documentary film that would further investigate, through interviews and archival research, some of the questions she is raising in her paper.

**Abstract:** This essay examines the interplay of certain aspects of Algerian Jewish history during the independence war that the traditional historiography has previously ignored. First, I assert that Israeli activities in Algeria were part of Israel's increased interest in North Africa and North African Jews in the aftermath of World War II. Second, I suggest that such activities were facilitated by the French-Israeli political alliance, a relationship that facilitated the dissemination of Zionist ideology in Algeria through a large Zionist representation (for instance, the Jewish Agency and the WJC - World Jewish Congress) and the activities of some key Israeli state institutions.

including the Mossad (Israel's main intelligence agency). Third, I show that important elements of the Frenchified Algerian Jewish élite encouraged these activities and appropriated various aspects of Zionism to implement their project of regenerating the Algerian Jewish community.

In this context, I examine Algerian Jewish leaders' attempts to articulate a new brand of Jewishness, a Jewishness which, as I will argue, relied less on the dominant French Jewish model and more on the Israeli experience. By exploring the history of Algerian Judaism from this angle, I challenge the traditional historiography that contends that, given the low immigration of Algerian Jews to Israel, the role of Zionism and Zionist activities in Algeria was minimal, indeed negligible. By narrowly focusing on Algerian Jews' immigration to France, the traditional historiography obscures the intricate and complex relationship among Algerian Jews, Zionism and the French colonial state.



### **Extravagant Hopes and Exaggerated Disappointment: A French experiment in religious assimilation**

Amanda Sackur,

London Metropolitan University

Amanda Sackur is a Senior Lecturer in International History at London Metropolitan University. As Research Associate in Francophone Area Studies at the University of Portsmouth, she organised conferences and research groups on a variety of aspects of French colonialism, resulting in two publications: T. Chafer & A. Sackur, eds, French Colonial Empire and the Popular Front: Hope and Disillusion (1999) and T. Chafer & A. Sackur, eds, Promoting the Colonial Idea: Propaganda and visions of empire in France (2002). Her own research centres on social and cultural change in Senegambia and the interaction between Europeans and Africans in the trading settlements on the coast with a particular interest in gender. Her thesis examined the development of Saint-Louis and Gorée in the eighteenth century and her current project focuses on the careers

of the first three Francophone African priests as a way of understanding processes of change in mid-nineteenth century Senegal.

**Abstract:** David Boilat is best known to African historians as the author of *Esquisses Sénégalaïses*, one of the earliest descriptions of West Africa by a West African author. Yet his main vocation was as a priest. Along with two others, Boilat was educated in France by Anne-Marie Javouhey, ordained, and served in Senegal for a decade. Both the Spiritan order and the colonial administration hoped that indigenous priests would survive longer and appeal more to the local populations than their metropolitan colleagues. However, their careers were not entirely successful and the experiment in using Africans to replace French priests was deemed a failure.

The full story will never be known as the documentation is patchy and very one-sided. Not surprisingly, it seems to be more complex than has been hitherto assumed. Boilat, Fridoil and Moussa, were certainly not helpless victims, passively subject to the machinations of scheming officials or clerics. Nor was French racism real as it was—the only reason for their downfall. Their characters, aspirations and politics also played an important role in explaining why they lasted only a decade in Africa.

The three young men appear to have faced enormous difficulties in reconciling their roles as Catholic priests and their positions within Saint-Louisien and Goréen society. Each side had expectations of them in terms of behaviour, leadership and outcomes which could, at times, be contradictory. In addition, the political background of Senegal in the 1840s was not conducive to good relations. Rising tension between local merchants and French traders was matched by the growing importance that the French placed on colonial administration. At the same time, Muslim reform movements were increasingly active in the region. Finally, the priests had to negotiate the upheavals of revolution in France and the abolition of slavery in Saint-Louis and Gorée. All of these factors were significant in the collapse of France's first attempt at religious assimilation.



### Connaissance de l'Islam et pouvoir colonial. L'exemple de la France au Sénégal : le savoir au service du politique

Hélène Grandhomme, Centre de Recherche en Histoire Internationale et Atlantique (CRHIA) de l'Université de Nantes

Doctorante en histoire contemporaine au Centre de Recherche en Histoire Internationale et Atlantique (CRHIA) de l'Université de Nantes (France). Thèse en cotutelle avec l'Université Cheikh Anta Diop de Dakar (Sénégal). Hébergement à la Maison des Sciences de l'Homme Ange Guépin de Nantes pour la durée de la thèse. Attaché temporaire de l'enseignement et de la recherche (ATER) au Département d'Histoire de la Faculté des Lettres et Sciences Humaines de Nantes.

**Résumé:** Alors que la France entretient des relations très anciennes avec le monde musulman, il s'agit ici de s'interroger sur la connaissance de l'Islam en milieu colonial : celle-ci est-elle uniquement justifiée par la nécessité de l'administration des populations musulmanes ? Dire que la construction de l'« Islam noir » n'est liée qu'au pragmatisme colonial, n'est-ce pas nier le fait qu'elle a fortement participé à nourrir le regard de l'occident sur l'Islam en Afrique subsaharienne, et ceci par delà les décolonisations ?

La connaissance de l'Islam au Sénégal au cours de la période coloniale, relève du fait colonial. Cette étude nous convie à décrire et comprendre l'attitude et le point de vue de la France sur l'Islam dans un territoire particulier, le Sénégal et sur une période spécifique, la colonisation. Loin d'être une étude du passé, elle projette sur la société française contemporaine des interrogations quant à la vision de l'autérité ; un autre qui est musulman, Africain ou Africain musulman. Elle nous invite à réfléchir sur les héritages de ce face à face entre la République et l'Islam ; un face à face qui est plus que jamais d'actualité.



**Panel 16: Santé et Environnement/Health and Environment. Salle Visioconférence.**

Président/Chair : Babacar Fall, UCAD



### "Ethics in Colonial Algerian Medicine"

William Gallois, Lecturer,

Department of History, Roehampton University, London

Research Affiliate, Wellcome Centre for the History of Medicine, University College London

**Abstract:** Using examples from colonial Algeria, this paper argues that the language of medical ethics affords historians a uniquely nuanced manner of understanding the culture of health-care in past times. It studies previously untouched primary sources from the French colonial archives to contrast the public health ethics of organizations such as the French army in Algeria with the ethical norms of colonial doctors of French and Algerian origin. Using concepts of autonomy, justice and beneficence, it attempts to describe the manner in which two very different conceptions of medical provision came to compete against each other in colonial Algeria. It then connects this conflict to a broader debate about medicine and society in the nineteenth-century in which the holistic, patient-focused approaches of Islamic medicine and 'the Montpellier School' clashed with the doctor-centred, biomedical priorities of 'the Paris School' of medicine. This leads to a conclusion in which I consider the connections and disjunctions between 'western' and 'Islamic' medical ethics which are revealed in the Algerian example.



### "Environmental Decline and Ecological Response in Colonial West Africa"

Andrew Clark

University of North Carolina Wilmington,

Andrew Clark is a professor of African and Global History at UNC Wilmington. He has published extensively on the upper Senegal region (eastern Senegal/western Mali along the Upper Senegal River), with a particular focus on the colonial period, and including environmental and ecological history. He has published two books, *Historical Dictionary of Senegal*, 2nd edition, with L. Phillips (1994), and *From Frontier to Backwater: Economy and Society in the Upper Senegal Valley, West Africa, 1850-1920* (1999). He has published articles in *Journal of African History*, *Canadian Journal of African Studies*, *Slavery and Abolition*, *International Journal of African Historical Studies*, *Oral History Review*, *Journal of Third World Studies*, and al. as well as several chapters in edited volumes. He served as president of the Association of Third World Studies and now he is immediate past president of the ATWS. He is also currently book review editor for French Africa on H-Net French Colonial History. He spent several years in Senegal since first arriving in the country in 1978 as a Peace Corps volunteer in 1978.

**Abstract:** Many of the current environmental and ecological problems of West Africa were a direct result of French colonial rule. Much of sub-Saharan Africa remains in the grips of a worsening environmental crisis. The study of the period of colonial rule, a period of intense and well-documented physical decline, and the various activities of local, regional and metropole French officials may shed light on current environmental policy debates and issues.

The upper Senegal valley of West Africa, like other areas of Africa, experienced a period of acute environmental decline and intense ecological response by residents during colonial rule, approximately the 1890s to 1960. French colonial strategies caused considerable disruption and dislocation, benefiting in many ways the colonial agenda which sought to regulate labor flows. African responses to the widening crisis, including movement within the region, migration to the peanut basin in central Senegal, and the coast, and enlistment in the two world war efforts, often served colonial interests while simultaneously exacerbating the environmental decline.

The paper will be based on archival research, oral sources from the region, and secondary sources. The study of an early period of intense and well-documented physical decline and the various strategies developed by West Africans to survive and overcome obstacles, can shed light on current environmental policy debates and issues.



### "Enfance et ordre colonial dans la fiction de Jamaïca Kincaid, Jean Rhys et Simone Scharz Bart"

Alioune Badara Kandji

Assistant, Département d'Anglais, U.C.A.D

Dr. Alioune Badara Kandji is an Assistant Professor at the Department of English at University Cheikh Anta Diop Dakar. His thesis is on the Victorian Novel: Brontë's and George Eliot. Kandji's field of interest also extends to British/Caribbean post-modern fiction. He has published articles on these domains.

**Résumé :** Le thème de l'enfance coloniale exploitée est très récurrent dans la littérature des Caraïbes. L'enfant y apparaît dans un contexte colonial naissant, juste au lendemain de l'abolition de l'esclavage, dominé par la présence de la figure du maître blanc soucieux de préserver son emprise sur la communauté des autochtones constitués d'anciens esclaves naguère affranchis.

L'enfance constitue le point d'ancre d'une idéologie coloniale qui entreprend de parfaire l'enfant, selon ses visées et son ambition, afin de le rendre conforme à l'idéal de l'ordre en place. Et c'est dans cette perspective que le roman antillais, aussi bien anglophone que francophone, expose la condition tragique de l'enfant, notamment la petite fille, pris dans la tourmente infernale de la société post-esclavagiste.

Ainsi, l'objet de la présente communication est d'explorer dans la fiction de trois romancières antillaises d'expression anglaise et française, en l'occurrence Jamaïca Kincaid, Jean Rhys et Simone Scharz Bart, l'image de la petite fille qui vit un sentiment de spoliation, privée de son droit au bonheur par l'emprise de l'ordre colonial et qui tente néanmoins de s'émanciper. Dans leurs œuvres respectives, *The Autobiography of my Mother*, *Wide Sargasso Sea*, *Pluie et vent sur Télumée-Miracle*, les institutions coloniales, le patriarcat, l'école sont surtout considérées comme des vecteurs de cet ordre colonial.



**Panel 17: Engendering the Educational Mission in Nineteenth Century Africa/Aux Sources de l'École Coloniale: les Missions Catholiques. Auditorium UCAD II.**

Président/Chair: Odile Goerg, Université Paris-7 Denis Diderot



**"The Education of a Missionary: Anne-Marie Javouhey in West Africa (1820s)"**

Sarah A. Curtis, San Francisco State University, Department of History

Ph.D. Indiana University 1994. Selected publications: Educating the Faithful: Religion, Society, and Schooling in Nineteenth-Century France, DeKalb, Ill.: Northern Illinois University Press, 2000. French edition: L'enseignement au temps des congrégations (Le diocèse de Lyon, 1801-1905), Lyon: Presses Universitaires de Lyon, 2003. "Emilie de Vialar and the Religious Reconquest of Algeria," French Historical Studies vol. 29, no. 2 (Spring 1996); "Missionary Utopias: Anne-Marie Javouhey and the Colony at Mana, French Guiana, 1827-48" in The View from the Margins: Creating Identities in Modern France (University of Nebraska Press, forthcoming). Current research: Monograph on three early nineteenth-century French missionary women: Anne-Marie Javouhey (West Africa, French Guiana, Caribbean), Emilie de Vialar (Algeria, Eastern Mediterranean), Philippine Duchesne (Louisiana Territory).

**Abstract:** In 1822, Anne-Marie Javouhey, founders of the religious order, the Sœurs de St-Joseph de Cluny, arrived in Senegal to start her first African mission. This was Javouhey's first overseas trip and one that excited her imagination. Believing that she had a special calling to work among Africans, she did not, unlike most French Catholic missionaries, restrict herself to serving the French settler population but opened a school for native girls in St-Louis. Believing that Africa needed an indigenous clergy, she chose a dozen African boys whom she sent back to France for training to the

**Programme**

Catholic priesthood. She also bought and freed six African slaves and had ample opportunity to witness the extent and brutality of the slave trade in West Africa. As a result of her stay in Senegal she became one of the few Catholic abolitionists of her time. After she left Senegal, she continued to work with West African populations in the Caribbean and French Guiana.

This paper will explore the ways in which her residence in Senegal and travels to Sierra Leone shaped Javouhey's missionary calling as well as the impact of her ideas on the French missionary tradition in West Africa. It will also pay special attention to the gendered aspects of her work, as a woman religious and among African girls and women.



**"Catholic Missionaries in a Pre-Colonial Muslim State: Tunisia, c. 1840-1881"**

Julia Clancy-Smith, Associate Professor,

Department of History University of Arizona:

Education: Georgetown University, MA 1978 (History); École des Hautes Études, Paris 1976-77; 1979-80 (Ethnologie du Maghreb); American University in Cairo 1979 (Arabic); University of California, Los Angeles Ph.D. 1988 (History).

Publications include: Rebel and Saint: Muslim Notables, Populist Protest, Colonial Encounters (Algeria and Tunisia, 1800-1904). Berkeley: University of California Press, 1994; paperback 1997.

**Abstract:** Recent scholarship by Sarah Curtis and P. J. Daughton on missionaries in the French Empire has uncovered the critical, yet frequently antagonistic, relationship between Catholic missions and imperial expansion. Curtis's work on Emilie de Vialar, the founder of the Sisters of Saint Joseph, has shown that, while they were praised for their 'zeal' and 'devotion,' Catholic women often "encountered considerable resistance, primarily from their own church but also sometimes from the French state." My paper considers another state, a pre-colonial Muslim state.

It investigates the work of female religious, especially the Sisters of St. Joseph, in Tunisia from the 1840s, when they first arrived in this Arab province of the Ottoman Empire, until the Protectorate. It argues that the local play of power between missions and colonial authorities in the post-1881 era was the product of long-established relations between a Muslim state and the Catholic sisters. In effect, Tunisian rulers acted as patrons for Catholic women as they created educational and charitable works around the country. Thus, much in contrast to Algeria, Catholic missionaries in Tunisia were not associated with military invasion and occupation but rather with various kinds of patronage and protection extended by indigenous state elites. Finally, I argue that the fact that modern girls' primary education was first introduced into the country by Catholic female religious in the pre-colonial period may have ultimately legitimated public schooling for Muslim girls during the colonial era.



### "Travel and Cultural Contact in an Imperial Context: British Feminists, French Teachers, and Algerian Girls in the 19th Century"

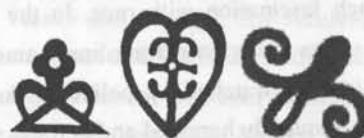
Rebecca Rogers,

Institut d'Histoire Contemporaine, Palais Universitaire, Université Marc Bloch  
Strasbourg (France)

Rebecca Rogers holds a Doctorat Nouveau Régime in History from l'Ecole des Hautes Etudes en Sciences Sociales of Paris. She defended her dissertation "Les Maisons d'Education de la Légion d'honneur (1810-1881): De la sociologie scolaire à la construction des identités" in December 1987. Her publications include a book: "From the Salon to the Schoolroom: Educating Bourgeois Girls in Nineteenth-Century France (University Park, Pennsylvania State University Press, 2005)".

**Abstract:** This paper describes the encounter between European women and Algerian girls in Algiers and shows how national stereotypes underlay their interactions in the early years of French colonization. Specifically, I will focus on the contacts established between English and French women over the issue of women in Algerian society. The famous feminist, Barbara Bodichon, was among the Englishwomen who wintered in

Algiers; in the 1850s, she "discovered" the activities of a French woman, Mme Allix, who founded the first school for Muslim girls in Algiers in 1845. By publishing articles on her institution, Bodichon gave Mme Allix a notoriety that meant her school and workshop figure prominently in memoirs and travel memoirs of the nineteenth century. These hitherto unexplored sources reveal the complexity of the cultural encounter in Algiers that involved interactions between Europeans and the ethnically diverse population of Algiers, but also between Europeans of different nationalities. The "success" Mme Allix had in attracting British attention to her educational activities in Algiers, contrasts with her ultimate rejection by French colonial authorities and Algerian notables in the 1860s when gender relations hardened. Ultimately this paper suggests the diversity of gendered and national experience of Empire.



### Panel 18: Interwar Colonialism, from West Africa to Paris/Les Relations Métropole-Colonies entre les Deux Guerres. Salle Multi Media.

Président/Chair : Alice Conklin, Ohio State University.



### "West Africans in 1920s and 1930s' Paris: Intersections between Politics and the Culture of Exoticism"

Jennifer Anne Boittin, Assistant Professor of French  
Francophone Studies and History, The Pennsylvania State University, University Park,

Jennifer Anne Boittin received her PhD in History from Yale University in May 2005, after completing a distinguished dissertation titled "Soleil Noir: Race, Gender and Colonialism in Interwar Paris." The dissertation was awarded the Hans Gatzke Prize for the History Department's outstanding dissertation in a field of European history and the Sylvia Ardyn Boone Prize for the best work produced at Yale in 2004/05 on some

aspect of African or African-American artistic, cultural and/or historical issues. She is now an Assistant Professor of French, Francophone Studies and History at The Pennsylvania State University, where she has been named the Josephine Berry Weiss Early Career Professor in the Humanities. An article based upon her dissertation appeared in Volume 6 of French Colonial History, and she is currently working on the completion of her manuscript, as well as an article on French women writers and their perceptions of gender in the Arab world during the 1920s and 1930s.

**Abstract:** The French fascination with exoticism and performative representations of colonialism during the interwar years has recently intrigued a number of scholars, including Elizabeth Ezra and Herman Lebovics. This paper will explore a facet of this question which has yet to elicit much scholarship: the response by black colonial subjects in Paris to the French fascination with race. In the post-WWI years, West Africans in Paris found themselves under an extraordinary amount of pressure as they knew themselves to be consistently watched by police spies, and members of anti-imperialist organizations were frequently harassed and at times arrested.

This paradox between a government which sought to place blacks on display, for example during the 1931 Colonial Exposition, and one which desired to shield the community from radical blacks, forms the focal point for a paper which investigates how colonial subjects were able to exploit the Parisian fascination with their skin color in order to further their political aims. The paper will present a number of social events organized by members of actively anti-colonial, West African and Antillean organizations such as L'Union des Travailleurs Nègres. We will consider who attended such events, why they were arranged in the first place, and investigate how they allowed the politics of anti-colonialism and at times communism to be introduced to some Parisian audiences. By reversing the exoticism which so fascinated Parisians, West Africans were able to considerably augment the chances that their political messages would be heard.



## Cooperation and Conflict: The Catholic Mission and the Colonial Administration in Interwar Senegal

Elizabeth Foster

Graduate student, Princeton University

Elizabeth A. Foster defended her doctoral dissertation, entitled "Church and State in the Republic's Empire: Catholic Missionaries and the Colonial Administration in French Senegal, 1880-1936," at Princeton University in March 2006. Her dissertation examines the complex interactions between Church and State in colonial Senegal against the backdrop of Church and State acrimony in Third Republic France. It is based on archival research in both France and Senegal. She received a writing grant from the Princeton Institute for International and Regional Studies in 2005, and a Chateaubriand Scholarship from the French government for dissertation research in France in 2003. She has presented her work in the Yale Council on African Studies Seminar Series, and the Society for French Historical Studies Meeting.

**Abstract:** My paper explores the two faces of the relationship between the Catholic mission and the colonial administration in Senegal during the interwar years. On the one hand, the mission's support of the administration's mobilization efforts in the First World War improved Church and State relations in the colony. The mission appeared to be a pillar of the colonial order at the glittering official ceremonies in honor of the ground-breaking and consecration of the Catholic cathedral in Dakar. Yet mission and administrative interests fundamentally diverged in the interwar period as priests and administrators took radically different approaches to African society. While missionaries worked with new urgency to convert Africans to Catholicism, the administration adopted a policy of "association," which emphasized the reinforcement of indigenous elites and customs. The administration prioritized order and stability after the upheaval of the war, while the mission pushed for religious and social change in African families and communities. Thus, missionary and administrative goals were diametrically opposed and conflict resulted. The administration accused missionaries of stirring up trouble in rural African communities; missionaries retorted that the French administration had abandoned its "civilizing mission." These disputes weakened the united front established in the war experience.



### "Americans for Greater France in the Interwar Period"

Lotfi Ben Rejeb, University of Ottawa

Lotfi Ben Rejeb has a Ph.D. in English & American Studies from Indiana University, Bloomington. He is currently teaching at the History Department of the University of Ottawa in Canada. Previously, he taught American history and literature at L'Université de Tunis, Tunisia, and was a visiting scholar at the University of California, Berkeley, and at Johns Hopkins University, Washington, D.C. He has published in several journals including *Dialectical Anthropology*; *Slavery and Abolition*; *American-Arab Affairs*; *Revue Tunisienne des Langues Vivantes*. His paper for this conference is part of a larger study on the United States and North Africa.

**Abstract:** While the United States government from Wilson to Franklin Delano Roosevelt officially maintained an anti-colonial attitude towards European imperialism, reiterating the right of colonized populations to self-determination, a French propaganda lobby called le Comité France-Amérique enlisted some prominent Americans on a carefully orchestrated campaign designed to publicize in the United States primarily, but also in France, the idea that Greater France in North Africa was a hard fact, well-founded, legitimate, intelligent, exemplary, durable and desirable. One of the Americans involved in the campaign, historian William Milligan Sloane, wrote in 1924: "A tremendous force is at work in Morocco, and throughout North Africa. Its bearing on world politics is self-evident."

The American campaign for Greater France meant essentially to influence both the official anti-colonialism of the United States government and the traditional isolationism of Americans. For the apologists it made a lot of sense to more actively support French colonialism in North Africa for all sorts of reasons, historical, civilizational, racial and geopolitical.

The objective of this paper is to study the American propaganda campaign for Greater France at a time when the United States government was intent on making France and Great Britain smaller. The paper will investigate the role and motives of le Comité

France-Amérique, the role and motives of the American participants, the ways and means of their involvement, and the effects and implications of their accomplishment.



### Panel 19: Péninsule Indochinoise/Indochine Peninsula.

Salle Visioconférence.

Président/Chair : Pr. Abdoulaye Bathily, UCAD



### "Punishment as a Pageant of Power: The Pedagogical Execution in Colonial Indochine"

Michael G. Vann, Assistant Professor

History Department, California State University at Sacramento

Michael G. Vann was raised in Honolulu, Hawai'i, and received his Ph.D. in History from the University of California, Santa Cruz. In addition to European and World history, he has taught courses on the national histories of France and Vietnam, the regional history of Southeast Asia, and thematic courses on Colonialism/Imperialism at the University of California at Santa Cruz, Santa Clara University, and the United States Naval Post Graduate School. He is currently an Assistant Professor at California State University, Sacramento. His research includes a study of race and power in colonial Hanoi, the formation of colonial whiteness, and the history of violence in the colonial world. He has received several awards, including a Fulbright and the Western Society for French History's Gargan Prize.

**Abstract:** In the popular mind, the French execution may be one of the most famous aspects of this nation's history. Since the most radical phase of the French Revolution burned the image of the guillotine dispatching the unfortunate Louis XVI and his wife into the modern world's collective consciousness, French capital punishment has enjoyed a special place in history. Scholars such as Michel Foucault and Gordon

Wright have argued that French capital punishment is a great symbol of the Enlightenment and modernity, as in 19th century France the "Spectacle of the Scaffold" was replaced with a scientific and controlled form of punishment. However, in the French colonial empire the modernity of punishment did not exist. Rather, pre-modern forms of public marches of the condemned, spectacle style executions, and the displayed of the severed heads were the norm for indigene criminals and rebels. Even more stunning, local entrepreneurs frequently produced and distributed postcards of the entire process and its grizzly aftermath. As such practices were unheard of in early 20th century France, clearly there was a wide divergence in practice between the metropole and the colonies.

By examining the rituals of public execution in Hanoi and Saigon, this paper argues that the white colonial community turned executions into pageants of power designed to educate the subject Asian population about the realities of power in the colony. Drawing from archival sources in France and Vietnam, as well as collections of contemporary postcards and memoirs, this paper argues that colonial public executions were a ritual for whites to affirm their superiority and to warn potential transgressors of what would befall them if they should challenge the colonial order of things. In short, the colonial execution was less like the modern metropolitan forms of disciplining and punishing and more like a lynching.



### **"A New Co-Prosperity Sphere: Vietnam, France and China, 1940-1950"**

**David Gordon, Associate Professor**

**History Department, Bronx Community College, CUNY Graduate Center, New York**

David Gordon received his M.A. and Ph.D. from Brown University, and is the author of two books, *Merchants and Capitalists: Industrialization and Provincial Politics in Mid-Nineteenth Century France*, and *Liberalism and Social Reform: Industrial Growth and Progressiste Politics in France, 1880-1914*, as well as several articles and chapters on African and European economic history. He has taught at the University of North

Carolina at Chapel Hill, the University of California, Riverside, and the University of North Carolina at Charlotte. He also taught for two years at Kaohsiung Teachers University, Taiwan, and was a seminar director at the Ecole des Hautes Etudes, Paris. Professor Gordon is working on a study of French economic activities in southwest China in the interwar period and their connections with the Indochinese colonial economy. He is currently a member of the History Department, Bronx Community College, City University of New York and the CUNY Graduate Center.

**Abstract:** French planners hoped to create a new "co-prosperity sphere" at the end of the Second World War that would assure the economic development and integration of Vietnam and southwest China. French ownership of the railroad from Haiphong to Kunming was central to this plan. The line, ending in impoverished Yunnan, had been of little importance until the Second World War, when Haiphong and its satellite ports became one of the few points of entry for foreign military supplies going to China. The period of intense Franco-Chinese cooperation after 1938 included steps for the extension of the French railroad from Yunnan into Szechuan, Kuangsi and Hunan.

The French soon realized that these emergency wartime measures could provide, when combined with the further development of port facilities in Indochina, a necessary (and very profitable) compliment to the Chinese government's plans for the expansion of the country's post-war economy. Easy connection between heavily populated Szechuan and Hunan, as well as Yunnan and Kuangsi, with a deep water port would contribute greatly to their industrial development. The French owned Yunnan railroad would thus become the means, not only for the future development of the economically backward western provinces, but also for the increased prosperity of northern Vietnam, through its integration into the expanding Chinese economy.

The French colonial administration in Indochina, as participants in this ambitious plan, prepared to turn the entire Gulf of Tonkin into a free trade zone. Their most urgent task was the improvement of Haiphong harbor. The post-war Monnet Plan for Indochina called for the considerable enlargement of Haiphong, with a new deep water outer harbor connected to the city by rail and canals, and an additional satellite harbor at Along Bay

Elements of this plan were clearly anachronistic. French control of Vietnam ended with the 1954 defeat at Dien Bien Phu. The victory of the Chinese Communists in 1949-1950 had already ended any hope of foreign economic initiatives in the western

provinces. Yet today, the Chinese government's encouragement of foreign investment in infrastructure, especially railroads, suggests the intelligence and foresight with which the French approached post-war economic relations with China. The development of infrastructure may yet be one of the few ways in which western investors might profit from the burgeoning Chinese economy. In this way French post-war planning provides a blue print for success in the twenty-first century, as well as a strategy that may yet contribute to a mutually profitable economic integration of Southeast Asia with China.



**" Entre universalisme et colonialisme: les péchés d'empire en Indochine française/Fog of Empire between Universalism and colonialism, the Indochina case "**

Mamadou Fall,

Département Histoire, UCAD, Dakar,

**Abstract:** "The major dilemma of the French colonial history is: how, in a post revolutionary regime with the whole promises of liberty, fraternity and equality, to expand the modern schema of the state without giving up political domination?

The debate that crossed all the history of the colonial period remained: to what extent could the modern state in the colonies be normalized? Doctrinaires and administrators will exert in the second half of the XIXth century to define an overseas otherness to legitimise the absence of normalization for financial, administrative and judicial institutions within the colonies.

How to comply with international laws on issues like Opium and labor force, maintaining economic expectations.

Indochina experienced the maintenance of fiscal practices that only the criteria of immediate profitability could justify. Coping with British ambitions and Chinese challenge led France to a militarist definition of empire with the rationale of reducing a complex society with its own social dynamics and its own domestic processes in a set of outcasts and dependants forced to pay taxes and undergo a brutal repression. In a

nutshell, Cooperation was the missing levy of French Empire and the very feature of the French colonial system lay on the incomplete cohesiveness of its hegemonic domestic groups.

Provincialism, free masonry, a bias for the catholic wing, revengeful militarism and economic parasitism a many dividing features and irrational burdens, jarred from the historical compromise between the landlords aristocracy and new urban elites, and economic pragmatism that we have noticed with Albion.

On the aftermath of World war I, Lamothe sounded modernists views on Empire but it was not until 1945 that sirens of efficiency began to spark in the long night of French colonial history.



**Panel 20: Race, Identité et Colonisation 2/Race, Identity, and Colonization 2.**  
**Auditorium UCAD II.**

Président/Chair : Sue Peabody, Associate Professor of History Washington State University Vancouver.



**Origins of the Mission Civilisatrice: France's Civilizing Action in Lamartine's Voyage en Orient (1835)**

Scot Tolbert Allen

U.S. Air Force Academy

Scot T. Allen is the Deputy Department Head of Foreign Languages at the U.S. Air Force Academy in Colorado Springs, Colorado. As a military officer, licensed professional engineer, and student of French literature and history, it is safe to say that he has broad interests. Originally from Austin, Texas, he has studied at Carnegie Mellon University in Pittsburgh, at the University of Texas, and most recently at the University

of Virginia at Charlottesville. This summer, he will lead a group of Air Force cadets on a cultural and linguistic immersion trip to Senegal.

**Abstract:** This presentation examines an early nineteenth-century shift in French discourse about the colonial endeavor. Author and statesman Alphonse de Lamartine operated this shift in the 1830s by urging immediate French and European "civilizing action" in the crumbling realm of the Ottoman Empire. According to the renowned poet and future foreign minister, who fought for the abolition of slavery from his entry onto the political scene in 1834 until 1848, colonization by western Powers was essential to both regions. In the domains of both politics and literature—parliamentary oratory and the *Voyage en Orient* (1835)—Lamartine employed a recent linguistic innovation, the newly coined word "civilisateur," in the context of his colonial vision for the Middle East.

By the late nineteenth and early twentieth centuries, the period revealed through Alice Conklin's groundbreaking text, *A Mission to Civilize*, French administrators had endorsed the mission civilisatrice. In the 1830s, the phrase had not yet been created, but many of the ideas were being formulated. We will compare primary sources from the first decade of France's Algerian conquest to essays on civilization by scholars such as Lucien Febvre and Philippe Bénéton to argue that the ideas behind the civilizing mission emerged in the 1830s.



#### "Claire de Kersaint's 1823 Ourika: Race and Gender in Assimilation"

Marylee Crofts, PhD

Bentley College.

Crofts received her MA and PhD from the Department of French and Italian, University of Wisconsin, Madison. In 1990, she was awarded a Fulbright Dissertation Research grant to work in Dakar and Paris on the writing of Claire de Kersaint, Duchess of Duras. Dr. Crofts has lived and worked in Africa for many years, including study at the university in Zimbabwe, research and teaching in Zambia and as leader of student study tours to Ghana, Ethiopia, South Africa, Tanzania and Zimbabwe. She developed

the African Studies Program Outreach program at the University of Wisconsin, Madison and the Outreach Program at Michigan State University, African Studies Center. She also served as an international observer in the 1994 elections in South Africa.

**Abstract :** Ourika, published in 1823 by Claire de Kersaint, duchess of Duras, is the first French novel set in France in which an African woman is the central character. It portrays the life of a Senegalese-born child, Ourika, who is raised as a daughter in an aristocratic family in France in the late eighteenth century. The novel may be read as an unintentional allegory of the subsequent French policy of assimilation. This paper examines the uniqueness of Ourika's early assimilation into French society and her demise once race and gender become determining factors in further integration.



#### The Signare Legacy: Senegalese Women of Independent Means

Marian A. Johnson

Brigham Young University, Utah

Marian Ashby Johnson took her bachelor's at Brigham Young University and M.A. and Ph.D. at Stanford. Her doctoral program was interdisciplinary in character, emphasizing history, art history, and anthropology, with special reference to Africa. She has served in administrative and faculty positions at Santa Barbara Community College, University of California, Santa Barbara, and Brigham Young University. She has received research grants from Stanford, University of California, Brigham Young, the Rockefeller Foundation, NEH, and the Wilbur Foundation. She has conducted archival research in Dakar and in Aix-en-Provence on a fellowship from the Camargo Foundation. She was also named to a fellowship at the Smithsonian for her research in African art. She has done extensive interviewing of African women and artisans in Senegal and has compiled a library of more than 4,000 original photographs. She has given invited lectures at the Metropolitan Museum of Art, Kennedy Presidential Library, Louisville Museum of Art, Arizona State University, UCLA, etc. She has written a number of articles on African artisans, African women, and various aspects of

art history and oral history. She has taught courses in African Civilization and African Art. Her special emphasis has been on Francophone African subjects, and African exhibits at the various French expositions during the 19th and 20th centuries and most recently, on the signares of Senegal.

**Abstract:** The signares were originally African women who made it possible for Europeans traders who came down the West African coast to live comfortably. They formed liaisons with the Portuguese first and in later years with the French. These liaisons were known as mariage à la mode or mariage du pays, and were maintained as solid relationships until the European partner returned home. These liaisons made it possible for Europeans who worked on the coast to be cared for in a household where food was prepared by servants, where illnesses could be watched over, and feminine companionship was available on a long term basis. The French colonial authorities, and even the Catholic Church, encouraged these contractual arrangements to help provide stability for the workers.

The signares as they came to be known were women of substance. They were often local beauties and their daughters, issued from a liaison, became a definite class of women who became arbiters of an emerging metis society. These women were important because they learned French and were able to translate local African languages for their partners. They also helped the Frenchmen to adapt to local customs and traditions, and in turn, the signares learned first hand about European culture, which gave rise to their interest in having beautiful fabrics, substantial housing, and in some cases, converting to the Catholic faith. Through this process they developed an unusual style, combining African and French tastes in their dress and style of life. These arrangements might last from five to twenty years, but the Europeans almost always returned to France. When these "marriages" were contracted, many women possessed their own compounds, which included slaves, artisans, and other servants. The couple's children were considered legal and sometimes the boys were sent to France to be educated. When the Frenchman returned home, it was assumed that another European might replace him. However, the signares had enough power to choose their new partners; sometimes they preferred to remain single, since they had inherited the house and goods of the relationship. A number of these women became entrepreneurs, owning their own business, specializing in trade with the interior, in ivory, gold, slaves, and gum arabic. Some owned small bakeries or retail shops. Within

their own compounds, their own artisans tailored their clothing to their specifications and their own blacksmiths/goldsmiths fashioned jewelry for them and their entourage.

By the 18th century, two main urban centers in Senegal became well known throughout West Africa—St. Louis and Goree. These towns are where the signares lived and became arbiters of taste for much of the West African coast. They were influential on many traditional Senegalese women of the interior and left their mark through commerce, style, and parure. This legacy has continued down to the present since today Senegalese women are still known for their beauty and culture. This paper will briefly touch on the 18th century, but will focus more on developments in the 19th, with a conclusion discussing this legacy for the 20th century.



#### **Panel 21: Nationalisme et Décolonisation 2/Nationalism and Decolonization 2. Salle Multi Media.**

Président/Chair : A. F. Clark, University of North Carolina Wilmington.



#### **"British vs. French Masters: Distinct Post-Colonial Experiences in Sudan and Senegal"**

Aleksi Ylönen

**Department of Political Science and International Relations, Universidad  
Autónoma de Madrid**

Aleksi Ylönen is a doctorate student in the Department of Political Science and International Relations at the University of Madrid (Autónoma). He has written predominantly about Sudan and is currently finishing his predoctoral research project "Politics and Economy of Decolonization, External Interests, and Southern Grievances: A Three Level Analysis of the Insurgency in the Southern Sudan, 1955-1972". Aleksi has Master's Degree in Peace and Development Studies from Jaume I University in

Castellon, Spain, and Bachelors Degree in History from the College of Charleston, South Carolina, USA.

**Abstract:** Despite having been colonized by two distinct European powers, Senegal and Sudan have various things in common. Both countries consist mainly of Muslim populations and are located in the transitional zone between North and Sub-Saharan Africa. In addition, both of them achieved independence in the early stages of decolonization, and have since experienced North-South tensions, political instability, and long periods of civil war. However, Senegal has been able to construct democratic multiparty system and escape severe political strife, while Sudan has been unable to build sustainable democratic system despite of various attempts. The Sudanese civil wars have also resulted in much larger destruction than in the case of Senegal. This article explores why, on the one hand, Senegal has been able to build long-lasting democratic structures and escape severe civil strife, while, on the other, Sudan has experienced devastating civil wars and only brief periods of democratic rule. The paper examines the relationship between British and French colonial rule, the process of decolonization, and post-colonial instability in order to draw parallels and point out differences in the two cases.



### **"In Search of Lumumba: Six Times a Murder"**

Piet Defraeye, University of Alberta,

Piet R. M. Defraeye, Associate Professor in the Department of Drama, University of Alberta, is a graduate of the University of Louvain (Dipl. Education 1981, Lic. Philology 1979), U.C. Dublin (M.A. 1980), University of Toronto (PhD. 1994) and, teaches Theory of Drama, Modern/Comparative Drama and Directing. He directs for the stage (most recently Elfriede Jelinek's *Nora*) and does stage dramaturgy. His interest in interdisciplinarity has a practical outcome in numerous cross-departmental teaching/lecturing engagements. His critical publications include essays on Shakespeare and film, Quebec and Canadian theatre, German theatre opera and gender theory, Reception Aesthetics and post-colonial studies. He has served on several

national juries for awards and grants in the area of theatre research. The interdisciplinary work on Patrice Lumumba is a new research project.

**Abstract:** Patrice Lumumba (1925-1961) was the first Prime Minister of a newly independent Congo. Assassinated in murky circumstances, he has acquired a mythological fame as a key liberationist figure in the process of African decolonization in Congo, Africa and beyond. The figure of Patrice Lumumba has drawn strong interest from political scientists and Africa specialists, a focus which has resulted in a number of remarkable biographies. Performers like USA based Robinson Frank Adu adopt this biographical approach in their rendition of Lumumba's own writing on the stage. With the exception of critical response to the work of Aimé Césaire, very little has been done on the impact of Lumumba on popular and cultural discourse. This stands in great contrast to the impact Lumumba has had both in Africa and the West. In just about every African capital, T-shirts with the depiction of Lumumba are a treasured possession, similar to a Che Guevara T-shirt in my student days. While Che Guevara was active in the Congo, and wrote about Lumumba, they never actually met. I have been looking at representations of Lumumba in a variety of cultural discourse. These works also represent three distinct genres: theatre, novel and film, which will allow us to critique specific characteristics of these genres in their potential to establish a meaningful discourse on the phenomenon of decolonization.



### **"Recycler l'histoire: lieux de mémoire et fiction en Afrique de l'ouest"**

Eloise Brière, Associate Professor, State University of New York/Albany

Née au Massachusetts (États-Unis), Eloise Brière est professeure de littératures francophones et Directrice du Département de Langues, Littératures et Cultures à la State University of New York (Albany). Elle obtient son doctorat en littératures francophones de l'Université de Toronto (Canada) après avoir obtenu une Maîtrise en littératures africaines de l'Université Cheikh Anta Diop et soutenu un mémoire de maîtrise sous la direction du Prof. Mohamadou Kane. Lauréate d'une bourse Fulbright, elle fait des recherches au Cameroun (*Le Roman Camerounais et ses discours* (Paris; 1993) et a récemment publié des articles sur la littérature transnationale haïtienne

(Ecrire en pays assiégié: Haïti, 2004), postcoloniale (Postcolonial Theory and Francophone Literary Studies, 2004) ainsi que sur l'excision (Female Circumcision and the Politics of Knowledge, 2005). Elle commence sa carrière d'enseignante au Collège St. Jeanne d'Arc à Dakar.

**Résumé :** Un document littéraire ou cinématographique peut-il servir de lieu de mémoire (Nora, *Les Lieux de mémoire*, 1986)? Cette communication propose d'examiner comment les œuvres de fiction peuvent créer des sortes de lieux de mémoire, particulièrement lorsque les nouvelles nations surgies des indépendances africaines restent vides de marqueurs commémorant la résistance africaine à la colonisation. L'étude de plusieurs films et romans illustrera le jeu qui s'établit entre ces œuvres et les lieux/personnages réels afin de les sortir du silence post-colonial.

Si la Maison des Esclaves de Gorée est lieu de mémoire fondateur pour l'Afrique et les Amériques, il est cependant plus rare de trouver des lieux consacrés au souvenir de la résistance des Africains au projet colonial. Par contre, la fiction de Sembène Ousmane (*Les Bouts de bois de Dieu* et le film *Camp Thiaroye*) s'oppose à l'oblitération de la résistance menée contre la France au lendemain de la deuxième guerre mondiale. Si cette résistance était clairement située géographiquement (chemin de fer Dakar-Niger, *Thiaroye*), ce sont les œuvres de fiction qui, aujourd'hui, rappellent l'importance de ces lieux comme des sites où la présence coloniale a été contestée.

Au Gabon, Lambarene et son hôpital Albert Schweitzer constituent, très clairement, un lieu de mémoire colonial, cependant, le film, *Le Grand Blanc de Lambarene* (Bassek Ba Kobhio), déconstruit l'image que le Dr. Schweitzer faisait rayonner de ce lieu autour du monde. En mettant en évidence les luttes anti-coloniales africaines qui s'y sont déroulées, le film signale l'autonomie de pensée et d'action africaines et fait de Gambarene un site de contestation de la mémoire officielle.

Au Cameroun, l'intensité de la résistance explique l'étendue du silence autour de la lutte pour l'indépendance soutenue par l'Union des Populations du Cameroun. Des milliers de morts résultent de l'action française contre l'U.P.C., dont le chef Ruben Um Nyobé est assassiné par la France en 1958. Les autorités françaises prennent soin d'envelopper Ruben dans le plus grand anonymat afin d'effacer à jamais sa trace. En dépit des efforts déployés par le gouvernement post-colonial pour continuer cette politique de l'oubli, la mémoire du chef anti-colonial perdure dans la conscience collective. Elle prend des dimensions mythiques dans *L'Amour- cent-vies*, de

Werewere Liking, où la rupture avec l'histoire provoque le drame central de l'œuvre. Liking, comme les autres auteurs examinés, offre un support à la mémoire collective, privée de ses héros comme de ses lieux de mémoire matériels. La fiction devient de ce fait elle-même une stratégie de résistance devant la version officielle de l'histoire.



### "The Founding Ambiguities: Origins of the Linguistic Dispute in Modern Algeria"

Yasmeen Hanoosh

The University of Michigan

Yasmeen Hanoosh was born in Basra, Iraq, in 1978, and lived in Baghdad until 1995. She holds a B.A. in philosophy and religion and an M.A. in Arabic language and literature, both from the University of Michigan, and will soon complete a Ph.D. in contemporary Arabic literature there. Her research focuses on language ideology and collective memory in the contexts of Algerian and Iraqi literatures. She is the translator of the Iraqi novel *Scattered Crumbs* by Muhsin al-Ramli and the upcoming historiographical novel, *The World of Saddam Hussein* by Mahdi Haydar.

**Abstract:** In this essay, I look at how the Arabic language was singled out decades before Algeria's independence in 1962, first as a strategy of disseminating French policies, and later as a primary tool in the formation of Algerian national identity. I look at French "assimilation" policies that denied and then allowed Arabic official and educational existence during the colonial period, the transformations in Algerian state policies of "Arabization" after independence, and the rhetoric by which the "sacredness" of this language has made it closely associated with Islam, a fact that turned Arabic into a commodity for state and Islamic rivalry and manipulation in a prolonged struggle subsequent to the struggle between French colonial powers and Algerian nationalists under colonialism.

Together with setting the historical backdrop for polyglossia in Algeria, and the role of education and the economy in augmenting the linguistic debate, I consider the concurrent literary developments in order to mark the nascent attempts at mobilizing

language for the assertion of anti-colonial identity. The impact of state censorship on creative expression, and the role of the Algerian novel as an ethnographic apparatus are also examined within colonial and postcolonial contexts. Algerian fiction produced after independence will be assessed in the context of rigorous and uneven state policies of Arabization and in light of recent perspectives on violence and feminism.



#### **Panel 22: Foreign Interests, Cold War and African Decolonization/Intérêts étrangers, Guerre froide et Décolonisation en Afrique. Salle Visioconférence.**

Président/Chair : Christopher Goscha, Université du Québec.



#### **"Innocent Abroad? Decolonization and US Engagement with French West Africa, 1945-56"**

Martin Thomas, University of Exeter, UK.

**Abstract:** This paper investigates America's deepening involvement in the politics, finance and international trade of francophone West Africa in the decade after World War II. It does so by analysing two constituencies of opinion: the US consular service across French West Africa and the network of American business interests emerging throughout the region. Both were critical to the attitudinal formation of policy-makers in the Truman and Eisenhower administrations, most of whom had little direct experience of West African affairs. And both were keen to make their mark on the direction of US policy toward major nationalist groups, the Rassemblement Démocratique Africain especially. Yet, these two constituencies were also less distinct than might be imagined; their personnel were occasionally interchangeable, and their interests tended to converge. The paper does not, therefore, seek to trace the diplomatic history of American foreign policy towards francophone West Africa, but rather to identify the dominant concerns and common attributes that US opinion makers

#### **Programme**

ascribed to West African party and labor politics and colonial economic organisation in the transitional years between the launch of the French Union, the crystallisation of Cold War tensions, and the quickening march of African decolonisation in the early 1950s.



#### **"Anti-Colonialism versus Anti-Communism: West German responses to the Algerian war for independence (1954-62)"**

Mathilde von Bülow, PhD Candidate

Corpus Christi College, Cambridge, UK

Part-time lecturer, University of Nottingham, School of History

**Abstract:** During the Algerian war for independence, the Front de Libération Nationale (FLN) always depicted its fight for national liberation as a struggle against French colonial oppression. The French on the other hand, portrayed their Algerian policies in counter-revolutionary terms. Theirs was a war against communism being waged on behalf of the entire Western world. This paper proposes to analyse the responses of Federal Germany to the war of words between the FLN and France. As France's closest and most loyal ally, and as an essential base of operations for the FLN, West Germany represented an important target in the propaganda campaigns of both belligerents during the Algerian war. By looking at the nature, contents, and audience of French and Algerian propaganda, this paper will examine how both sides exploited anti-communist and anti-colonialist sentiments in order to secure the goodwill of the West German public and government. In the final analysis, the Franco-Algerian propaganda war will serve as an example to elucidate Federal Germany's ambivalent attitude towards decolonisation, which remained torn between a deep-seated fear of communism on the one hand, and a fervent belief in the right of self-determination on the other.



**"Towards a Southern View of the Cold War: Making an African Case"**

**Dr. Christian Ostermann, Director, Cold War International History Project, History and Public Policy Program, Woodrow Wilson International Center for Scholars, Washington DC**



**Dr. Christopher Goscha, Département d'histoire, Université du Québec à Montréal**

**Abstract:** Just as the outbreak of the Cold War in Europe after WWII forced Western European leaders to rethink their security and their places in the world, so too did the arrival of the Cold War to the "South" force numerous countries to make equally hard and historically important choices. Moreover, if former European colonial powers soon found their colonial interests influenced by Cold War imperatives, African nationalists found their efforts to promote a decolonised region complicated by the Cold War. In both cases, important shifts in the international system occurred. But the division of the international system by the Cold War also provided the South with new opportunities. They were not always simple bystanders or victims. Much has been written on the process of imperial withdrawal from Africa. And thanks to the opening of new archives, we now know much more about the communist sides during the Cold War. Surprisingly, we still know precious little about how newly independent "Southern" countries viewed, navigated and exploited the Cold War; the policies and actions of the retreating Western imperial powers and the new postcolonial actors arriving on the scene: the Americans, Soviets and Chinese among others. As part of the development of an international research project supported by the CWIHP, this paper underscores the importance of factoring the "South" into the "new" history of the Cold War and postcolonial international system.



**"A culture of panic: The communist fear, scapegoat invention, and French decolonisation in Western Africa and the Pacific, 1945-1957"**

**Alexander Keese, School of Oriental and African Studies (SOAS), London**

**Abstract:** While in the second half of the 1940s, metropolitan France was shaken by a wave of political strikes organised by the Communist trade union CGT, Western Africa, particularly the territories of Upper Volta and Ivory Coast, were in a constant turmoil in what was interpreted by French administrators as the effect of a conspiracy prepared in Moscow. This perception strongly influenced how French functionaries would interact in the years to come with African leaders of different political arenas. Most scholars have so far regarded this episode as a by-product of the way to radicalised African nationalism. However, the (anti-)Communist fear had a life of its own, and we are capable, profiting from mostly unexplored source material, to show how it would dominate most of the strategic planning even middle-level administrators would carry out in the late 1940s and early 1950s. The question how to treat Communists and potential Communists in sub-Saharan Africa would open the road to the loi-cadre and to far-reaching reform.

The importance of this process becomes even more visible if we integrate into this story the French experience in the Pacific. Faced with protest in New Caledonia and Tahiti, the French administration utilised the same pattern of interpretation „tried out“ in Africa. While the effects were less far-reaching on small Pacific islands, this second case study demonstrates us the scope of the phenomenon of French anti-Communist panic.



**Panel 23: La France et l'Afrique Postcoloniale /France and Postcolonial Africa. Auditorium UCAD II.**

Président/Chair: Babacar Diop dit Buuba, UCAD, Dakar



### "Porter la cause du développement. Les anciens cadres coloniaux, de la France d'Outre-mer à la Coopération"

Julien Meimon,

Centre d'Etudes et Recherches Internationales (Paris),

Julien Meimon, né en 1974, est titulaire d'un doctorat de science politique (la coopération française au développement (1959-1999) depuis 2005. Il enseigne la science politique à l'Université Paris I Panthéon-Sorbonne, à l'Université Lille 2 et à l'Institut d'études politiques de Lille. Il a notamment publié "La socialisation militante des professionnels de la solidarité internationale : l'exemple des agents du ministère de la Coopération", dans Siméant (Johanna) et Dauvin (Pascal), dir., ONG et humanitaire, Paris, L'Harmattan, 2004 pp 91-114 ; "Se découvrir militant. Le cabinet Cot à l'épreuve de la Coopération (1981-1983)", Politix, vol.18, n°70/2005, pp. 113-134 ; "Les collaborateurs de députés à l'Assemblée nationale" (en collaboration avec J. Fretel), dans Courty (Guillaume), dir., Le travail de collaboration avec les élus, éditions M. Houdiard, 2005.

**Résumé :** Incarnant le système colonial français, longuement sédimenté dans quantités d'institutions mais condamné à disparaître à plus ou moins long terme, les anciens cadres de la France d'outre-mer, dont le recrutement est éteint depuis 1958, sont un groupe de transition au moment des indépendances africaines. L'étude de leur "conversion" au ministère de la Coopération (créé en 1959) les montre comme des agents qui jouent d'une certaine continuité, "tordant" au besoin leur passé en l'adaptant aux contraintes historiques du moment, pour inventer des rôles qu'il est nécessaire de présenter comme nouveaux. L'analyse de différents matériaux d'enquête laisse ainsi entrevoir un double rapport de ces agents au ministère de la Coopération. Ils semblent aussi bien l'investir d'une "mission" (au sens de but auquel on est "destiné", de tâche que l'on se donne avec un sentiment de devoir) - "développementaliste" ou altruiste, "africaine", voire "civilisatrice", surtout conforme à la vocation ultra-marine qu'ils ont

précédemment embrassée et au rôle qu'ils ont appris à revendiquer - que comme une mission - nouvelle étape de leur carrière professionnelle, nécessairement provisoire, comme une charge dont on s'acquitte. En d'autres termes, leur formation à l'ENFOM et leur carrière en Afrique les prédisposent à se reconvertis au ministère de la Coopération, dans les services centraux et à l'étranger, modelant du même coup à leur image cette structure faiblement institutionnalisée.

L'analyse des modalités de cette "reconversion" au ministère de la Coopération laisse ainsi entrevoir les contraintes pesant sur le devenir des anciens cadres coloniaux et le rôle joué par leur organisation représentative afin d'en assurer la "survie". Si le ministère de la Coopération représente en une structure disponible pour les accueillir, la variété des usages qu'ils font de cette institution interdit un contrôle de leur devenir collectif. L'institutionnalisation du ministère s'en trouve nettement influencée, modelée par des agents qui, promis à plus ou moins long terme à l'exit, y importent pratiques et routines issues de leur vie coloniale antérieure, et revendentiquent une "culture" spécifique.



### "The Hotel as Utopie: Creating a Safe Space in the French Colonial and post-Colonial Movement"

Adam Knobler

The College of New Jersey

Adam Knobler, is Associate Professor of History at The College of New Jersey (US), where he has been on the faculty since 1992. Knobler received his Ph.D. from the University of Cambridge (UK). He has published widely on cultural interaction between western and non-Western peoples in the medieval, early modern and modern periods with a wide global focus. His work focuses on the cultural byproducts of imperialism (including travel, music and sport), particularly the repositioning of culture from the metropole to the colony.

**Abstract:** My paper serves to examine how hotels have been constructed and used as utopic spaces for western travelers in the French colonial world from the early 20th

century to the present. In doing so I will demonstrate how hotels serve as a liminal space between the metropole and the colony, in which the traveler experiences simulacra of the colonial world while still remaining safely within the context of the French social and cultural order.

The paper examines two types of hotel. The first, purpose-built during the colonial era, served to allow western travelers to experience a carefully sheltered, pre-packaged utopic vision of colonial life, complete with the requisite "local color" without the discomfort or harsh realities of cultural interaction with the non-French world.

The second hotel, existing in the contemporary context, is based around the reconstruction or "rehabilitiation" of a pre-existing local structure into a modern luxury facility, replete with local cuisine, architecture and accessories for tourists who wish to experience the "truly native" experience but again, without the discomforts of genuine participation in the daily life of the country.

My examples are taken from the Maghreb, West Africa, Southeast Asia and the Pacific.



### La guerre des mémoires et l'article "4"

Yves Montenay

**Président d'ICEC, ONG spécialisée en enquêtes et débats "Nord-Sud", Chargé de cours à l'ESCP-EAP, École Supérieure de Commerce de Paris**

Yves Montenay a d'abord eu une carrière dans une entreprise internationale de gestion de l'énergie, puis au service d'une grande école française, ce qui lui a permis de travailler dans des pays du Sud, ex coloniaux ou pas. Il donnait parallèlement des cours d'économie dans diverses institutions d'enseignement supérieur. Devenu ensuite docteur en démographie politique, il enseigne, dirige des études, débat et publie dans les domaines des relations Nord-Sud, des pays francophones et des pays musulmans en veillant à l'interaction entre la démographie, le culturel et l'économique, étayée par des enquêtes sur place. Il a publié aux Belles Lettres "Le mythe du fossé Nord-Sud", "Nos voisins musulmans", et "La langue française face à la mondialisation", Paris, 2003, 2004, 2005.

and the 1960s (1962–1972), and several related articles. *After the Genocide*

**Résumé :** En France, la majorité des intellectuels et certains partis politiques sont "anti-colonialistes", quitte à n'avoir qu'une vue partielle et anachronique de la période de la colonisation (voir notamment mes interventions précédentes à FCHS). A ce titre, ils entretiennent "la mémoire" de l'esclavage et d'une colonisation diabolisée, se caractérisant d'abord par le pillage économique et la répression. Ils militent donc pour "la mémoire" de ces épisodes, ce qui "victimise" certaines populations. Mais cela entre en concurrence avec l'enseignement de la Shoah (Holocauste), profondément intégré dans l'enseignement officiel français et défendu par une communauté juive nombreuse. La concurrence, entre ces deux mémoires, est d'autant plus vive que les premiers sont en général pro-palestiniens, et les seconds en général pro-israéliens.

Ce schéma binaire est compliqué par une troisième communauté, celle des "rapatriés" (dont une part importante est composée d'Européens et de Juifs d'Algérie) et des cadres ex-indigènes ou des harkis ayant choisi de vivre en métropole. Ces groupes sont localement puissants électoralement et déclenchent dans leurs régions des commémorations "coloniales". Ces groupes ont obtenu la rédaction du fameux "article 4" disant que les programmes scolaires doivent enseigner "le rôle positif de la colonisation". La loi comprenant cet article a été votée par l'actuelle majorité sans que l'opposition socialiste n'y fasse vraiment attention (le parti socialiste ayant lui-même ses propres problèmes avec son histoire coloniale). Ce n'est que progressivement que différents groupes, parmi lesquels les enseignants, s'y sont violemment opposés, les uns parce que, pour eux, la colonisation ne saurait avoir d'aspect positif, les autres parce que la loi n'a pas à définir la vérité historique. Je me propose donc d'abord de développer les points ci-dessus et ensuite d'exposer le débat qui s'est terminé en France par la disparition de cet article. Y ayant participé, j'ai archivé les différentes prises de position dont je donnerai les extraits qui m'ont semblé les plus représentatifs, ainsi que l'ambiguïté des "conclusions" sous forme par exemple de pétitions. J'évoquerai également le lien éventuel entre ces questions et "les événements" des banlieues de novembre 2005.



and West Africa, 1895-1930 (Stanford 1997), and several related articles. She is currently at work on a new book project, tentatively entitled "In the Museum of Man: Ethnographic Liberalism in Paris, 1920-1950." It is a cultural, political and intellectual history of French anthropology as it moved from a primary emphasis on physical anthropology and the science of race to an interest in studying cultures from around the world "scientifically."

**Abstract:** The theme of my essay will be imperial knowledge formation and its complicated relationship to power and professional identity in modern France and its empire. I will look specifically at the colonial practices of the new school of French ethnographers trained at the Institut d'Ethnologie and the Musée de l'homme in the 1930s. Gyan Prakash has argued that in the 19th century, the British set up modern institutions such as museums and exhibitions in the empire to "stage" science as an aspect of colonial power, and "sought from Indians the recognition of Western knowledge's authority." I begin with similar premises about the instrumentality of science in a colonial setting, but seek to understand better certain inter-French negotiations that attended anthropology's, in Daniel Sherman's words, "germination on the fertile ground of imperial domination." I hope to demonstrate that the first professional anthropologists in France, i.e. those both attached to chairs in some institution of higher learning and seeking to make anthropology a university-based discipline based on rigorous fieldwork, were not as directly involved in maintaining Western authority as the concept "colonial anthropology" sometimes suggests. Their ambiguous particularity was that they quite openly sought to become "colonial" – that is to develop an overseas practice of their discipline – without at the same time directly serving the empire. Whether they succeeded in either ambition is an open question.



#### "The Musée de l'Homme and the Ethnography of Empire, 1930-1945"

Alice Conklin

Ohio State University

Alice Conklin is a historian of Modern France, with a particular interest in French colonialism under the Third Republic. Since being awarded my Ph.D from Princeton (1989) she has published A Mission to Civilize: The Republican Idea of Empire in France



#### "The Impossible Museum: Creating the Musée des Arts d'Afrique et d'Océanie, 1960-1975"

Daniel J. Sherman

University of Wisconsin-Milwaukee

**Abstract:** In 1960, the Musée de la France d'Outremer, built for the 1931 Exposition Coloniale and intended as its sole lasting architectural remnant, became by government fiat the Musée des Arts d'Afrique et d'Océanie. Little thought had been given to the resources that would be necessary to effect this institutional transformation, however. Founded as a didactic museum glorifying the French mission civilisatrice and its benefits to both metropolitan France and her overseas subjects, the museum owed its enduring popularity largely to the presence in its basement of Paris's only aquarium. Upstairs, its musty installations ranged from regimental standards of colonial campaigns to colonial-inspired wallpaper and Orientalist painting, but included little art from sub-Saharan Africa or from Oceania. The spotty French national collections of such works were housed chiefly in the Musée de l'Homme, which treated them primarily as ethnographic artifacts. Moreover, few courses in African or Oceanic art were offered in the French academy at the time, so that few experts in those fields could be found other than art dealers, who were largely self-trained. My paper traces the slow and complex process through which the MAAO, as it became known, acquired and began to display objects from sub-Saharan Africa and Oceania. If for the latter it could call on the ethnologist Pierre Guiart, on loan to the museum as a curator, who made a number of ethnographic expeditions to the New Hebrides (now Vanuatu) in the 1960s, the museum acquired most of its African collection on the open market, which was undergoing something of a boom as a direct consequence of decolonization. I argue that the museum's greatest handicap was conceptual, a legacy of the largely unreflective primitivism that informed its creation, haunted its forty-year existence, and infuses the project for its successor, the Musée du Quai Branly, due to open in 2006.



**Panel 25: Du souvenir aux lieux de mémoire : Comment inscrire l'expérience personnelle dans l'Histoire?/Personal Experience and History. Salle Visioconférence.**

Président/Chair: Professeur Mamadou Kandji, Doyen, Faculté des Lettres et Sciences Humaines, UCAD.



**"Récits imaginatifs ou expressions de l'Histoire dans les écrits contemporains haïtiens?"**

Sarah Davies Cordova

Associate Professor of French, Marquette University, Milwaukee, Wisconsin.

Sarah Davies Cordova se consacre à l'étude de la danse au dix-neuvième siècle et de la littérature francophone des dix-neuvième, vingtième et vingt-et-unième siècles. Après avoir retracé la chorégraphie textuelle des scènes de bal dans les romans du dix-neuvième siècle dans *Paris Dances: Textual Choreographies in the Nineteenth-Century French Novel* (1999), elle prépare un travail interdisciplinaire d'une part sur les ballets romantiques au cours duquel elle retrouve l'expression étouffée de la ballerine en tant qu'individu et revient sur les stéréotypes qui cernent la femme dansante; et d'autre part sur le transnationalisme de la danse contemporaine. Elle développe aussi une série d'articles qui articulent le lieu de la mémoire en tant que forme et fond de la littérature francophone antillaise et africaine. Elle enseigne au département de langues et littératures étrangères à Marquette University mais elle est actuellement directrice, en résidence au Cap, du programme d'études en Afrique du Sud de Marquette University (Marquette University South Africa Service Learning Programme).

**Résumé :** La circulation-même entre les souvenirs corporels et leurs expressions verbales structure souvent le récit féminin d'un passé toujours-déjà présent. Voyage achronologique dans les archives de la géographie corporelle, la page narrative post-coloniale témoigne de l'Histoire des femmes telle qu'elle est transmise de génération en génération. Leurs chuchotements font irruption parmi les sous-silences imposés par celles qui les ont précédées en réponse aux violences psychologiques et corporelles du système colonial. Quelques-unes de ces tactiques des femmes aux Antilles qui ont servi d'échappatoire individuel et communautaire seront relevées dans cette présentation pour ajouter à l'Histoire féminine de résistance au Code noir, et à l'esclavage et pour mettre en avant le processus de com-mémoration et de transmission de ces souvenirs dans les lieux de mémoire que sont les autobiographies fictives contemporaines.



### "L'infanticide: une marque du passé qui efface l'avenir"

Antoinette Sol

Associate Professor of French, University of Texas, Arlington

Spécialiste du 18e siècle, Antoinette Sol est professeure de français à l'université d'Arlington (Texas, USA). Elle est titulaire d'un doctorat de lettres (PhD) décerné par l'Université de Californie à Los Angeles (UCLA) et vient de publier *Textual Promiscuities: An Eighteenth-Century Critical Rewriting*. Elle est par ailleurs l'auteure de nombreux articles écrits en français ou en anglais, parus dans des revues françaises, anglaises et américaines. Son nouveau projet examine les romancières, historiennes, et journalistes à la fin du 18e et du début du 19e siècle. Son travail sur le 18e siècle (l'exotisme et la figure de l'Autre) l'a amenée à jeter un regard sur la littérature antillaise et l'histoire traumatisante.

Résumé : La quête d'identité menée dans ces trois textes se manifeste par un acte d'affirmation d'une humanité et d'un refus absolu de soumission à une domination politique, économique, ou patriarcale. La mort des innocents fournit la charnière pour une discussion sur l'identité, sur le déracinement, sur le passé, et sur la transmission de l'histoire individuelle et collective de l'esclavage au sens figuré et au sens propre. Ce geste tragique, fonctionnant comme un lien direct avec un passé traumatisant mais révolu, et comme indice du niveau d'aliénation, relie ces femmes avec leurs aïeux. Etudiés ensemble, les trois récits antillais que je vais analyser montrent trois alternatives, trois façons d'agir, face à un traumatisme collectif et individuel.



### "Le poids de l'Histoire chez Maryse Condé"

Thierry Léger. Associate Professor of French, Kennesaw State University,  
Kennesaw, Georgia

Thierry Léger holds a Ph.D. in French literature from Washington University in Saint-Louis, Missouri. He is currently Associate Professor of French and Associate Dean of the College of Humanities and Social Sciences at Kennesaw State University in Georgia. He teaches contemporary Francophone literature and his research focuses on the works of Jean-Marie Gustave Le Clézio. He presented papers at several international conferences on the works of Le Clézio addressing such topics as therapeutic writings, the question of origins, the family romance, and the father image. His latest essay examines Sartrian intertextuality in Le Clézio's first novel: *Le Procès-verbal*. An interview with the Guadeloupean writer Maryse Condé is forthcoming.

Résumé: Pas d'histoire sans Histoire. L'œuvre de Maryse Condé est émaillée de références à des personnages historiques et des événements réels qui affectent le devenir de ses protagonistes. Est-il possible de se libérer de son passé ? De quel passé ? Comment ? Telles sont quelques-unes des questions que soulèvent les textes de Condé et que je vais examiner dans cette communication. Plutôt que de proposer des réponses simplistes à ces questions, Condé invite le lecteur à se mettre à la place de ses protagonistes afin qu'il s'interroge lui-même à la fois sur la façon dont le passé imprime ses marques sur le présent et sur la voie à suivre pour se libérer de l'Histoire. Rejetant les traditionnelles oppositions Blanc/Noir, Oppresseur/Oppressé, Condé revendique le primat de la culture sur la race. Rejoignant le "Tout-Monde" de Glissant et s'opposant à "la Négritude" de Césaire, l'œuvre de Condé refuse toute idéologie et célèbre la pensée archipélique—pensée d'ouverture sur l'autre.



### Panel 26: Hommage / Tribute aux Tirailleurs Sénégalais. Auditorium UCAD II.

Président/Chair : Pr. Iba Der Thiam, Historien, UCAD, Dakar; Vice-Président de l'Assemblée nationale du Sénégal.



## "A reflection of colonial contradictions: the tirailleurs sénégalaïs in the interwar period"

Dr. Ruth Ginio

The Harry S. Truman Research Institute for the Advancement of Peace, the Hebrew University of Jerusalem, Israel

**Abstract:** The African colonial soldiers who were recruited in FWA and were known as the tirailleurs sénégalaïs had a significant role in the two world wars. Unlike Britain, France did not refrain from using these soldiers in European battlefields. My paper will focus on French policies toward the soldiers between the two world wars and the ways in which they were presented to the French public. My underlying assumption is that the soldiers were, in a way, a reflection of French colonialism and its inherent contradictions and ambivalences. On the one hand they served as a proof to the French public that was mostly indifferent to the colonial project that the Empire was vital for French security in Europe. On the other hand the important questions that the presence of these soldiers on French soil raised reflected to a large extent the general issues that occupied the French colonial authorities between the wars. I will demonstrate how the presentation of the soldiers to the French public as well as the ways in which the French treated them reflected the French visions and ideas with regard to the Empire in general.

The paper will be based mainly on various manuscripts written about the soldiers in the interwar era and on a journal that was destined for French militaries and African officers and Western-educated soldiers – Revue des troupes coloniales.



### "Tirailleurs Sénégalaïs in the Maghrib"

Sarah Zimmerman

Department of History, University of California, Berkeley, "Cultural and Racial Re-Invention

Ph.D., History Expected June 2010. Major Field of Study: Colonial West African and Maghribi History. M.A., History, Spring 2005, Ohio University, Athens, Ohio.

**Abstract:** Sub-Saharan African colonial conscripts, tirailleurs sénégalaïs, fought in anti-colonial wars in Morocco during the 1920s, and in Algeria during the 1950s. The tirailleurs' deployment against French colonial subjects in North Africa is composed of several aggregate layers of meaning. The first compares the colonial infantry's twentieth century movement into the Maghrib as reminiscent of forced historical migrations of Sub-Saharan Africans into the Maghrib particular to the trans-Saharan slave trade. The second layer uses the first as its foundation. To what degree were tirailleurs sénégalaïs resisted by civilian populations in Morocco and Algeria due to racialized stereotypes of inferiority and savagery, which were wrought in a millennium of Saharan commerce? Exploration into the historically specific cultural reactions of Maghribis and tirailleurs sénégalaïs in militarized contests will reveal how allegiance to historically constructed caricatures of race outweigh French imperial will in the twentieth century. Senegalese colonial soldiers created their own politics of meaning while on tours of duty in North Africa. The institution of the tirailleurs sénégalaïs engendered a militarily trained group of West Africans to reenact historical migrations to North Africa, yet to also subvert historical paradigms of power associated with property, slavery and race. Their distinct role in Maghribi anti-colonial uprisings is ensconced in deep cultural and social historical meanings, which this dissertation will unveil.



### Caste, Class, and Ethnicity in Colonial Senegal: Five Wolof Soldiers' Oral Histories from the Great War.

Joe Lunn

University of Michigan, Dearborn

Joe Lunn is Associate Professor of African and Modern European History at the University of Michigan-Dearborn. He received his Ph.D. from the University of Wisconsin-Madison in 1993. His first book, *Memoirs of the Maelstrom: A Senegalese*

Oral History of the First World War, was awarded the Alf Heggy Prize by the French Colonial Historical Society in 2000. He is presently working on a companion volume, *African Voices from the Great War: An Anthology of Senegalese Soldiers' Life Histories*, which will further explore the First World War's impact on the lives of the Senegalese.

**Abstract:** During the First World War nearly 150,000 West African soldiers were forcibly recruited in the French Army and sent to serve as combatants on the western front. This paper seeks to shed new light on the character of this experience—the first mass encounter ever by West Africans with Europe—in two ways. First, unlike their European counterparts, African combatants left precious few records chronicling their impressions of their wartime experience. By adding five Senegalese memoirs to the thousands of European reminiscences about the war, this paper will begin to bridge what has heretofore been a Eurocentric gap in our understanding about the African soldiers' ordeal. Second, comparing and contrasting the experiences of Thiam Nding, Sera Ndiaye, Demba Mboup, Abdou Karim Gaye, and Doudou Ndao, whose prewar social statuses were respectively, a Serer domestic slave in Wolof service; a jàmbur (free peasant), a griot (casted lineage of bards), a ceddo (servile military retainer of the crown); and a garmi (or member of the pre-colonial Wolof aristocracy), offer a more in-depth and nuanced assessment of the impact of the war on the various strata of Wolof society than has previously been possible. This paper concludes that, although sharing common experiences and attitudes about the war—which they often held in common with other non-Wolof and European soldiers—the perceptions and experiences of these veterans were also influenced by the hierarchical social milieu from which they came, which reflected the pre-conquest social hierarchies among the Wolof. Paradoxically, one of the legacies of French military service—which was itself undertaken within the hierarchical institution of the army—was to further undermine pre-war mentalities and social arrangements and replace them with an alternative vision of greater social equality—not only among the Wolof and toward other Africans, but often toward Europeans as well.



**"The Black Horror on the Rhine campaign and its legacy. The tirailleurs sénégalais in twentieth century Europe."**

Dick Van Galen

The Netherlands Institute for War Documentation, Amsterdam

Dick Van Galen was born in 1952 in The Hague, The Netherlands. He was awarded a Masters Degree in History, University of Amsterdam in 1988. In 1987 he became Chief Librarian at the Netherlands State Institute for War Documentation (NIOD) and in 1996 he was appointed member of the Institute's Research Staff. He published *Anne Frank and After. Dutch Holocaust Literature in Historical Perspective* (Amsterdam: Amsterdam University Press, 1996) and is the author of many articles on the Second World War. At present he is preparing a Ph.D: "The debate on the deployment of black troops in Europe in comparative perspective, 1918-1922"

**Abstract:** The First World War fundamentally challenged the inherent social and cultural ideas of the previous century, including traditional views on race. The acute manpower shortages caused by the First World War forced the major western Allied powers to reappraise their policies on the deployment of black (African and African American) troops in conflicts between white European powers. Only France chose to allow black soldiers to fight alongside their white comrade-in-arms and also used them in their occupation army of the Rhineland, despite international pressure.

In my paper I will examine the debate on the deployment by the Western allied powers of black troops in Europe. In Europe, a more acute popular awareness of the black man arose after the major influx of coloured people into Europe, as soldiers or as a labour force during the First World War. Their massive presence provoked a discussion that reached its zenith during the 'Black Horror on the Rhine' campaign of 1920-1922. It was widely believed that the prestige of European culture was at stake. I will examine the motives and policies of the imperial powers on the deployment of black troops in France during the war and in the Rhineland during the Allied occupation of Germany. The 'Black Horror' campaign can be considered as an important moment in the crystallization of racist thought and action in Europe. One of the important conclusions of this research is that the racial stereotypes and ideas of the first two decades of the twentieth century were shaped far more by the actuality of cross-cultural encounters of the period around the end of the First World War than by earlier racial theories. This

begs the question as to why France adopted a different policy from its alliance partners and the degree to which this was influenced by their experiences with black soldiers early in the conflict.

My paper will focus on the ways their presence highlighted issues of race, gender and national identity for both the victors and a defeated Germany. In France, the positive experiences of the tirailleurs sénégalaïs provided an image of Africans as "grands enfants" as appears very clearly in the iconography. The "savage" of yesterday, the African soldier, became a loyal soldier in their struggle against the barbarian Huns. In Germany however, the victors' deployment of black soldiers at a time of defeat and occupation meant that 'racial other' was identified with national defeat and humiliation and was therefore represented as a hypersexual savage.

The racially biased stereotypes of the enemy changed as a consequence of the recruitment of more than 200.000 African soldiers for the war in Europe. Never before in history had so many coloured soldiers stayed so long in Europe's cities and villages. Until then Europeans were supposed to protect the 'primitive races', now this situation was inverted. The paradigm of white supremacy seemed to be under siege. The pivotal role of the black soldiers in the reappraisal of the race relations was acknowledged already by the contemporaries. Maurice Muret wrote in 1925 in "Le crépuscule des nations blanches": "...il est bien certain qu'en fait le recours des Alliés aux soldats de couleur fut une extrémité lourde de conséquences".

In my paper I will raise a couple of questions. Why did France ignore all international warnings not to include black soldiers in the occupation army of the Rhineland? What were the long-term effects of this campaign? What impact did their experiences of war have on the Africans and African Americans and how did this affect their view of Europe and their image of the white man, and how far did it change their attitudes upon their return to their respective homelands?



**Geoffrey Parker, Andreas Dorpalen Professor of History, The Ohio State University**

Geoffrey Parker was born in Nottingham, England, and holds BA, MA, Ph.D. and Litt.D. degrees from Cambridge University. He is Andreas Dorpalen Professor of History at The Ohio State University. His biography, *Philip II* (1978), is now in its fourth edition (Chicago, 2002) with translations into Spanish (multiple editions since 1984), Czech, Dutch, Italian and Polish; and *The Grand Strategy of Philip II* (Yale University Press, 1998; paperback edition 2000) won the Samuel Eliot Morison Prize from the Society of Military History. His other books include *The Army of Flanders and the Spanish Road: The logistics of Spanish victory and defeat in the Low Countries Wars, 1567-1659* (Cambridge, 1972; revised edition 2004); *The Dutch Revolt* (revised edition, New York, 1984); *The Spanish Armada* (with Colin Martin, revised and expanded edition, Manchester, 1999); and two collections of essays, *Spain and the Netherlands, 1559-1659*. Ten studies (revised edition, London, 1990), and *Success is never final: empire, war and faith in early modern Europe* (New York: Basic Books, 2002). All have been translated into Spanish. In total, he has written, edited or co-edited 32 books and published 80 articles and 170 book reviews. He has also presented more than 200 lectures at universities and conferences in America (North and South), Europe and Japan. In 1992 the King of Spain made him a Knight Grand Cross of the Order of Isabella the Catholic in recognition of his work on Spanish history.



### Anticolonialism in Francophone Africa: Thiaroye in Senghor and Sembène

Rebecca B. Ruquist

Florida State University

Since August 2003 Assistant Professor of French and Francophone Studies, Department of Modern Languages and Linguistics, Florida State University.

Ph.D. Yale University Department of French. Awarded December 2003. Dissertation: "Paris, Race and Universalism in the Black Atlantic: Léopold Sédar Senghor, Simone de Beauvoir, Boris Vian and Richard Wright." Analyzes the relationship of French universalist humanism and ideas about race in the formation of an antiracist, anticolonial discourse of the African diaspora.

Londa Schiebinger, Recipient/Récipiendaire Prix 2005 Alf Andrew Heggoy, Présentation de son livre de par Sue Peabody, Vice President of FCHS, Associate Professor of History Washington State University Vancouver.

Dr Londa Schiebinger, Professor of History of Science in the Department of History and the Barbara D. Finberg Director of the Institute on Women and Gender, Stanford University, Palo Alto California, USA. Dr. Schiebinger is a leading international expert on gender in science, and is interested in particular in how gender can serve as one analytical tool among many to open new questions and fields of inquiry in the sciences. Her historical research currently focuses on eighteenth-century colonial science. Schiebinger is studying how race and sex were defined in relation to health care in the West Indies, particularly how notions of scientific racism emerged at the very time that physicians used black and white bodies interchangeably in medical experimentation. Schiebinger has been the recipient of numerous prizes and awards, including the prestigious Alexander von Humboldt Research Prize and John Simon Guggenheim Fellowship; she has also served as a Senior Research Fellow at the Max-Planck-Institut für Wissenschaftsgeschichte in Berlin, the Jantine Tammes Chair in the Faculty of Mathematics and Natural Sciences at the University of Groningen, The Netherlands, and a guest professor at the Georg-August-Universität in Göttingen, Germany. Her research has been supported by the National Science Foundation, National Institutes of Health, the Rockefeller Foundation, the Fulbright-Hays Commission, the Woodrow Wilson Foundation, and the Deutscher Akademischer Austauschdienst. Dr. Schiebinger's books include: *Plants and Empire: Colonial Bioprospecting in the Atlantic World* (Harvard University Press, 2004). Foreign Translation: Japanese (Kosakusha Publishing Co., in progress). Winner of the Alf Andrew Heggoy Book Prize, French Colonial Historical Society, 2005; *Colonial Botany: Science, Commerce, and Politics*, edited by Londa Schiebinger and Claudia Swan (University of Pennsylvania Press, 2004); *Nature's Body: Gender in the Making of Modern Science*, new ed. (New Brunswick: Rutgers University Press, 2004); *Feminism in Twentieth-Century Science, Technology, and Medicine*, edited by Angela Creager, Elizabeth Lunbeck, and Londa Schiebinger (University of Chicago Press, 2001) and *The Mind Has No Sex? Women in the Origins of Modern Science* (Cambridge: Harvard University Press). Foreign Translations: Japanese (Tokyo: Kosakusha Publishing Co., 1992); German (Stuttgart: Klett-Cotta Verlag, 1993); Chinese (Taipei: Yuan-Liou Publishing); Portuguese (Lisbon: Pandora Edições, 2001); and Greek (Athens: Katoptró, 2003).

Maureen G. Shanahan, James Madison University, "Visualising the African in the New Post-World War I Internationalism: the Case of Fernand Léger".

Dr. Shanahan has published essays on the work of Fernand Léger in various anthologies including: *Democracy and Culture in the Transatlantic World* (Växjö, Sweden: Växjö University Press, 2005); *Patronage, Spectacle and the Stage* (Prague: Theatre Institute, 2005); *Den Maskulina mystiken* (The Masculine Mystery) (Lund, Sweden: Studentlitteratur, 2002) (in Swedish). She has also contributed catalog entries and encyclopedia entries on Léger and early modern figures to: *Collecting Modernism: European Masterworks from the Munson-Williams-Proctor Arts Institute* (Utica, NY: Munson-Williams-Proctor Arts Institute, 2005); and *The Encyclopedia of French-American Relations* (Santa Barbara, CA: ABC-CLIO, 2005). Other articles on Nancy Cunard and African art, the film *L'Inhumaine* (1924), and Pablo Picasso appear in the *Journal of Colonialism and Colonial History*, *Cinema Studies*, and *Michigan Feminist Studies*. She is currently completing *Traumatic Communities: Fernand Léger, the Experience of Trauma, and Collective Identities*, a book-length project reconsidering Léger's oeuvre as contextualized by the trauma of the Great War, the Exodus of 1940, and other events formative of his conception of the nation, the working class, and collective identity.

Todd Shepard (Temple University), Chair and Comment of Panel 24: "Displaying Colonial Knowledge: French Museums and Africa, 1900-2000"

This panel will explore how Parisian-based museums--as institutions, collections, and privileged sites of public display--abetted and formed anthropological and ethnographic thinking about the peoples France had incorporated into its empire, Africans in particular. Each paper will focus on a different museum, a different period of the twentieth century, and a distinct constellation of experts, publics, and objects of study; all three, however, will interrogate how a metropolitan institution relied on truth-claims anchored in the overseas empire to define and negotiate the colonial relationship. Together, the panelists propose to think through how expert definitions of colonial cultures that were conceptually unstable, even incoherent, drew popular as well as scholarly support in France.



## "Oubliés et Trahis : Les Prisonniers de Guerre Coloniaux et Nord-Africains" (55 minutes).

Par Armelle Mabon

Université Bretagne Sud Lorient

Armelle Mabon est Maître de conférences à l'Université de Bretagne Sud, Directrice adjointe de l'UFR Lettres Sciences humaines et sociales et auteur du documentaire "Oubliés et Trahis Les prisonniers de guerre coloniaux et nord-africains" avec Violaine Dejoie-Robin (réalisatrice) et Grenade Productions (Paris). Parmi ses publications figurent "L'action sociale coloniale, l'exemple de l'Afrique occidentale française du Front populaire à la veille des Indépendances, Paris, L'Harmattan, 2000", "Les assistantes sociales au temps de Vichy - Du silence à l'oubli, Paris, L'Harmattan, 1995", et "Les prisonniers de guerre indigènes" (en cours).

**Résumé :** Après la débâcle de juin 1940, les combattants de l'armée française sont faits prisonniers. Alors que les combattants originaires de la métropole partent en Allemagne, ceux originaires des colonies prennent le chemin des frontstalags en France occupée. En avril 1941, on compte près de 70000 hommes répartis dans 22 frontstalags. Du fait de la géographie particulière de leur captivité, ils nouent des contacts singuliers avec la population locale qui leur apporte réconfort et les aide à s'évader pour rejoindre les maquis ou la zone Sud. Lorsqu'en janvier 1943, le gouvernement de Vichy accepte de remplacer les sentinelles allemandes par des cadres français, les prisonniers de couleur se sentent trahis. A la Libération, leur retour en terre natale s'est souvent accompagné de nombreux incidents dont celui, particulièrement grave et meurtrier survenu à Thiaroye, près de Dakar, en décembre 1944. Un drame où se mêlent l'injustice et le déni d'égalité alors que ces hommes ont combattu avec courage pour libérer la France.



## "Savoirs interdits en situation coloniale: la censure en AOF"

Pr. Ibrahima Thioub, UCAD, Dakar

Ibrahima Thioub est le chef du Département d'Histoire de la faculté des lettres et Sciences Humaines de l'Université Cheikh Anta Diop. Ses recherches portent sur l'histoire de la marginalité sociale en Afrique, de l'époque coloniale à nos jours. Il a publié de nombreux articles sur l'histoire de la prison au Sénégal.

**Résumé :** Le projet impérial européen en Afrique qui se déploie à partir de la seconde moitié du XIXe siècle a essentiellement visé l'exploitation économique des ressources du continent. Pour atteindre ses fins, il lui a fallu instituer un appareil de contrôle soumettant les populations africaines à un pouvoir politique colonial. La France coloniale, à l'instar des autres puissances européennes, a déployé des moyens considérables dans ce domaine. Dans sa volonté « d'éradiquer les terroirs intellectuels et spirituels » autochtones, obstacles au déploiement de son projet culturel, la colonie a eu recours à l'école mais aussi au contrôle répressif de tous les savoirs qu'elle a classés dans le registre de la subversion par la mise en place d'un dispositif institutionnel de contrôle de la circulation des savoirs élaborés hors des sphères du pouvoir. Cette politique s'est déclinée en trois phases différenciées selon les savoirs visés par la censure, les acteurs mis en cause, les bases juridiques et le contexte de leur déploiement.



FCCS Executive Committee

|                |   |
|----------------|---|
| President      | A. J. R. John Johnston<br>Parke Canada, Atlantic Service Center<br>1869 Upper Water St.<br>2nd Floor, Pictou House<br>Halifax, Nova Scotia B3H 1S9<br>Tel. 902-426-9815<br>Fax. 902-426-2012<br>e-mail: john.johnston@parke.ca      |
| Vice President | Rebecca Dillauer<br>University of Guelph<br>Department of History<br>McMaster University<br>1280 Main Street West<br>Hamilton, Ontario L8S 4M4<br>Tel. 905-569-8000 ext. 2112<br>Fax. 905-569-3653<br>e-mail: rdillauer@uoguelph.ca |
| Treasurer      | Philip Boucher<br>Social Sciences and Humanities<br>Faculty of Medicine at Dalhousie<br>1000 Grand Parade<br>Halifax, NS B3H 2W5<br>Tel. 902-494-3120<br>Fax. 902-494-3121<br>e-mail: pboucher@dal.ca                               |
| Secretary      | Greg Wastell<br>Bill Shantz<br>Date Studer  |
| At Large       | Philip Boucher<br>Social Sciences and Humanities<br>Faculty of Medicine at Dalhousie<br>1000 Grand Parade<br>Halifax, NS B3H 2W5<br>Tel. 902-494-3120<br>Fax. 902-494-3121<br>e-mail: pboucher@dal.ca                               |

Présentation de la French Colonial Historical Society



"Savoirs interdits en situation coloniale: la genèse en AOF"

Pr. Ibrahim Diakhaté, UCAD, Dakar

Présentation de la French Historical Society par Robert DuPlessis,  
Président, French Colonial Historical Society

The French Colonial Historical Society encourages interest in the scholarly study of French colonizing activity and in the history of all French colonies. It provides no

**FCHS Executive Committee**

|   |  |
|---|--|
| President<br>Robert S. DuPlessis<br>Department of History<br>Swarthmore College<br>500 College Ave<br>Swarthmore, PA 19081-1397<br>Tel. 610-328-8131<br>Fax 610-328-8171<br>e-mail: <a href="mailto:rduples1@swarthmore.edu">rduples1@swarthmore.edu</a>                                      | Past President<br>A. J. B. John Johnston<br>Parks Canada, Atlantic Service Center<br>1869 Upper Water St.<br>2nd Floor, Pontac House<br>Halifax, Nova Scotia B3J 1S9<br>Tel. 902-426-9805<br>Fax. 902-426-7012<br>e-mail: <a href="mailto:john.johnston@pc.gc.ca">john.johnston@pc.gc.ca</a> |
| Vice President<br>Sue Peabody<br>Department of History<br>Washington State University<br>14204 Salmon Creek Dr.<br>Vancouver, WA 98686-9623<br>e-mail: <a href="mailto:peabody@vancouver.wsu.edu">peabody@vancouver.wsu.edu</a>   | Secretary-Treasurer<br>William Newbigging<br>Deptartment of History<br>Algoma University College<br>1520 Queen Street East<br>Sault Ste. Marie, Ontario P6A 2G4<br>Tel. 705-949-2301 Ext. 515<br>Fax 705-949-6583<br>e-mail: <a href="mailto:newbiggi@auc.on.ca">newbiggi@auc.on.ca</a>      |
| Newsletter Editor-Web Administrator<br>Kenneth J. Orosz<br>Dept. of Social Sciences and Business<br>University of Maine at Farmington<br>270 Main St.<br>Farmington, ME 04938-1720<br>Tel. 207-778-7414<br>Fax 207-778-7418<br>e-mail: <a href="mailto:korosz@maine.edu">korosz@maine.edu</a> | Philip Boucher   |
| Leslie Choquette  | Greg Waslekov  |
| Pat Galloway  | Bill Shorrock  |
| Dale Miquelon   | Dale Standen   |

**Présentation de la French Historical Society par Robert DuPlessis,  
President, French Colonial Historical Society:**

The French Colonial Historical Society encourages interest in the scholarly study of all French colonizing activity and in the history of all French colonies. It provides its

members with various channels, including newsletters, annual meetings, a web site [www.frenchcolonial.org], and French Colonial History, a refereed journal published by Michigan State University Press. The Society awards the Heggy Prize annually for an outstanding book on French colonial history, and it presents the Eccles Prize to the best paper by a graduate student delivered at an FCHS conference and subsequently submitted for publication by the Society. Papers are presented at the Society's meetings in both French and English, and French Colonial History publishes articles in both languages. The Society has purposely kept its membership rates low; regular: \$US40/\$50CDN; students: \$US20/\$25CDN; both include a subscription to *French Colonial History*.

The Society was organized thirty years ago by a group of scholars, most of whom were specialists in modern African history, who found existing associations inadequately attentive to the history of the many societies that had once comprised both the early and the second French colonial empires. Believing that many strands of continuity characterized French policies Outre-mer over the centuries, the Society has been concerned to promote interchange among scholars of diverse places and periods.

Over the three decades of its existence, it has met in many sites of both the ancien régime and modern empire in North America and the Caribbean, as well as in Atlantic France. The meeting in Dakar in May 2006 is its first conference in Africa.



### FCHS Conference Locations

| Conference Number | Date | Location        | Conference Number | Date | Location                 |
|-------------------|------|-----------------|-------------------|------|--------------------------|
| 36th              | 2010 |                 | 35th              | 2009 |                          |
| 34th              | 2008 | Quebec          | 33rd              | 2007 | La Rochelle              |
| 32th              | 2006 | Dakar, Senegal  | 31st              | 2005 | Wolfville/Grand Pré, NS  |
| 30th              | 2004 | Washington      | 29th              | 2003 | Toulouse                 |
| 28th              | 2002 | New Haven       | 27th              | 2001 | Detroit and East Lansing |
| 26th              | 2000 | Charleston      | 25th              | 1999 | New Orleans              |
| 24th              | 1998 | Monterey        | 23rd              | 1997 | Midland                  |
| 22nd              | 1996 | Poitiers        | 21st              | 1995 | Sydney and Louisbourg    |
| 20th              | 1994 | Cleveland       | 19th              | 1993 | Providence               |
| 18th              | 1992 | Montreal        | 17th              | 1991 | Chicago                  |
| 16th              | 1990 | Mackinac Island | 15th              | 1989 | Martinique et Guadeloupe |
| 14th              | 1988 | Natchez         | 13th              | 1987 | South Bend               |
| 12th              | 1986 | Ste. Genevieve  | 11th              | 1985 | Quebec                   |
| 10th              | 1984 | Huntsville, AL  | 9th               | 1983 | Ottawa                   |
| 8th               | 1982 | Evanston        | 7th               | 1981 | Lafayette                |
| 6th               | 1980 | Bloomington     | 5th               | 1979 | Atlantic Beach, FL       |
| 4th               | 1978 | Oxford, MS      | 3rd               | 1977 | Montreal                 |
| 2nd               | 1976 | Milwaukee       | 1st               | 1975 | Athens, GA               |



**Alf Andrew Heggoy Book Prize, 2006**

Each year the French Colonial Historical Society presents a book in honor of one of its founding members, Alf Andrew Heggoy. Book prize recognition includes an award of US \$350 for the best book published during the previous year dealing with the French colonial experience from the 16th to the 20th century. Books from any academic discipline will be considered but they must approach the consideration of the French colonial experience from an historical perspective. The deadline for this year is March 1, 2006.

Applicants or their publishers should submit three copies of books published in 2005 (date of publication is determined by the copyright page of the book), one to each of the book prize committee members:

|  |  |  |
|--|--|--|
| Prof. Peter Moogk<br>Department of History<br>University of British Columbia<br>Buchanan Tower 1121<br>1873 East Mall<br>Vancouver, BC V6T 1Z1<br>Canada | Prof. Eric Jennings<br>Department of History<br>University of Toronto<br>100 St. George Street<br>Toronto, Ontario M5S 3G3<br>Canada | Prof. Owen White<br>Department of History<br>University of Delaware<br>236 John Munroe Hall<br>46 W. Delaware Ave.<br>Newark, DE 19716-2547<br>USA |
|--|--|--|

**W. J. Eccles Prize, 2005**

The W.J. Eccles Prize is to be awarded annually to the graduate student or recent post-graduate student judged to have presented the best paper at the annual meeting of the French Colonial Historical Society and subsequently published in the society's journal French Colonial History. The prize is meant to encourage beginning academics in the field of French Colonial History and to honour the career of one of French Colonial History's greatest historians. Bill Eccles was an outstanding supporter of graduate students and this prize is meant to continue his work by encouraging those at the beginning of their careers in our field.



To become a member of the French Colonial Historical Society/Société d'Histoire Coloniale Française Please complete the form below and mail to:

William Newbigging

Department of History

Algoma University College

1520 Queen Street East

Sault Ste. Marie, Ontario

Canada P6A 2G4

Regular FCHS/SHCF membership (\$40 US funds or \$50 Canadian funds) as determined at the 2004 meeting, Washington, DC. Members receive copies of the Newsletter and the annual issue of our journal French Colonial History. Make checks payable to the French Colonial Historical Society.

Student membership (US \$20 or CDN \$25)

Contribution to W.J. Eccles Memorial Prize Fund (any currency accepted).

Contribution to Alf Heggoy Memorial Book Prize Fund (any currency accepted).

Total Amount Enclosed: \$

\*Membership runs from annual conference to annual conference.

If the address label is incomplete or incorrect, please make the corrections below:

Name:

Address:

P.C./Zip

E-mail:

Please check here if you prefer to receive the newsletter electronically via e-mail in place of a hardcopy.

Please indicate below any information you wish to share with members of FCHS/SHCF about your research, publications, activities, etc. Items indicated here will appear in an upcoming issue of the Newsletter.

## *Présentation des participantset de leurs contribution*

- Alois Hölscher, "Colonisation, Islam et Frontières: la Mission de l'Islam Traductrice par l'Administration Française au Niger (1890-1945)"

Alain Saint-Foix, "Origins of the Mission Civilisatrice: France's Christian Action in Lower-Congo & Voyage des Orages (1885)"

Dé Falzon, "La prière coloniale: le travail, symbole de conquête" (le Cas du Dahomey)

Emile Chauvel, "Mémoires d'un officier colonial français"

Emile Chauvel, "Le poste colonial: une vie dans l'Afrique noire (1885-1914)"

St-Louis (Sénégal) : cause de la mort de 100000 personnes

Book-try, "The Peacock and Antelope in Colonies: India and Indonesia in Bengal and Nigeria"

Bernard Papon-Chauvel-Hertrampf, "Colonisation française et mission en Soudan français à la fin du XIX<sup>e</sup> siècle"



## Liste alphabétique des participants/Alphabetic List of Panelists

## **Titres des communications/Titles of communications**

*Présentation des participantset de leurs contributions*

|   |     |
|---|-----|
| Alio Mahaman "Colonisation, Islam et Frontières: la Gestion de l'Islam Transfrontalier par l'Administration Française au Niger (1890-1945)"             | 58  |
| Allen Scot Tolbert, "Origins of the Mission Civilisatrice: France's Civilizing Action in Lamartine's Voyage en Orient (1835)"                           | 105 |
| Bâ Babacar, "La prison coloniale du Sénégal : un carcéral de conquête "   | 81  |
| Ba Chérif Daha, "Méri, un Village de Nomades à l'École Française"   | 70  |
| Babou Cheikh Anta, "Le procès d'Ahmadou Bamba de septembre 1895 à Saint-Louis (Sénégal) : causes et signification historique"                           | 61  |
| Back Irit, "The Francophone and Anglophone Postcolonies: Sufis and Islamists in Senegal and Nigeria"  | 62  |
| Bassène Pape Chérif Bertrand, "Colonisation française et ethnicité en Sénégambie : le cas de la Casamanc"   | 33  |
| Ben Rejeb Lotfi, "Americans for Greater France in the Interwar Period"  | 100 |
| Birkett Mary Ellen, "France in the Pacific: A Case Study"   | 43  |
| Boittin Jennifer, "West Africans in 1920s and 1930s' Paris: Intersections between Politics and the Culture of Exoticism"                                | 97  |
| Brière Eloise, "Recycler l'histoire: lieux de mémoire et fiction en Afrique de l'ouest"   | 111 |
| Brière Jean-François, "Du Sénégal aux Antilles: Gaspard-Théodore Mollien en Haïti 1825-1831"  | 73  |
| Bülow Mathilde von, "Anti-Colonialism versus Anti-Communism: West German responses to the Algerian war for independence (1954-62)"                      | 115 |
| Choate Mark, "Politics and Perception in the European Settlement of Tunisia: the French Colony vs. the Italian Colony"                                  | 41  |
| Clancy-Smith Julia, "Catholic Missionaries in a Pre-Colonial Muslim State: Tunisia, c. 1840-1881"   | 95  |
| Clark Andrew, "Environmental Decline and Ecological Response in Colonial West Africa"   | 91  |
| Coates Colin, "The Presence of Louis XIV in New France"   | 72  |
| Combeau-Mari Evelyne, "Le sport colonial à Madagascar (1896 -1960)"   | 79  |
| Conklin Alice, "The Musée de l'Homme and the Ethnography of Empire,"  | 122 |
| Cordoba Sarah Davies, "An Extremely Dangerous Suspect": French Colonial Attitudes Toward Protestant Missionaries in West Africa under Vichy and Beyond" | 50  |
| Cordova Sarah Davies, "Récits imaginatifs ou expressions de l'Histoire dans les écrits contemporains haïtiens?"   | 125 |

|  |     |
|--|-----|
| Covi James, "French Colonial Education Policy in West Africa: A Global Comparative Perspective"  | 68  |
| Crofts Marylee, "Claire de Kersaint's 1823 <i>Ourika</i> : Race and Gender in Assimilation"  | 106 |
| Curtis Sarah A., "The Education of a Missionary: Anne-Marie Javouhey in West Africa (1820s)"   | 94  |
| De Groat Judith, "Ambiguous Opportunities: North American Students and Experiential Education in the Francophone World"  | 71  |
| Defraeye Piet, "In Search of Lumumba: Six Times a Murder"  | 110 |
| Dessens Nathalie, "Letters from New Orleans"   | 48  |
| Diallo El Hadji Samba, "Le Rôle de l'Administration française dans les conflits de succession au sein de la Tijāniyya nord-africaine: situations locales et répercussions chez les marabouts sénégalaïs (1840-1956)" | 59  |
| Diallo Kalidou, "De la chefferie traditionnelle à l'administration républicaine : le cas du Fuuta Tooro 1860-1980"   | 39  |
| Donovan Kenneth, "Slavery and Freedom in Ile Royale: A North Atlantic Perspective, 1713-1758"  | 75  |
| Drew Allison, "Rural Protest and Communist Party Responses in French Colonial Algeria during the Inter-War Years"  | 53  |
| DuPlessis Robert, "Defining a French Atlantic Empire: Some Material Culture Evidence"  | 27  |
| Etanislas Ngodi, "Rôle et Place des Missions Chrétiennes dans le Transfert Culturel en Afrique Francophone"  | 61  |
| Fall Mamadou, "Entre universalisme et colonialisme: les péchés d'empire en Indochine française/Fog of Empire between Universalism and colonialism, the Indochina case"   | 104 |
| Fézé Arlette N., "La femme entre deux mondes, la femme des deux mondes"  | 67  |
| Foster Elizabeth, "Catholics in the Republic's Empire: The Catholic Mission and Electoral Politics in the Four Communes of Senegal, 1880-1905"   | 49  |
| Foster Elizabeth, "Cooperation and Conflict: The Catholic Mission and the Colonial Administration in Interwar Senegal"   | 99  |
| Gallois William, "Ethics in Colonial Algerian Medicine"  | 91  |
| Gamble Harry, "Léopold Senghor and the Popular Front: Negritude and the Reframing of Educational Reform"   | 52  |
| Ginio Ruth, "A reflection of colonial contradictions: the tirailleurs sénégalaïs in the interwar period"   | 128 |
| Gordon David, "A New Co-Prosperity Sphere: Vietnam, France and China, 1940-1950"   | 102 |

|  |     |
|--|-----|
| Grandhomme Hélène, "Connaissance de l'Islam et pouvoir colonial. L'exemple de la France au Sénégal : le savoir au service du politique"                | 90  |
| Grondin Reine-Claude, "L'identité régionale au Prisme de la Colonisation. Fin XIX-1920"  | 35  |
| Guèye Ousmane, "Droits de l'Homme et pratique historique : le Code de l'Indigénat"   | 84  |
| Hanoosh Yasmeen, "The Founding Ambiguities: Origins of the Linguistic Dispute in Modern Algeria"   | 113 |
| Johnson G. Wesley, "Senegal: Pilot Colony for French Black African Politics"   | 28  |
| Johnson Marian A. "The Signare Legacy: Senegalese Women of Independent Means"  | 107 |
| Johnston, A.J.B., "Défricheurs de l'eau: Acadian Land Reclamation in a Global Context"   | 77  |
| Jones Hilary, "Protestants and French Colonialism in Senegal, 1863-1914"   | 49  |
| Kandji Alioune Badara, "Enfance et ordre colonial dans la fiction de Jamaïca Kincaid, Jean Rhys et Simone Shwarz Bart"                                 | 93  |
| Kane Abdoul Wahid, "La diffusion et l'appropriation des pratiques sportives modernes dans la société sénégalaise coloniale (1920-1960)"                | 80  |
| Keese Alexander, "A culture of panic: The communist fear, scapegoat invention, and French decolonisation in Western Africa and the Pacific, 1945-1957" | 117 |
| Klein Martin, "Slavery and the French Colonial Administration in Senegal and the Soudan. 1848 to 1914"   | 30  |
| Knobler Adam, "The Hotel as Utopie: Creating a Safe Space in the French Colonial and post-Colonial Movement"   | 119 |
| Léger Thierry, "Le poids de l'Histoire chez Maryse Condé"  | 126 |
| Lessard Micheline, "'Cet ignoble trafic': The Kidnapping and Sale of Vietnamese Women and Girls in French Indochina, 1890-1925"                        | 64  |
| Loum Daouda, "Métis et Métissage : l'éclairage romanesque en miroir"   | 34  |
| Lunn Joe, "Caste, Class, and Ethnicity in Colonial Senegal: Five Wolof Soldiers' Oral Histories from the Great War"                                    | 129 |
| M'Baye Babacar, "Marcus Garvey's Influence on French West Africa's Decolonization Struggle"  | 51  |
| Mabon Armelle, "Oubliés et Trahis : Les Prisonniers de Guerre Coloniaux et Nord-Africains"   | 136 |
| Mbaye Saliou, "Les Archives de l'AOF : une Mémoire Partagée entre la France et les Pays Francophones d'Afrique de l'Ouest"                             | 32  |
| Meimon Julien, "Porter la cause du développement. Les anciens cadres   |     |

|   |     |
|---|-----|
| coloniaux, de la France d'Outre-mer à la Coopération"   | 118 |
| Minca Claudio, "Re-enchanting Morocco: A 'Real' Journey Through Travel Narratives (19th century)"   | 40  |
| Montenay Yves, "La guerre des mémoires et l'article '4'"  | 120 |
| Ndao Mor, "Colonisation et Politique de Santé Maternelle et Infantile au Sénégal (1905-1960)"   | 78  |
| Ndiaye Falilou, "Discours littéraire "africain" et propagande coloniale : entre adhésion et contestation"   | 83  |
| Ndiaye Ibrahima, "Femme et violence coloniale dans : 'Femme nue, femme noire', 'The Venus Hottentot' et 'Ces dames de silex'"                                       | 66  |
| Ngaïdé Abderrahmane, "Tribulations Coloniales et Duplicité Indigène: Jeux de pouvoirs et Domination en Haute Casamance"   | 57  |
| Nura Jibo, "French Diplomatic Missions and Investments in the 21 <sup>st</sup> century Anglophone Nigeria"  | 122 |
| Orosz Ken, "Language Policy and its Impact on American Presbyterian Relations with the French Administration in Colonial Cameroon, 1915-1939"                       | 85  |
| Ostermann Christian & Christopher Goscha, "Towards a Southern View of the Cold War: Making an African Case"   | 116 |
| Podruchny Carolyn, "The Long Journey of the Turtle Who Wanted to Fly: Oral Motifs and Cultural Exchange in the Fur Trade"   | 44  |
| Rodet Marie, "Le délit d'abandon de domicile conjugal" ou l'invasion du pénal colonial dans les jugements des 'tribunaux indigènes' au Soudan Français (1900-1945)" | 65  |
| Rogers Rebecca, "Travel and Cultural Contact in an Imperial Context: British Feminists, French Teachers, and Algerian Girls in the 19th Century"                    | 96  |
| Rouche Keren, "Projecting Algerian Judaism, formulating a political identity: Zionism in Algeria during the Algerian War of Independence (1954-1962)"               | 87  |
| Ruquist Rebecca B., "Anticolonialism in Francophone Africa: Thiaroye in Senghor and Sembène"  | 133 |
| Sackur Amanda, "Extravagant Hopes and Exaggerated Disappointment: A French experiment in religious assimilation"  | 88  |
| Sané Sokhna, "Le contrôle de la circulation des armes à feu et des munitions en AOF : 1834 à 1958"  | 82  |
| Sarr Assan, "The French Occupation of Albreda and British commerce along The Gambia River c1681-1857".  | 37  |
| Savage John, "Poisoning Crimes: Perceptions of the Slave Poisoner in Martinique and the Metropole during the Restoration and July Monarchy"                         | 47  |
| Seck Ibrahima, "Amérindiens, Africains, et Acadiens à la Rencontre de   | 102 |

|  |     |
|--|-----|
| la Louisiane Français"   | 46  |
| Sène Ibra, "Imprisonment and the Colonial Society in Senegal: Inside the Prison of Saint-Louis (ca. 1860- ca. 1940)"   | 55  |
| Sène Ousmane, "Sédar, Chantre de la Francophonie : aux origines étaient les Pangol"  | 35  |
| Sherman Daniel J., "The Impossible Museum: Creating the Musée des Arts d'Afrique et d'Océanie, 1960-1975"  | 123 |
| Sol Antoinette, "L'infanticide: une marque du passé qui efface l'avenir"   | 126 |
| Sow Mouhamadou Moustapha, "Encadrement colonial et politique des chefs au Fouladou : Abdoul Diallo, chef de canton (1918-1939) : histoire d'une reconversion"  | 56  |
| Sy Mamoudou, "Espionnage et pouvoir colonial en Sénégambie: 1820- 1895"  | 54  |
| Thiouib Ibrahima, "Savoirs Interdits en Situation Coloniale: la Censure en AOF"  | 139 |
| Thomas Martin, "Innocent Abroad? Decolonization and US Engagement with French West Africa, 1945-56"  | 114 |
| Traoré Ousmane, "Marge de manœuvre et pouvoir de décision des souverains Africains dans le système des relations internationales transatlantiques et dans l'évolution du capitalisme moderne en Afrique 1715-1800" | 38  |
| Van Galen Dick, "The Black Horror on the Rhine campaign and its legacy. The tirailleurs Sénégalais in twentieth century Europe."   | 131 |
| Vann Michael G., "Punishment as a Pageant of Power: The Pedagogical Execution in Colonial Indochine"   | 101 |
| Ylönen Aleksi, "British vs. French Masters: Distinct Post-Colonial Experiences in Sudan and Senegal"   | 109 |
| Zimmerman Sarah, "Tirailleurs Sénégalais in the Maghrib"   | 128 |



## Table des matières/Table of Contents

|   |     |
|---|-----|
| Preface/Preface   | 5   |
| Remerciements/Acknowledgements  | 9   |
| Programme/Program   | 11  |
| Présentation des participants de leurs contributions  | 26  |
| Panel 1: Aux Origines d'un Empire Colonial/The making of a Colonial Empire  | 29  |
| Panel 2: Race, Identité et Colonisation 1/Race, Identity, and Colonization  | 35  |
| Panel 3: La France à la rencontre de l'Afrique Occidentale /The Encounter of France and West Africa   | 38  |
| Panel 4: La France, la Méditerranée et le Pacifique/France, the Mediterranean Sea, and the Pacific Ocean  | 42  |
| Panel 5: La France et l'Hémisphère Occidental 1/France and the Western Hemisphere 1   | 46  |
| Panel 6: "Extremely Dangerous Suspects": Missionaries, African Christian Communities, and Colonial Ambivalence in 19 <sup>th</sup> and 20 <sup>th</sup> Century West Africa | 51  |
| Panel 7: Nationalisme et Décolonisation 1/Nationalism and Decolonization  | 53  |
| Panel 8: Stratégies Coloniales et Réponses Locales 1/ Colonial Strategies and Local Responses   | 56  |
| Panel 9: Colonisation et Religion 1/Colonization and Religion 1   | 60  |
| Panel 10: Les Femmes face au système colonial/Women Facing the Colonial System  | 66  |
| Panel 11: Éducation et Culture/Education and Culture  | 70  |
| Panel 12: La France et l'Hémisphère Occidental 2/France and the Western Hemisphere 2  | 74  |
| Panel 13: Santé et Sport : le corps colonisé/Health and Sport : the Body Colonised  | 80  |
| Panel 14: Stratégies Coloniales et Réponses Locales 2/ Colonial Strategies and Local Response 2   | 82  |
| Panel 15: Colonisation et Religion 2/Colonization and Religion 2  | 87  |
| Panel 16: Santé et Environnement/Health and Environment   | 92  |
| Panel 17: Engendering the Educational Mission in Nineteenth Century Africa/ Aux Sources de l'École Coloniale: les Missions Catholiques                                      | 96  |
| Panel 18: Interwar Colonialism, from West Africa to Paris/Les Relations Métropole-Colonies entre les Deux Guerres   | 99  |
| Panel 19: Péninsule Indochinoise/Indochine Peninsula  | 103 |
| Panel 20: Race, Identité et Colonisation 2/Race, Identity, and Colonization 2   | 107 |

|   |     |
|---|-----|
| Panel 21: Nationalisme et Décolonisation 2/Nationalism and Decolonization 2   | 111 |
| Panel 22: Foreign Interests, Cold War and African Decolonization/Intérêts étrangers, Guerre froide et Décolonisation en Afrique                 | 116 |
| Panel 23: La France et l'Afrique Postcoloniale /France and Postcolonial Africa  | 119 |
| Panel 24: Displaying Colonial Knowledge: French Museums and Africa, 1900-2000"/ Exposer le savoir colonial : L'Afrique dans les musées français | 124 |
| Panel 25: Du souvenir aux lieux de mémoire : Comment inscrire l'expérience personnelle dans l'Histoire?/Personal Experience and History         | 126 |
| Panel 26: Hommage / Tribute aux Tirailleurs Sénégalais  | 127 |
| Présentation de la/Presentation of the French Colonial Historical Society   | 140 |